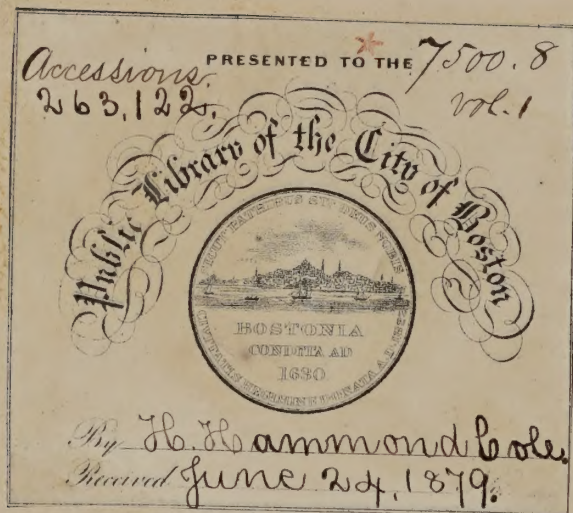


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B. H. B.

THE Association Bulletin.

PUBLISHED BY THE BOSTON Y. M. C. A., FROM THEIR ROOMS, TREMONT STREET, COR. ELIOT, EVERY SATURDAY.

Volume I.} EDITION 2000.

BOSTON, MASS., NOVEMBER 11th, 1876.

PRICE ONE CENT. {Number 1.

PROSPECTUS.

International Sunday School lesson notes will be published one week in advance.

One column will be devoted each week to the Boston Monday Lectureship. Y. M. C. A. news in the New England States will be made a specialty. A column will be devoted to each State. Information concerning the canvass of the State Committees is desired. Several hundred copies of this paper will be distributed each Saturday through the hotels to bring the Church Directory on the fourth page to the attention of strangers.

All communications concerning the reading matter should be addressed to M. R. DEMING, Y. M. C. A., 68 Eliot St.

For advertising, address H. A. STAPLES, 36 Bromfield Street.

RATES FOR ADVERTISING.

10 Cents per Line, - First Insertion.
6 " " Subsequent "
5 " " For Three Months.

Subscription Price, per year 50c. Postage extra.

OUR PLATFORM.

We commend to ministers and laymen the following propositions, presented by Rev. Joseph Cook, in his address at our anniversary exercises in Music Hall last May.

1. There is a great amount of work which ought to be done for young men in cities, especially for the unemployed, the strangers and the homeless; and that, as the proportion of the American population living in cities has increased since the opening of the century from one-twenty-fifth to one-fifth, the importance is great and growing. 2. That neither individual churches taken separately, nor individual denominations taken separately, can do this work easily and adequately. 3. That all the evangelical denominations united in a city can do the work easily by the organization of a Young Men's Christian Association as their representative. 4. That a Young Men's Christian Association should be neither a club nor a church, but a representative agency of the churches; not a club, making amusement and social intercourse as much its objects as religion and practical philanthropy; not a church, with independent creed and membership, initiating its own activity, but a representative agency of the churches, or the library, the fireside, the prayer meeting, and the philanthropic committee of the religious population of a city in its relations to young men who need aid. 5. That Young Men's Christian Associations should bring the churches together in spiritual and practical, and not in ecclesiastical, union. 6. That jealousy on the part of the churches of an institution thus representative of themselves is as unreasonable as jealousy of representatives on the part of constituents. 7. That many and varied experiments have proved that all evangelical denominations are capable of agreeing as to the character of libraries, religious meetings, lectures, preaching, and work in revivals; and that, for evident reasons, the evangelical and unevangelical denominations cannot thus practically unite with each other. 8. That the necessity of the case, business convenience, and the interests of peace, and not of bigotry and exclusiveness, require, therefore, that the voting power in Young Men's Christian Associations should belong only to evangelical church members. 9. That membership in Young Men's Christian Associations should be open to any one of good moral character wholly irrespective of creed. 10. That in Great Britain and the United States, in the largest Christian cities of the world, Young Men's Christian Associations thus managed have had for a third of a century a growing success in meeting wants that the growth of great cities is making colossal; and that this success is a sign of the times, clearly indicating it to be the duty of the churches to give to such representative institutions a zealous support.

BOSTON MONDAY LECTURESHIP.

REV. JOSEPH COOK,

IN THE

TREMONT TEMPLE,

MONDAY, NOV. 20, at 12 M.

Subject: "DOES DEATH END ALL?"

SEATS FREE.

Selections from last Lecture, as reported in the Boston Daily Advertiser, Tuesday, Nov. 7.

REPLIES TO CRITICS.

Whether a field of knowledge is familiar or not to any man must be ascertained by what he says about it, and not by his profession.

The absence of discovered links between men and apes is not explained by pointing out that links are plentifully missing elsewhere.

Huxley's definition of Bathybius was that it is "a sheet of living matter enveloping the whole earth beneath the seas."—[*Microscopical Journal*, London, number for October, 1868.] To abandon that, is to give up something extensive and significant.

It seems to be the policy of atheistic and agnostic evolutionists to obscure the distinction between a theory and the theory of evolution. The tendency of science is in favor of the former and against the latter; that is, for Dana and Hermann Lotze and against Herbert Spencer and Hackel. The different schools of evolutionists must be distinguished, or there can be no clearness of discussion on this theme.

Argument, like news, must be weighed, not measured. The keystone of an arch is not proved to be of small importance by showing that it is but a small portion of the whole length of the arch. The keystone of Strauss's argument, so far as it asserts the impossibility of the supernatural and rests on physical science, is in a page and a half. Bathybius is that keystone; and Bathybius is—sulphate of lime! [See Beale, Dr. Lionel S., *Protoplasm*; or, *Matter and Life*, third edition, 1874, pp. 109, 368, 372; also, *Am. Jour. of Science and Arts*, Oct., 1876, pp. 267, 268.]

GOETHE NOT A MATERIALIST.

One day the poet Goethe, when in his advanced age, was riding home to Weimar with his friend Eckermann, and conversing on the immortality of the soul. They turned by Tiefert into the Weimar road, and stopped at a spot where, like other travellers, I have often meditated on Goethe's career; and they had from that outlook a majestic view of the setting sun. The great poet and philosopher remained for many minutes in perfect silence, and at last said, with mystic but tremorless emphasis: "Untergehend sogar ist sie immer dieselbigie Sonne." "Setting, nevertheless, the sun is always the same sun." This man knew all philosophies and all art—materialism, realism, pantheism, the wildest scepticism, and I fear, not a little of the most infamous sensualism; but his was at least a free mind, and a modern one. Here, however, was his conclusion concerning the possibility of the existence of the soul in separation from the body. *Setting, nevertheless, the soul is always the same soul.* [Goethe, *Conversations with Eckermann*. Trans. by J. Oxenford, London, 1850; p. 161.]

A RELIABLE London firm has asked the privilege of publishing the lectures Mr. Cook delivered last winter, under the auspices of the Y. M. C. A.

THE *St. Louis Globe-Democrat* is publishing Mr. Cook's lectures in full from the *Boston Advertiser's* report. Other papers are printing copious extracts.

SUNDAY SCHOOL TEACHERS' MEETING

In the TREMONT TEMPLE VESTRY, EVERY SATURDAY NOON, for one hour.

SATURDAY, NOVEMBER 18,

REV. R. G. SEYMOUR, - - - LEADER.

LESSON XLVII.

SUNDAY, NOV. 19, 1876.

DORCAS RESTORED TO LIFE.—ACTS IX., 31-43.

31. Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified: and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

32. And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda.

33. And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

34. And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35. And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

36. Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas; this woman was full of good works and alms-deeds which she did.

37. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.

38. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

39. Then Peter arose, and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made while she was with them.

40. But Peter put them all forth, and kneeled down, and prayed: and turning him to the body, said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41. And he gave her his hand, and lifted her up; and when he had called the saints and widows, he presented her alive.

42. And it was known throughout all Joppa; and many believed in the Lord.

43. And it came to pass that he tarried many days in Joppa, with one Simon a tanner.

GOLDEN TEXT.—The righteous shall be in everlasting remembrance.—*Psalms* cxii.: 6.

NOTES ON THE LESSON BY THE LEADER.

I.—THE CHURCH. Rest without rest. *Psalms* xciv., 13; *Rev.* iv., 8. *Its true work*, edification. "Edified" a social word. *2 Cor.* xii., 19; *1 Thess.* v., 11; *Eph.* iv., 12, 16; *Jude*, 20. *Its true walk*, "In the fear of the Lord." *Luke* xii., 5; *Psalms* cxxx., 4; *Hebrews*, v., 7. *Its true success*, multiplication. "And were multiplied through the calling of the Holy Ghost." *Acts* ii., 41, 47; v., 14; xi., 24.

II.—THE MINISTRY. Peter's. *True in its source*: *Jesus*, 34, 40. *True in its direction*: going about, &c., 32, 39. *True in its purpose*: to heal and give life, 34, 40, 41. *True to its trusts*: its gifts for the advancement of Christ's kingdom, 35, 42.

III.—THE HELPLESS SINNER. Eneas. *Complete Prostration*, 33. A long time, *Psalms* li., 5. Incurable, *Eph.* ii., 1; *Jeremiah*, xlii., 23. *Perfect Restoration*, 34, 40, 41. Faith's power.

IV.—THE HELPFUL SAINT. Dorcas. 1. Prepared for her work, "Disciple," 36. 2. Quick in her work, "Dorcas," 3. Full in her work, 36; *Titus* ii., 7, 14. 4. Wise in her work; good; alms; for the needy. 5. Blest for her work; in consciousness of doing good; in the hearts of the people; in the world's remembrance; in the prolongation of life; in the Lord's reward.

Y. M. C. A. NOON MEETINGS

In the Tremont Temple Vestry,

FOR THE

WEEK OF PRAYER AMONG ASSOCIATIONS THROUGHOUT THE WORLD,

ENDING NOVEMBER 19.

SUBJECT:—"PRAYER AND EFFORT FOR YOUNG MEN."

LEADERS:—

TUESDAY, NOV. 14—REV. A. ANNAND,

WEDNESDAY, NOV. 15—REV. H. A. COOKE.

THURSDAY, NOV. 16—REV. J. B. CLARK.

FRIDAY, NOV. 17—C. DOW. Special subject: *Christian Temperance*.

SATURDAY, NOV. 18—See above.

Prayer Meeting in Chapel at the Rooms every week-day Evening, at 9 P. M., in charge of the Standing Committee.

SUNDAY SERVICES.

Prayer Meeting at 12.15; Service of Song, 4.30; Gospel Meeting, 8.45.

Y. M. C. A. News.

HOME MATTERS.

SEE announcements in another column.

NOTICE the great reduction in prices of lessons in our evening classes.

OUR meetings for Christian Workers have been very profitable. We shall publish abstracts of the addresses next week.

REV. Reuben Thomas' Lecture, in Association Hall, Thursday evening, November 23d, on the "Young Man of the Period," will draw a full house.

THE Young Men of the Wholesale Drug and Chemical trades will be received Thursday evening, November 16th; elaborate preparations have been made for the event.

THE Members of the Association have shewed a kind spirit in giving up the building and such choice entertainments to the exclusive use of our invited guests, at the trade receptions.

PERHAPS some of our members are not aware that Mr. James Scoville, recently with Jordan, Marsh & Co., has been engaged as Assistant General Secretary. One of his duties will be to oversee the nine o'clock prayer meeting each evening.

STATE EXECUTIVE COMMITTEE FOR MASSACHUSETTS:

H. M. Moore, of *Somerville*.
Edward Whitney, of *Worcester*.
Charles A. Denny, of *Leicester*.
George H. Shaw, of *Middleboro*.
S. B. Carter, of *Newburyport*.
George C. Whitney, of *Worcester*.
M. S. Bidwell, of *Monterey*.
D. B. Montague, of *Springfield*.
S. E. Bridgman, of *Northampton*.
D. L. Sammis, of *Greenfield*.
F. O. Winslow, of *Norwood*.
C. J. Littlefield, of *South Boston*.

Communications should be addressed to C. J. Littlefield, *State Secretary Y. M. C. A.*, 124 K Street, South Boston.

Communications concerning the International work should be sent to H. A. Staples, corresponding member.

WHAT CARLYLE THINKS OF DARWINISM.

Here is the last white and mottled bird that flew to us out of the tall Tribune tower; and softly folded under its wing are these words concerning Darwin from Thomas Carlyle at his own fireside in London: "So-called literary and scientific classes in England now proudly give themselves to protoplasm, origin of species, and the like, to prove that God did not build the universe. I have known three generations of the Darwins,—grandfather, father and son; atheists all. [I do not call Darwin an atheist, but this testimony is very significant.] The brother of the present famous naturalist, a quiet man, who lives not far from here, told me that among his grandfather's effects he found a seal engraven with this legend: '*Omnia ex conchis*,' everything from a clam shell! I saw the naturalist not many months ago; told him that I had read his '*Origin of the Species*' and other books; that he had by no means satisfied me that men were descended from monkeys, but had gone far toward persuading me that he and his so-called scientific brethren had brought the present generation of Englishmen very near to monkeys. [Laughter.] A good sort of man is this Darwin, and well-meaning, but with very little intellect. [Sensation.] Ah, it is a sad and terrible thing to see nigh a whole generation of men and women professing to be cultivated, looking around in a purblind fashion and finding no God in this universe! I suppose it is a reaction from the reign of cant and hollow pretence, professing to believe what in fact they do not believe. And this is what we have got: All things from frog spawn; the gospel of dirt the order of the day. The older I grow—and I now stand upon the brink of eternity—the more comes back to me the sentence in the catechism, which I learned when a child, and the fuller and deeper its meaning becomes—'What is the great end of man? To glorify God and enjoy him forever!' No gospel of dirt, teaching that men have descended from frogs through monkeys, can ever set that aside."—*Daily Tribune*, Nov. 4, 1876.

HERE AND THERE.

THE London Y. M. C. A. has raised \$450,000 for the erection of new buildings.

NINETEEN new Associations were organized in N. Y. State last year.

THE Ohio State Convention will be held at Painesville, November 24, 25, and 26.

A Y. M. C. A. has recently been started at Gibraltar; there's nothing like having a sure foundation.

THE Newburyport Association is to be congratulated upon the election of its President, Mr. S. B. Carter, to a place on the State Executive Committee.

GEORGE MOODY has been elected President of the Y. M. C. A. at Northfield, Mass., in place of Samuel Moody, deceased, both brothers of D. L. Moody.

THE Meriden, Conn., Y. M. C. A. laid the corner-stone of their new building a few days ago, which is to cost \$30,000. Two-thirds of the amount is already subscribed.

THE New York Y. M. C. A. is making extensive repairs in the Association Building on Twenty-third Street. Association Hall has been for many weeks past entirely in the hands of carpenters and masons.

THE Lecture Committees of Y. M. C. Associations in the large cities of the United States will do well to secure a course of lectures from the Rev. Joseph Cook. His star is only half way from the horizon to the zenith.

NEW YORK State ranks second in point of numbers and first in financial strength; seventy-nine associations are on the roll at present, and the value of property of fifty-nine of these, free from all kinds of incumbrance, amounts to \$773,273.

THE attempt in our State Convention at Newburyport to pass a resolution committing the delegates to vote a certain political ticket was a mistake. A similar effort in behalf of any other ticket would have had no better success. Everything in its place, brethren.

THE Detroit Association have a Bible class for Christian workers, with an average attendance of twenty-five, and one for Sunday school teachers, with an average attendance of three hundred, conducted by Rev. A. T. Pierson. No wonder that association is growing in its work, with two such meetings as these.

REV. A. J. GORDON began a course of Bible lectures in the Clarendon Street church, last Sunday afternoon, on the subject of the Course of Time as Revealed in Daniel's Prophecy. The subjects for the remainder of the course will be the Rise of the Papacy as Revealed in Scripture, the Rise and Downfall of the Turkish Empire, the Dispersion and Restoration of the Jews, a Great Delusion as Revealed in Scripture, the Immanence and Glory of Christ's Second Coming. It is known that Mr. Gordon has made these themes a special study for five years past, and his exposition of them will be enriched with the results of his long study. Let him have a wide hearing.

WE like Young Men's Christian Associations not only for the objects they aim at but their way of working. They enjoy all the advantages of union and fellowship, which most men long for, without the objectionable features of secrecy, vows, decorations, and high sounding titles, and without the still more objectionable element of convivial drinking, which characterizes some young men's societies. Everything about the Y. M. C. A. is free, rational, open, and above-board, or, in a word, Christian. May they go on in their mission of saving young men from the snares of Satan, evangelizing the non-church-going population and incidentally unifying the churches of the Lord Jesus Christ.—*Witness*.

FIGURES are wonderful preachers; their logic is sternly convincing. The deduction to be made from their showing in reference to the Y. M. C. A.'s is most certainly to set at rest the query as to whether they are likely to assume permanency in the field of Christian work. Less than ten years ago there were but 200 Associations in the country, to-day there are 700; then they did not own a single building, to-day they have three million dollars invested in permanent structures; then \$1,000 was a large annual amount to raise, this year \$20,000 or over, will be expended in the regular work. What the next decade will develop in this way, no human being can anticipate.—*Watchman*.

Seasonable Music Books!

MURRAY'S SONGS FOR SUNDAY SCHOOLS and GOSPEL MEETINGS. Bright, Sparkling, and soul-stirring, full of the popular elements of the Moody & Sankey Hymns. By Jas. R. Murray. Price, 35 cents. Per hundred, \$30.00.

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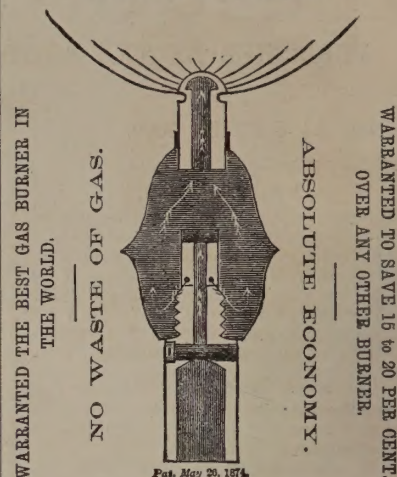
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CAUTION.

Beware of imposition. Take none but the Ellis, which are stamped "Ellis Pat. May 26th, 1874," as there are others of the same size and shape in the market, which are VERY INFERIOR, and many of them are infringements for which we shall claim a royalty.

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TWO CENTS A WEEK gives members of this Association the following privileges:
For Social Enjoyment.—A spacious parlor newly and elegantly furnished. Social gatherings once a month, including readings, concerts or exhibitions.

For Intellectual Benefit.—Reading-room containing over 130 papers and magazines; library of over 4000 well-selected books; evening classes (a nominal fee is charged for these); lectures, popular or scientific, twice a month.

For Moral and Spiritual Welfare.—A safe and attractive resort, open day and evening, Sundays included; good companionship, opportunities for Christian work, Bible-class and reference library, daily religious meetings, and special sermons on important themes.

ASSOCIATION GYMNASIUM, (formerly the Tremont,) the largest, best lighted, ventilated and arranged in the city. All modern improvements, such as running track, sponge baths, health lifts, etc. R. J. Roberts, Supt.

Terms, \$10.00 per year; \$5.00 for three months; Association membership \$1.00 additional. Give us a call, whether you join or not.

THE RECEPTION COMMITTEE are on duty as follows:

Sundays,	Humphrey Jameson.
Mondays,	{ R. A. Edwards.
	{ C. N. Snow.
Tuesdays,	{ W. M. Barbar.
	{ Chas. Hodgkins.
Wednesdays,	R. J. Ford.
Thursdays,	{ F. A. Clark.
	{ F. S. Chick.
Fridays,	{ J. M. Clinch.
	{ E. LeBoutellier.
Saturdays,	{ G. M. Leland.
	{ E. S. Fletcher.

EVENING CLASSES.

French—A. Lafon, *Teacher*, Room 9, Monday and Friday, at 7.30.

Latin—Prof. G. W. Gunnison, Room 9, Tuesday and Friday, at 6.15.

New Testament, Greek—Prof. G. W. Gunnison, Room 9, Wednesday and Saturday, at 6.15.

Vocal Music—H. W. Alexander, beginner's class, Association Hall, Monday, at 7.30; advanced class, Tuesday, at 7.30.

Terms to Members, five cents a lesson for either of these classes, or \$2.00 for twenty lessons in all.

Class in Bookkeeping—W. G. Corthell, *Teacher*, is now forming; also, *Class in Penmanship*. C. A. French, *Teacher*, terms same as above. Also, a class in German.

ANNOUNCEMENTS.

Thursday evening, November 16th, Reception of young men of the Wholesale Drugs, Oils, Paints and Perfumery trades; members of the Association belonging to these trades, if they fail to receive invitations, will please apply to Mr. J. E. Gray, *Librarian*.

Association Hall, Thursday evening, Nov. 23d, at 7.30, Lecture by Rev. Reuben Thomas, of Brookline. Subject: "The Young Man of the Period."

Thanksgiving evening, Social Gathering. Vocal Music by the Alpine Quartette; other artists to be announced.

THE BRIGHT SIDE.

In these dull times, when so many of our business men are looking on the dark side of things, and prophesying ruin to the country if their ideas are not carried out in politics, it is refreshing to visit those who look on the bright side, and carry the same sparkle and buoyancy into their business.

We were led to make this remark by visiting our friend, O. M. Wentworth, at his Marble Works at 45 and 47 Haverhill Street, this city. He has recently made an extensive tour abroad; and, while at the renowned studios of Carrara, selected some of the most elegant designs to be found in the world. These consist, in part, of life-size statues of rare grace and beauty, of Hope, Faith, Victory, Archangel, Recording Angel, &c., &c., together with an assortment of Imported Marble Monuments, Broken Shafts, Drapery Shafts, and elegant Stumps with anchor. He is also receiving shipments of the celebrated Scotch Granite, now so much used because of its beauty and durability.

His establishment is really a marvel of beauty; and, together with the genial face of the proprietor, makes a cheerful place to visit, though he deals in goods pertaining to the dead. Pat was not far from the truth when he said, "It would be a fine thing to die, if you could live under such nice things."

Our advice, then, to our readers is, visit friend Wentworth, let him show you over his domains, impart some of his sunshine into your heart, and be happy.

We have a word to say in behalf of our advertising friends who have so generously responded to give us a good start on our first paper. Legion is the name of those who advertise in mediums where and when they know it will pay; but those who come forward confiding in our statements, and generously fill up our columns, when, to many, it might seem an experiment, deserve the patronage as well as the thanks of every friend of our Association.

Please look them carefully over each week; and remember that they are our friends, and yours, and worthy of your confidence.

HELPS FOR CHRISTIAN WORKERS.

The following passages of scripture have been found very useful in dealing with inquirers:

Warning to backsliders, Jer. 2: 13, 19. Invitation to backsliders, Hos. 14: 12, 4. For those slightly convicted, Rom. 3: 10, 23—Isa. 53: 6—Jer. 6: 14—1st John 1: 10—Ps. 143: 2—Acts 13: 39—Eph. 2: 8, 9—Gal. 2: 16.

For those deeply convicted, Isa. 1: 18; 43: 25; 44: 22—Rom. 5: 6—1st Pet. 2: 24.

For those who want to know how to believe, John 3: 16, 36; 5: 24. It is to receive, John 1: 11, 12. It is to trust, Isa. 26: 3—Ps. 34: 8. It is to take, Rev. 22: 17.

For those who fear they may not hold out, Jude, 24—Ps. 121: 1—John 5: 45—2d Tim. 1: 12—Rom. 8: 38, 39.

For those who stumble at the inconsistencies of Christians, Rom. 14: 10, 12—John 21: 21—Mat. 7: 1, 3—Rom. 2: 1.

For those who have tried to become Christians without success, Jer. 29: 13—Deut. 4: 29—Rom. 4: 5.

Results of believing: Joy, John 15: 11. Rest, Mat. 11: 28. Peace, John 14: 27.

No passage of scripture requires an inquirer to feel. Never tell a person he is converted. Let the Lord do that.

Contrast examples of conversion. Paul, Acts, 9th chap. Cornelius, Acts, 10th chap. Lydia, Acts, 16: 14.

Inquirers who have believed sometimes are in darkness because they have not confessed. Rom. 10: 10.

For skeptical inquirers. John 7: 17; 6: 40—Ps. 25: 14.

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PHILADELPHIA, Oct. 30.

The fiat of the Centennial Judges in the special instance where they meant to confer supreme honors for superiority in piano manufacture is now officially heralded. The firm upon whom this distinguished eminence has been bestowed has been contented to await the formal action of these authorities. Hallet, Davis & Co., of Boston, had too thorough a knowledge of the worth of their instruments to worry about the result. They placed samples of their Grand, Square and Upright Pianos in the Exposition last spring, and then went home. No member of the firm remained behind, nor came on again to lobby with jurors or pester commissioners. There stood the pianos, their own elegant evidences of supremacy. They needed no hired professional players to concertize them into daily attention. They needed no paid supporters on the jury; no banquets to commissioners; no intrigue; no "influence." They were kings among their fellows, and they showed it. As the makers of these peerless instruments were not in the least anxious to toil clandestinely for the honors they knew were sure to come, so they have been in no hurry whatever to make premature and absurd announcements of the result. They could afford to bide the calm, decisive conclusions of the Centennial authorities; and to wait undisturbed the official promulgation of the same. How well it pays perfect merit not to fret is best shown by the following literal transcript of the judges' report, just issued: "The Medal of Honor and Certificate of Distinction are awarded the Hallet, Davis & Co.'s Grand, Square Pianos, for volume of tone, good construction and excellence of workmanship, and because of originality of design and artistic skill in their Upright instruments, with ingenious combination of mechanical devices for securing permanence in tune." Let the reader note how precise and unmistakable is the language of the report. It is a distinct and pronounced assertion that their pianos embody all of the most valuable of qualities. Vague and glittering generalities are eschewed, and direct and conclusive phrases set forth plainly the superiority of these instruments, reaffirming the judgment of masters like Liszt, Strauss, Joachim and others. What could be more desirable than "volume of tone," "good construction," and "excellence of workmanship?" The last phrase is the acme of praise, for "excellence" is a natural superlative, than which nothing can be stronger or more definite, and the judges knew it. Particularly emphatic is the encomium bestowed upon the upright piano of this firm's make. So eminently superior were these uprights found to be by the judges that they were singled out for specific eulogy. No other uprights exhibited by the forty or more manufacturers of this country and Europe were found worthy individual mention. Those of the Hallet, Davis & Co.'s make had already jumped into phenomenal favor in every American state and territory by dint of their magnificent and, hitherto unknown to uprights, splendor of tone and durability in tune. This was their first appearance in the arena of an international exposition, and signal has been their victory. Commending specially no other Uprights, the judges award those individual honors for those most worthy and desirable of qualities, "originality of design" and "artistic skill," with pointed praise for their "ingenious combination of mechanical devices for securing permanence in tune." The trouble of keeping Uprights in tune has always been the barrier to the progress and popularity of this beautiful and convenient style of pianos the world over. But, though essayed here and in Europe for years, this essential virtue has been attained by no manufacturers of Uprights except Hallet, Davis & Co., and the Centennial judges have admirably recognized the fact. They slight the Uprights made by the leading manufacturers of the United States, Canada, England, France, Italy, Russia, etc., only to fervently endorse those of Hallet, Davis & Co.'s production. It is unquestionably true that the patented improvements in Uprights owned exclusively by this firm, joined to the experience of the makers and the sedulous care bestowed upon their manufacture, have given them a just predominance which other piano producers can neither equal nor imitate. These Uprights are the creation of the musical world. They are designed to maintain a deserved and permanent sovereignty as the noblest musical creation of the age.

STRANGERS' SABBATH GUIDE,

AND DIRECTORY OF CHURCHES REPRESENTED IN THE MANAGEMENT OF THE BOSTON YOUNG MEN'S CHRISTIAN ASSOCIATION.

"I was glad when they said unto me, Let us go into the House of the Lord."—Ps. cxxii: 1.

NAME OF CHURCH.	LOCATION.	PASTOR.	Preaching Services.	Sunday School.
BAPTIST.				
Allston Church,	Allston,	F. E. Tower.	10.30 A.M. and 3 P.M.	
Bethel,	Hanover St., near N. Bennett,	H. A. Cooke.	10.30 " " 3 "	
Bowdoin Square,	Bowdoin Square,		10.30 " " 3 "	
Bunker Hill,	Cor. Bunker Hill and Mystic Sts.	W. O. Holman.	10.30 " " 3 "	
Clarendon Street,	Cor. Montgomery St.,	A. J. Gordon.	10.30 " " 3 "	1.45 P.M.
Day Star,	Nassau Hall,	A. Ellis.	10.30 " " 7.30 "	
Dearborn Street,	Dearborn St.,	E. W. Pride.	10.30 " " 3 "	
Dudley Street,	Boston Highlands,	H. M. King.	10.30 " " 3 "	
First,	Somerset St.,	R. H. Neale, D.D.	10.30 " " 3 "	
Fourth Street,	South Boston,	L. L. Wood.	10.30 " " 3 "	
Free Will,	Charlestown,	McLean,	10.30 " " 3 "	
Harvard Street,	Harrison Ave., cor. Harvard St.,	O. T. Walker.	10.30 " " 3 "	1.30 "
Jamaica Plain,	Cor. Centre and Myrtle Sts.,		10.30 " " 3 "	
Joy Street (African),	Smith Court,		3 " 7.30 "	
Ruggles Street,	Near Tremont,	R. G. Seymour.	10.30 " " 7 "	2.30 "
Shawmut Avenue,	Cor. Rutland St.,	Wayland Hoyt.	10.30 " " 7.30 "	
Stoughton Street,	Cor. Sumner,	M. A. Dougherty.	10.30 " " 7.30 "	
Tabernacle,	Cor. Shawmut Ave. and Madison St.	D. C. Eddy, D.D.	10.30 " " 7.30 "	
Twelfth (African),	Phillips St.,			
Christian Baptist,	Tyler St., cor. Kneeland,	E. Edmunds.	10.30 " " 3 "	
Union Temple,	Tremont St.,	Geo. C. Lorimer, D.D.	10.30 " " 3 "	
Warren Avenue,	Cor. West Canton,	G. F. Pentecost.	10.30 " " 7.30 "	

CONGREGATIONALIST.

Berkeley Street,	Cor. Warren Ave.,	Wm. B. Wright.	10.30 A.M. and 7.30 P.M.	
Brighton Church,			10.30 " " 3 "	
Central Church,	Berkeley St., cor. Newbury,		10.30 " " 3.30 "	
Central Church,	Jamaica Plain,		10.45 " " 7.30 "	
Chambers Street,	Chambers Street,	F. B. Allen.	10.30 " " 3 "	
Cottage Street,	Near Pleasant Street,		10.30 " " 7.30 "	
Dorchester Church,	Cor. Centre and Washington Sts.	J. H. Means, D.D.	10.30 " " 3 "	
Eliot Church,	Boston Highlands,		10.30 " " 3 "	
Highland Church,	Parker, near Tremont,	A. E. Dunning.	10.30 " " 7.30 "	
Holland,	Cor. Parker and Ruggles Sts.,	G. Van Der Kreeke.	10.15 " " 3 "	
Maverick,	East Boston,	J. V. Hilton.	10.30 " " 3 "	
Mount Vernon,	Ashburton Place,	S. E. Herrick.	10.30 " " 3 "	
New England,	Music Hall,	W. H. H. Murray.	10.30 " " 3.30 "	
Old South,	Boylston St.,	J. M. Manning, D.D.	10.30 " " 7.30 "	
Olivet,	W. Concord St.	H. M. Parsons.	10.30 " " 7.30 "	
Park Street,	Tremont, cor. Park St.,	J. L. Withrow, D.D.	10.30 " " 3 "	
Phillips,	South Boston,		10.30 " " 3 "	
Salem and Mariners,	Cor. Salem and N. Bennett Sts.	S. H. Hayes.	10.30 " " 3 "	
Shawmut,	Tremont, cor. Brookline St.	E. B. Webb, D.D.	10.30 " " 7.30 "	
Trinity,	Neponset,		10.30 " " 3 "	
Union,	Columbus Ave., cor. Rutland St.	F. A. Warfield.	10.30 " " 7.30 "	
Vine Street,	Boston Highlands,		10.30 " " 3 "	
Walnut Avenue,	Boston Highlands,	A. H. Plumb.	10.30 " " 7.30 "	
West Roxbury,		Edward Strong, D.D.	10.30 " " 7 "	12 M.
Winthrop,	Charlestown,	A. S. Twombly.	10.30 " " 7.30 "	

EPISCOPALIAN.

Chapel of the Good Shepherd,	Cortes Street,	G. J. Prescott.	10.30 A.M. and 7.30 P.M.	
Christ,	Salem Street,	H. Burroughs, D.D.	10.30 " " 3 "	
Church of the Advent,	Bowdoin Street,	A. C. A. Hall.	10.30 " " 7.30 "	
Emmanuel,	Newbury Street,	A. H. Vinton, D.D.	10.30 " " 3.30 "	
St. Matthew's,	South Boston,	John Wright.	10.30 " " 7.30 "	
St. Mark's,	West Newton Street,	Chas. A. Babcock.	10.30 " " 7.30 "	
St. Paul's,	Tremont St., near Winter,	W. Newton.	10.30 " " 3 "	
Trinity,	Technology Hall, Boylston St.,	Phillips Brooks.	10.30 " " 3.30 "	

METHODIST.

Broadway,	South Boston,	L. B. Bates.	10.30 A.M. and 3 P.M.	
Bromfield Street,	Near Tremont,	W. F. Mallalieu.	10.30 " " 3 "	
Church Street,	Near Tremont,	J. W. Hamilton.	10.30 " " 3 "	
Dorchester Street,	South Boston,	J. Wagner.	10.30 " " 3 "	
Egleston Square,	Cor. Washington and Beethoven,	J. L. Hannaford.	10.30 " " 3 "	
First,	Temple St.,	R. R. Meredith.	10.30 " " 7.30 "	
German,	Boston Highlands,	Kolb.	10.30 " " 7.30 "	
Hanover Street,	Near Richmond,	C. T. Watkins.	10.30 " " 3 "	
Highland,	160 Warren St.,	J. W. Johnson.	10.30 " " 3 "	
Jamaica Plain,	Elm Street,	E. W. Virgin.	10.30 " " 7 "	
Meridian Street,	East Boston,	John H. Mansfield.	10.30 " " 3 "	
Revere Street (African),	Revere St.,	J. F. Jeffrey.	10.30 " " 3 "	
Saratoga Street,	East Boston,	A. McKeown, D. D.	10.30 " " 3 "	
Tremont Street,	Cor. Concord,	J. E. Cookman.	10.30 " " 7.30 "	
Washington Village,	Dorchester St.,	J. N. Avann.	10.30 " " 3 "	
Zion (African),	North Russell St.,	M. H. Ross.	10.30 " " 3 "	

PRESBYTERIAN.

Columbus Avenue,	Cor. Berkeley,	J. B. Dunn.	10.30 A.M. and 7.30 P.M.	
Fourth,	South Boston,		10.30 " " 7.30 "	
Meridian Street,	East Boston,	E. Annand.	10.30 " " 7 "	

Evangelical Advent,	Hudson St., cor. Kneeland,	C. Cunningham,	3 P.M.	
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Young Men's Christian Association, Tremont St., cor. Eliot. Sunday Services, see page 1.

Will Pastors please send the hour of their Sunday School, and make any needed correction in the Guide above.

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Volume I.} EDITION 2000.

BOSTON, MASS., NOVEMBER 18th, 1876.

PRICE ONE CENT. {Number 2.

MOODY AND SANKEY IN LONDON.

A series of meetings like those held by Messrs. Moody and Sankey in London is a phenomenon. A plan originated and carried out, involving the raising of about a hundred and fifty thousand dollars, the renting of the largest hall—the Agricultural—in North London, a great theatre at the West End, and the erection of a vast hall seating some eight thousand people, in East London, and another, seating some seven thousand, in Camberwell, on the south; the holding of continuous services a month in each place, and gathering people to crowd those huge edifices and often two or three churches in the vicinity with the overflow; the bringing together men and ministers of all denominations in united and harmonious labor; the getting from eight to twelve thousand Londoners out at seven o'clock of a Sunday morning—two hours earlier than the orthodox Londoner usually wakes up—to hear a lecture on Bible study, the awaking of a positive religious interest in the hearts of thousands, and increasing the membership of churches and the attendance of worship in all the region; the carrying on of this without begging, taking collections, or going in debt, simply by voluntary private contributions; the general public interest in the work, causing several of the papers, which reported the movement, to increase their circulation by forty or fifty thousand copies each issue; the spectacle of the British Parliament spending a day in debate, to decide whether two revivalists should, for a single afternoon, speak to the students in Eton College, and the defeat of those who opposed it; and the wide-spread fame of the work and of the workers, mark this as one of the noteworthy movements of modern times.

There are many inquiries as to the secret of the powers of these men, and all sorts of theories are started as to their shrewdness and management. Of course every important enterprise requires management, and there is no particular reason why circuses and monkey-shows should be managed and advertised, and religious meetings left to drag themselves to death unnoticed.

Mr. Moody visited London some seven or eight years ago, labored in his usual earnest and humble way, and saw good done. I think he went again later, and finally, in July, 1873, he landed there again, in company with Mr. Sankey. Two or three gentlemen had invited them to come and labor, and perhaps had given them some assurance of assistance in meeting the expenses of their work; though those who know Mr. Moody are aware that pecuniary considerations would not have influenced him to go. When asked what he went to Great Britain for, his characteristic answer, as reported, was, "For ten thousand souls."

They landed in England; and, as if to show that God would have them wholly trust in Him, they found, on arriving, that both the men who had invited them were dead. Nothing daunted, they commenced their meetings, having about half a dozen persons at their first meeting. People distrusted them, and thought they were two roving Yankees, come on a strange mission. But they prayed and sung and preached their way into the hearts of the British people, as probably no two men have done in a century.

Their vast London meetings cannot be considered alone. They were not a sudden spurt or start of excitement. They were the crowning scene in two years of uninterrupted, earnest, devout, judicious, prayerful labor upon a territory not as large as the State of Texas, where are packed some thirty-five millions of English-speaking people. When they had won their way to the sympathies of the warm-hearted Irish, the canny Scotch, and the sturdy English, and had seen thousands converted all over Great Britain, then, at the earnest en-

treary and with the hearty co-operation of hundreds of Christian workers, their final move was made on London.

Several things gave them their hold on men. First, they are genuine—there isn't an ounce of sham about them, so far as a careful observer can see. Sankey, a large, broad-faced, refined, social, genial, lovable man, who would grace and enliven any society, and Moody, a more reticent, original, stocky, and compactly-built man, born to lead and make little fuss about it, deciding instantly the details that come before him, possessing great executive power, and hating every species of cant and sham with a perfect hatred, speaking like a man who is dead in earnest, without a trace of *hifalutin* in his matter or manner, while Sankey sings without a particle of fuss or fidget, and with a calm, strong, grand earnestness, rising sometimes to overwhelming pathos, as his voice rings through the vast assemblies; two such men engaged for two years in any cause cannot fail to make stir.

Then they set their faces resolutely and determinedly against all contributions, collections and subscriptions, and other catch-penny tricks. Month after month they labored in the largest assemblies, where money by thousands of pounds could have been had for the asking, and they would not ask it, nor take it. They thus choked down the lie that they were two shrewd Yankees trying to gull the people and get their pence, and stopped the stereotyped scoffing about preaching for money.

The next story started was, that they were selling American organs, and when that had received its quietus, then it was stated that they were making money on their hymn-books. This was true, to a small extent. Millions of them were sold, and the firm who published them, giving them a small copyright, have, it is said, become rich by their issues. Moody and Sankey heard the story, and blocked that little game by utterly refusing to take one penny of the profits, and turning it all over, some twenty thousand dollars or more, it is said, into the hands of a well-known banker, to be used for charitable purposes. That seemed to give the babblers the lock-jaw, and so the work went on.

At the farewell meeting, attended by several hundreds of clergymen, noblemen, editors, members of Parliament, and earnest Christian workers of every class, at which Moody requested the speakers not to praise them, but the Lord, for what was done, and where Lord Shaftesbury said if Moody and Sankey had done nothing more than to teach the nation to sing "Hold the Fort," it would pay for their coming over there; after Mr. Moody had given his farewell thanks, till broken down in tears, he prayed, and slipped out to avoid the hand-shakings and farewells, an eminent dignitary of the Church of England arose, and proposed that the people be invited to unite in a testimonial to Mr. Moody—the amount to be limited to one pound each—as a tribute of respect to him for his labors of love. Thousands and thousands would have gladly contributed to such a fund, but Mr. Stone, Chairman of the Moody and Sankey Committee, arose promptly and stated that he knew Mr. Moody's feelings on the subject, and that nothing could give him greater pain, and he begged that nothing more be said about the matter.

Doubtless, private individuals have given Messrs. Moody and Sankey small sums of money for current expenses, but they came out of this immense work in England with clean hands.

Now, this unworldly policy gave them great power with the masses. All denominations speak well of them, Catholics included. The very harlots in the streets of London speak well of Moody and Sankey's meetings. One class alone hate them—the liquor dealers; and well they may, for Moody is positively awful in his denunciations of the rum traffic; and with

such results that a gentleman from Liverpool stated, in my hearing, that the dealers said that the traffic was almost ruined by the Moody and Sankey meetings, some establishments not buying more than ten barrels now where they formerly took a hundred.

These men did not do their work alone. They were a nucleus, around which Christians gathered. Mr. Spurgeon compared them to the strings, around which rock-candy crystallizes—they were rallying centres. Laboring for no sect; leaving local work to local pastors; meddling with neither forms, ceremonies, rites nor creeds, they preached and prayed, and sung and labored; and if God helps those who help themselves, why shouldn't they be helped?

In conclusion, wherever Moody and

Sankey go to labor, the people will like them. For they cannot help it. But it is not best for all the good folks and good ministers to wait till Sankey's cabinet organ gives the signal note before they go forth to battle. Let them begin. God is with Moody and Sankey, no doubt, and He will be with them if they will *do as Moody and Sankey do*; begin with half a dozen, and work for God two years, day and night. "But we can't all be Moodys," says one. No, and *we don't want to be till the hard work is done*, and the hand sled is drawn up to the top of the hill; then we are all ready to jump on and swing our hats, and have a glorious ride. Like causes produce like effects. Let others make the trial, and watch the result.

H. L. HASTINGS.

SUNDAY SCHOOL TEACHERS' MEETING

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SATURDAY, NOVEMBER 25,

REV. H. M. PARSONS, - - - LEADER.

LESSON XLVIII.

SUNDAY, NOV. 26, 1876.

PETERS' VISION.—ACTS X. 1-20.

1. There was a certain man in Cesarea, called Cornelius, a centurian of the band called the Italian band.
2. A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.
3. He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.
4. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms have come up for a memorial before God.
5. And now send men to Joppa, and call for one Simon, whose surname is Peter:
6. He lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do.
7. And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;
8. And when he had declared all these things unto them, he sent them to Joppa.
9. On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray, about the sixth hour;
10. And he became very hungry, and would have eaten: but while they made ready, he fell into a trance.
11. And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:
12. Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.
13. And there came a voice to him, Rise, Peter; kill and eat.
14. But Peter said, Not so Lord; for I have never eaten anything that is common or unclean.
15. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.
16. This was done thrice: and the vessel was received up again into heaven.
17. Now, while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate.
18. And called, and asked whether Simon, which was surnamed Peter, were lodged there.
19. While Peter thought on the vision, the Spirit said unto him, behold, three men seek thee.
20. Arise, therefore, and get thee down, and go with them, doubting nothing: for I have seen them.

GOLDEN TEXT.—God is no respecter of persons.—Act x. 34.

HOME READINGS.—Mon. Lev. 11. Tues. Acts 11: 1-20. Wed. Acts 10: 21-33. Thurs. Rom. 11: 1-18. Fri. Rom. 11: 19-36. Sat. Isa. 55: 1, 13. Sun. Eph. 2: 1-22.

NOTES ON THE LESSON BY THE LEADER.

CORNELIUS' VISION.—I. Cesarea—place noted in the life of Philip and Paul. The Romans doubtless had not met them. II. Cornelius lived up to the light he had—probably from Jewish source, family training, prayers, alms-giving. III. He saw, about 3 p. m., while praying and fasting, an angel-messenger of God in shining raiment. IV. Fearing, he inquires his message, and is assured that God has heard him and remembered him. V, VI. Is ordered to send for Simon at Joppa; minuteness of detail shows that God takes note and care of little things. VII, VIII. Obedience of Cornelius. Peter's vision. IX. While the messengers are on the road God prepares Peter for the result. X. While fasting and praying he has a trance. XI, XII. His prejudices are to be removed, and God teaches him by connecting his hunger with its satisfaction. He sees flesh common and clean all mingled together. While he wonders (XIII) he is ordered to kill and eat, or, as it is in the original, "sacrifice and eat." XIV. His answer shows his strong adherence to the Jewish faith. XV. The second time he is told that what God cleanses no one can call common. XVI. The order was repeated three times, and the large sheet was drawn up to heaven. XVII, XVIII. While Peter wonders and hesitates as to the meaning, the messengers from Cornelius are knocking at the gates below. XIX, XX. Peter, while considering the vision, is told by the Spirit that the men are seeking him, and to go with them, without doubt, because he had sent them.

Y. M. C. A. News.

FAMILY CHIT-CHAT.

SEE announcements in another column.

NOTICE the great reduction in prices of lessons in our evening classes.

THE printer, by mistake, left out of last week's paper the salutation of the editor.

HAVE you subscribed for the *Bulletin*? You can do so any time at the Librarian's desk.

The editor of the *Bulletin* has decided to remain incognito. He thinks it may be safer for his head.

Mr. R. J. Roberts is winning a host of friends in his new position as superintendent of our gymnasium. New members are joining constantly.

THE Members of the Association have shewed a kind spirit in giving up the building and such choice entertainments to the exclusive use of our invited guests, at the trade receptions.

Visitors speak pleasantly of polite attentions received by them from the gray-haired young man who has charge of our rooms on Sunday. Some young men say that Brother Jameson is so good a conversationalist that they drop in on Sunday just to have a talk with him.

Four of our young men held a service of song in the chapel of the Brookline Baptist Church, last Monday evening. There was a good attendance of young people. A vote of thanks was passed by the audience to the quartette. The pastor, Brother Mabie, made some interesting remarks, at the close of which two inquirers rose for prayers.

Our noon meetings in Tremont Temple vestry for three Fridays past have been devoted to the subject of Christian Temperance. Brethren Shorey, Clark, and Doe, and other wide-awake workers have taken hold of the meetings nobly. Mrs. Barrett, and other ladies of the Women's Christian Temperance Union have participated. The same subject will be taken up each Friday noon hereafter. Some intemperate men have already been reached. Send in requests for prayer for inebriates. Invite poor drunkards into these meetings; bring them with you.

Rev. Reuben Thomas will deliver his new lecture on "The Young Man of the Period," in Association Hall, Thursday evening, November 23, at 7.30. He delivered this lecture in the Central Church, Jamaica Plain, last Thursday evening. Some present were so much interested that they purpose coming to hear it the second time; others wished it were two hours long instead of one. As an additional attraction, Miss Z. L. McQuesten, who has sung so acceptably at two of our Trade Receptions, will favor the audience with a song before the lecture. Come early.

The Reception of the Young Men of the Wholesale Drug and Chemical Trades at our rooms, last Thursday evening, was a complete success. Nearly every house in the trade was represented by members of the firm or clerks. The Temple Quartette and Miss Bennet were in excellent voice; the orchestra from the Metropolitan Band rendered lively airs; the speeches were able (the trade understands preparations); Mr. Cortbell's microscopes were very interesting; the gymnasium exhibition was capital; Mr. Dow's soda and syrups were delicious (some young men drank only three glasses apiece); everybody looked pleasant; nobody took the wrong hat or coat, and many said they would come and see us again.

EMPLOYMENT BUREAU.

Bama S. Snow, Esq., made a very interesting address to the young men gathered in the employment office one morning this week. An unusual number of men of good character are registering their names for employment. We have filled eight situations this month thus far.

LIBRARY.

The following books have recently been purchased and donated:—

Thomas Wingfold,	Geo. MacDonald.
Everyday Topics,	T. G. Holland.
Ismalia,	Sir Samuel W. Baker.
Widow Seymour,	Mrs. E. S. Baker.
Silver Pitchers,	Louisa M. Alcott.
Capt. Sam,	Geo. C. Eggleston.
Under the Evergreens,	G. C. Lorimer, D.D.

PROSPECTUS.

International Sunday School lesson notes will be published one week in advance.

One column will be devoted each week to the Boston Monday Lectureship. Y. M. C. A. news in the New England States will be made a specialty. A column will be devoted to each State. Information concerning the canvass of the State Committees is desired.

Arrangements will be made with any Association whereby a special edition of this paper, weekly, bi-weekly, or monthly, will be published with one or more columns devoted to their special work.

This paper will be devoted largely this winter to the work of Messrs. Moody and Sankey in Boston. To accomplish all these objects an enlargement to eight pages will be necessary. No extra charge will be made for subscriptions or postage on account of the enlargement.

All communications concerning the reading matter should be addressed to M. R. DEMING, Y. M. C. A., 68 Eliot St.

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Communications should be addressed to C. J. Littlefield, *State Secretary Y. M. C. A., 124 K Street, South Boston.*

Communications concerning the International work should be sent to H. A. Staples, corresponding member of the International Committee.

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Allen Folger, *Concord, Secretary.*

The fourth annual canvass of this Committee began October 30, in Webster. Among those active in the meetings was C. C. Coffin, Esq., of Boston, better known as "Carleton." The meetings continued four days, with pleasing results, about twenty inquirers.

Meetings have since been held with increasing interest in Hooksett, Lyndeboro, E. Deering, and North Weare.

The Committee will be
Nov. 16—21 (inclusive), in East Weare.
" 22—24 " " South "
" 25—27 " " Goffstown.

Rev. Joseph Cook began a course of six lectures last Wednesday evening in the city of Lawrence before a ticketed audience of five hundred. Friday evening, he opens a course of six lectures in Norwich, Conn.

Y. M. C. A.
NOON PRAYER MEETING

In the Tremont Temple Vestry,

Week days at 12.

Each Monday noon is devoted to Rev. Joseph Cook's lectures in the Temple. See notice in another column.

Each Friday noon is given up to the subject of Christian Temperance.

Each Saturday noon is spent in the study of the International Sunday School Lesson.

The Social Gathering Committee have secured for their entertainment Thanksgiving evening, in addition to the Alpine Quartette, Mr. H. Smith Porter, a reader of repute. The *Congregationalist* has a very complimentary notice of Mr. Porter. He is said to excel in rendering the humorous. He will present a fresh programme, Thanksgiving evening.

Richard Dickinson, D. D., of London, publisher of the Hexaglot Bible, the Preacher's Commentary, and Dickinson's Theological Quarterly, also of the Student and Pulpit, will commence, in the December number of the latter magazine, the publication of Mr. Cook's Monday lectures delivered last winter. The magazine which will contain them has a wide circulation among the clergymen and students of Great Britain.

Speaking of the Boston Monday Lectureship the *Sunday Herald* says: "The *Index* is as much disturbed over these lectures as it would be by the enforcement of the Sunday laws or some other act of tyranny. Of course Mr. Cook knows nothing of his subject, being a clergyman, so the *Index* makes fun of him, instead of arguing with him, as it would if he were—well, if he wrote letters to the *Index*."

Seasonable Music Books!

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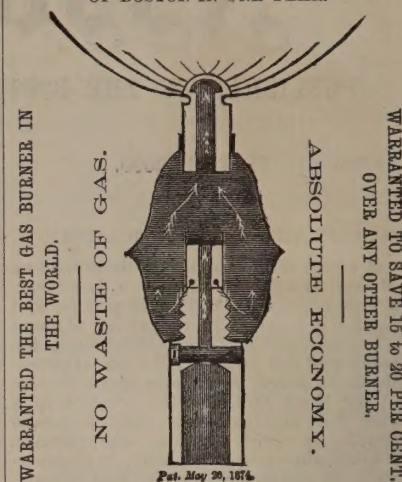
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EVENING CLASSES.

French—A. Lafon, Teacher, Room 9, Monday and Friday, at 7.30.

Latin—Prof. G. W. Gunnison, Room 9, Tuesday and Friday, at 6.15.

New Testament, Greek—Prof. G. W. Gunnison, Room 9, Wednesday and Saturday, at 6.15.

Vocal Music—H. W. Alexander, beginner's class, Association Hall, Monday, at 7.30; advanced class, Tuesday, at 7.30.

Terms to Members, five cents a lesson for either of these classes, or \$2.00 for twenty lessons in all.

Class in Bookkeeping—W. G. Corthell, Teacher, is now forming; also, Class in Penmanship, C. A. French, Teacher, terms same as above. Also, a class in German.

HERE AND THERE.

The people of Boston paid \$14,000 in dog taxes last year, and yet some folks think it wicked to spend any money for the Moody and Sankey meetings.

An old lady in the country is much distressed about a new mode of baptism. She read in her paper about "getting people into the pale of the church."

THE Lecture Committees of Y. M. C. Associations in the large cities of the United States will do well to secure a course of lectures from the Rev. Joseph Cook. His star is only half way from the horizon to the zenith.

WE like Young Men's Christian Associations not only for the objects they aim at but their way of working. They enjoy all the advantages of union and fellowship, which most men long for, without the objectionable features of secrecy, vows, decorations, and high sounding titles, and without the still more objectionable element of convivial drinking, which characterizes some young men's societies. Everything about the Y. M. C. A. is free, rational, open, and above-board, or, in a word, Christian. May they go on in their mission of saving young men from the snares of Satan, evangelizing the non-church-going population and incidentally unifying the churches of the Lord Jesus Christ.—Witness.

FIGURES are wonderful preachers; their logic is sternly convincing. The deduction to be made from their showing in reference to the Y. M. C. A.'s is most certainly to set at rest the query as to whether they are likely to assume permanency in the field of Christian work. Less than ten years ago there were but 200 Associations in the country, to-day there are 700; then they did not own a single building, to-day they have three million dollars invested in permanent structures; then \$1,000 was a large annual amount to raise, this year \$20,000 or over, will be expended in the regular work. What the next decade will develop in this way, no human being can anticipate.—Watchman.

Text used by D. L. Moody in the Inquiry-Room.

Warning to backsliders, Jer. 2: 13, 19. Invitation to backsliders, Jer. 3: 12. Encouragement to backsliders, Hos. 14: 12, 4. For those slightly convicted, Rom. 3: 10, 23—Isa. 53: 6—Jer. 6: 14—1st John 1: 10—Ps. 143: 2—Acts 13: 39—Eph. 2: 8, 9—Gal. 2: 16.

For those deeply convicted, Isa. 1: 18; 43: 25; 44: 22—Rom. 5: 6—1st Pet. 2: 24.

For those who want to know how to believe, John 3: 16, 36; 5: 24. It is to receive, John 1: 11, 12. It is to trust, Isa. 26: 3—Ps. 34: 8. It is to take, Rev. 22: 17.

For those who fear they may not hold out, Jude, 24—Ps. 121: 1—John 5: 45—2d Tim. 1: 12—Rom. 8: 38, 39.

For those who stumble at the inconsistencies of Christians, Rom. 14: 10, 12—John 21: 21—Mat. 7: 1, 3—Rom. 2: 1.

For those who have tried to become Christians without success, Jer. 29: 13—Deut. 4: 29—Rom. 4: 5.

Results of believing: Joy, John 15: 11. Rest, Mat. 11: 28. Peace, John 14: 27.

No passage of scripture requires an inquirer to feel. Never tell a person he is converted. Let the Lord do that.

Contrast examples of conversion. Paul, Acts, 9th chapt. Cornelius, Acts, 10th chapt. Lydia, Acts, 16: 14.

Inquirers who have believed sometimes are in darkness because they have not confessed. Rom. 10: 10

For skeptical inquirers. John 7: 17; 6: 40—Ps. 25: 14.

The Y. M. C. A. State Executive Committee met in Worcester last Tuesday, and effected a permanent organization by choosing E. Whitney chairman, F. O. Winslow treasurer, and C. J. Littlefield secretary. The Committee had sixty-four applications before them, earnestly calling for the canvass, which they will begin at Rowley, November 24th. We shall publish their programme as soon as printed, which we expect in time for our next issue.

ANNOUNCEMENTS.

Association Hall, Thursday evening, Nov. 23d, at 7.30. Lecture by Rev. Reuben Thomas, of Brookline. Subject: "The Young Man of the Period."

Thanksgiving evening, Social Gathering. Vocal Music by the Alpine Quartette; other artists to be announced.

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IN THE

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3. They should remember that inquirers usually have one chief difficulty.
4. They should use the Bible.
5. They should meet all candid objections.

PASSAGES FOR DIFFERENT CLASSES OF INQUIRERS.

For those who are not good enough: Mark, ii.: 2.

For those who are backsliders: Jer., iii.: 12, 13.

For those who have procrastinated: 2 Chron., xv.: 3, 4.

For those who have abused their opportunities: Luke, xv.

For those who are afraid they will not hold out, 1 Pet., iv.: 19.

For those who have no feeling: John, v.: 24.

For those who have not enough conviction: Rom., vii.: 24, 25.

For those who are too great sinners: Mark, iii.: 29, 30.

For those who wait a more convenient time: 2 Cor., vi.: 2.

For those who have too many things to give up: Phil., iii.: 7, 8.

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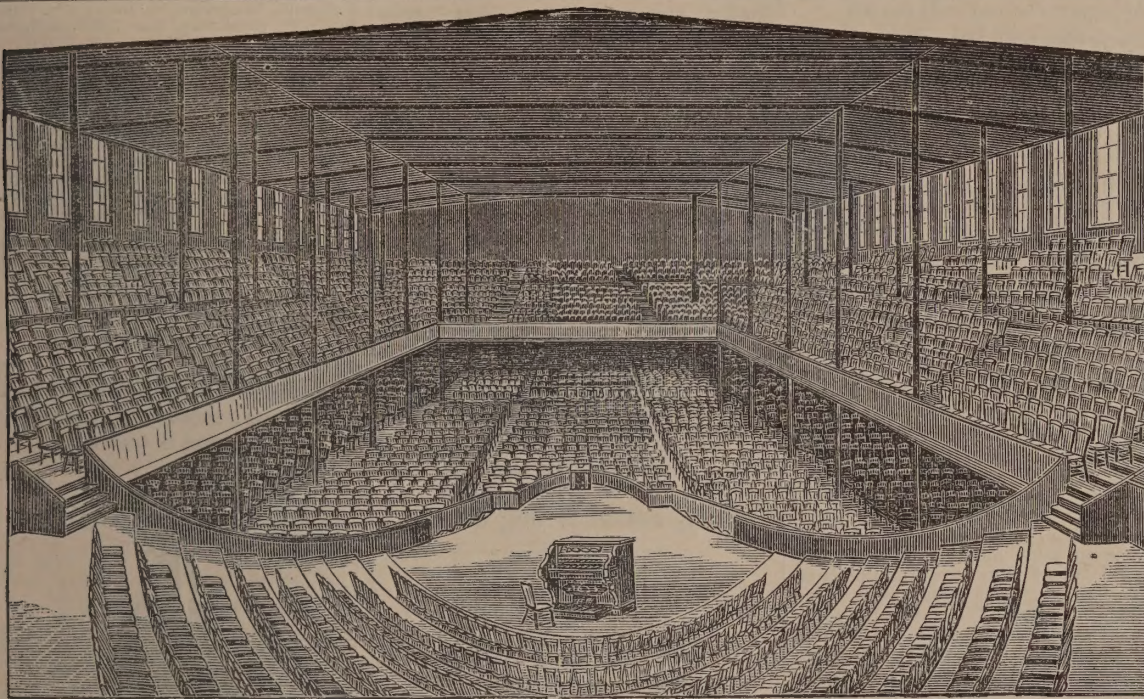
THE Association Bulletin.

PUBLISHED BY THE BOSTON Y. M. C. A., FROM THEIR ROOMS, TREMONT STREET, COR. ELIOT, EVERY SATURDAY.

Volume I.} EDITION 2500.

BOSTON, MASS., NOVEMBER 25th, 1876.

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THE MOODY TABERNACLE, CHICAGO, ILL.

It was at the close of the great revival in Edinburg, that Mr. Moody first measured himself by a crowd, preaching on the ruins of Holyrood Palace, to twenty thousand people. Again, in the garden of the Crystal Palace at Glasgow, he stood in a carriage, and preached so as to be heard by nearly thirty thousand. That was all very well for once or twice; but for his regular work, seventeen discourses a week, besides inquiry meetings and addresses between times, it was found that a hall of about fifty thousand square feet area, including galleries, was as large as he could conveniently use.

The Chicago Revival Hall, on Monroe Street, between Market and Franklin Streets, was ready by the first of October for a series of meetings under the leadership of Moody and Sankey, who, more than any other two men now living, seem to be blessed of God in winning souls to Christ.

The dimensions of the building are a hundred and ninety feet front, from east to west, on Monroe Street, by one hundred and sixty feet in depth. It stands on one of the few open spaces now to be seen, where the great fire cleared a path for itself; joining its west wall to a large block of stores, but open on its other three sides, between which and the streets on the east and south are wide unoccupied spaces of ground, whereby great quietness can be enjoyed, even in the very heart of the noisy city.

The principal floor is, literally, the ground floor, for it is made by levelling the clay, and covering it first with a layer of sand, and then with a coating of tar and gravel, after the manner of the new tar and gravel pavements in use on some of the streets. This makes a floor that is solid, smooth, level, dry and still; and when it is whitened with a coating of lime, etc., it is all that could be desired.

To the main floor there are four wide, double entrances, two by flights of steps downwards from the wide stone pavements on Monroe Street, and two from the south side at the ground level. This floor is seated with four thousand five hundred chairs.

A gallery forty feet deep extends around three sides of the hall, sloping at a convenient angle, and seated with twenty-

nine hundred chairs. To this gallery there are six entrances by flights of steps twelve feet wide, entirely separate from the entrances to the main floor, thus enabling the great hall to be filled or emptied in about five minutes.

The platform extends across the west end of the building, affording space for Mr. Moody with his Bible, Mr. Sankey with his organ, a choir of three hundred singers, and as many more ministers and other distinguished people. The platform entrance is at the north-west corner, on Monroe Street.

The sloping floors of the wide galleries form two ranges of rooms at the level of the street floors, which will be used for inquiry and committee rooms. There is also a commodious office, on the Monroe Street side, fitted up for the use of the press.

The roof, which is thirty-eight feet high, is supported by heavy posts standing on the ground.

The walls are brick. The fronts are of iron; everything so far as it goes is after the manner of a row of first-class wholesale stores; and, on the whole, it would seem to be impossible to construct a great auditorium in which convenience and security should be more perfectly attained. The Hall is lighted by two rows of windows along the whole length of the north and south sides. At night it will be well lighted with gas. The heating is by steam.

There is no smaller hall for "overflow" and other smaller meetings, like that which was found so convenient at the Hippodrome, in New York. But with curtains to let down at the front of the galleries, the space can be reduced as occasion may require, somewhat after the fashion of the curtain partitions in the Victoria Hall, in London. Farwell Hall is also hard by, and will be in constant use for overplus meetings. The Chicago Revival Hall is by far the best of the series, especially in sightliness and stability. Victoria Hall had very much the appearance, outwardly, of a store-house for rags, junk, etc., while the Bow Road and Camberwell Halls, with their five parallel gable roofs, might have been easily taken for ice-houses, except for the corrugated iron with which their walls were sheathed. Their interior aspect was rendered attractive by texts of scripture in great red letters on a white ground, with which the walls and gallery fronts were plentifully

decorated. The feature is repeated in the Chicago Hall.

The cost of this building is twenty-one thousand dollars. It was at first proposed to build a temporary structure and tear it down after the meetings were over; but it was found that this would cost twenty-five thousand dollars, a sum well worth having for permanent investment in the Lord's work. It was at last settled that the basement and first story of a row of stores should be put up, and that the twenty-one thousand dollars, less six thousand dollars for adding and removing the auditorium fittings, should be the property of the Chicago Young Men's Christian Association, an arrangement which will commend itself for business sagacity, and will be particularly pleasing to Mr. Moody, whose whole religious life and labor has been so closely allied to that organization.

It should be stated, in addition, that a prominent business man of Chicago stands pledged to take the property and pay the fifteen thousand dollars to the Association.

HENRY BEWLEY.

Very many persons have doubtless read or circulated the "Dublin Tracts," as they are called, to whom the name that heads this article was not familiar or perhaps even known. There are others, however, who will deeply sympathize with their fellow-Christians of Great Britain in the recent decease of this simple-hearted and childlike, but eminent servant of God, who departed this life a short time since, in Dublin. We have imported over five tons of Dublin tracts, printed by Mr. Bewley since 1871. We have still about a ton left.

Of him *The Christian* says: "His main life-work lay in a peculiar line. He was no great speaker, nor did he travel far and wide to spread a knowledge of the Saviour he so sincerely loved and diligently served; and yet few men have done more to send the Gospel to their own generation than he. Between four and five hundred millions of tracts, prepared and printed at his sole expense, have been circulated in English, French, Italian, Spanish, German, and other tongues.

Possessed of large means, he devoted a great part of his fortune to charitable and Christian uses, but so unostentatiously that, in many cases, the source was not suspected. He died in great peace.—*Watchman.*

PROSPECTUS.

The attractive features of this paper will be notes on the International Sunday School Lessons by our city pastors, a column of selections from the lectures of Rev. Joseph Cook, latest reports from the Moody and Sankey meetings in Chicago and Boston, and Association news from all parts of the world.

All communications concerning the reading matter should be addressed to M. R. DEMING, Y. M. C. A., 68 Eliot St.

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OUR PLATFORM.

We commend to ministers and laymen the following propositions, presented by Rev. Joseph Cook, in his address at the exercises in Music Hall last May, on our Twenty-fifth Anniversary.

1. That there is a great amount of work which ought to be done for young men in cities, especially for the unemployed, the strangers and the homeless; and that, as the proportion of the American population living in cities has increased since the opening of the century from one-twenty-fifth to one-fifth, the importance of this work in cities is great and growing.
2. That neither individual churches taken separately, nor individual denominations taken separately, can do this work easily and adequately.
3. That all the evangelical denominations united in a city can do the work easily by the organization of a Young Men's Christian Association as their representative.
4. That a Young Men's Christian Association should be neither a club nor a church, but a representative agency of the churches; not a club, making amusement and social intercourse as much its objects as religion and practical philanthropy; not a church, with independent creed and membership, initiating its own activities; but a representative agency of the churches, or the library, the fireside, the prayer meeting, and the philanthropic committee of the religious population of a city in its relations to young men who need aid.
5. That Young Men's Christian Associations should bring the churches together in spiritual and practical, and not in ecclesiastical, union.
6. That jealousy on the part of the churches of an institution thus representative of themselves is as unreasonable as jealousy of representatives on the part of constituents.
7. That many and varied experiments have proved that all evangelical denominations are capable of agreeing as to the character of libraries, religious meetings, lectures, preaching, and work in revivals; and that, for evident reasons, the evangelical and unevangelical denominations cannot thus practically unite with each other.
8. That the necessity of the case, business convenience, and the interests of peace, and not of bigotry and exclusiveness, require, therefore, that the voting power in Young Men's Christian Associations should belong only to evangelical church members.
9. That membership in Young Men's Christian Associations should be open to any one of good moral character, wholly irrespective of creed.
10. That in Great Britain and the United States, in the largest Christian cities of the world, Young Men's Christian Associations thus managed have had for a third of a century a growing success in meeting wants which the growth of great cities is making colossal; and that this success is a sign of the times, clearly indicating it to be the duty of the churches to give to such representative institutions zealous support.

Y. M. C. A. News.

FAMILY CHIT-CHAT.

See the list of entertainments announced on the fourth page.

We have filled thirteen situations this month, so far.

Publishing a weekly paper is an expensive undertaking. Have you subscribed for the *Bulletin*?

We do not publish the Strangers' Church Guide this week, because the pastors do not send in the hour their Sunday Schools meet. We want to perfect it at once.

The attendance and interest of our Saturday noon Sunday School Meeting, in the Tremont Temple vestry, are on the increase. If you come once, you will twice.

WANTED—One thousand subscribers for the *Bulletin*, by January 1st, 1877. Only sixty cents a year, postage prepaid. No premiums. Positively no chromos.

The *Association Bulletin* has been appointed the hand-shaking committee at large of the Association, to go around among our members and keep them good natured.

Persons interested in Christian effort will do well to cut out from the last *Bulletin* Mr. Moody's texts for inquirers, and Mr. Warfield's hints to Christian workers, for the fly-leaves of their Bibles.

Rev. A. V. Milligen, who will lecture for us next Tuesday evening, Nov. 28th, on the Eastern Question, has resided in Constantinople a number of years, is a gentleman of scholarly tastes, and is well-prepared to speak on this subject.

The General Secretary, while busy at his desk the other morning, was interrupted first by a messenger with a check of 100 dollars toward the work of the Association, and a few minutes after by another youth with an envelope containing a check of 100 dollars in aid of Rev. Joseph Cook's lectures. More interruptions of the same kind will be patiently endured.

One of the most profitable meetings ever held in our rooms was the meeting of Christian workers, in our parlor, last Monday evening. Rev. S. H. Tyng, Jr., D. D., of New York, made a conversational address on work in the inquiry room. No one is better qualified to speak on this theme than Dr. Tyng. We wish every Christian in Boston could have been here.

The Y. M. C. A. meeting in Barnum's tent, last summer, has been heard from a number of times. The fifth man who gives good evidence of conversion, as the direct result of that service, reported a few weeks ago, by letter, to Rev. L. B. Bates, the preacher on that memorable occasion. We have heard from others who were convicted of sin in the same meeting, but whether they have believed unto salvation we do not know. If the Lord opens the way, we should like just such a service again.

Mr. J. F. Shorey, who was converted in Mr. Moody's meetings in New York, last winter, after leading a drunkard's life for thirty years, held a temperance meeting in Fall River, Tuesday evening. R. K. Remington, Esq., presided. Notwithstanding the rain, a large audience assembled, some of whom were cronies of Mr. Shorey when he resided in Fall River, years ago. His address was listened to with deep interest, and many of his old friends, at the close of his lecture, congratulated him upon his change of life, and confessed that it must have been the grace of God which changed so inveterate a drunkard as he. May those of them who are intemperate try the same blessed remedy.

Rev. Reuben Thomas's lecture, Thursday evening, well-merited the large audience which assembled to greet him. He was intensely earnest and practical in the thoughts presented. The conspicuous sins of the "Young Man of the Period" were unsparingly condemned, and, at the same time, he most persuasively pointed out a better way. No young man can hear this lecture without an added responsibility to lead a true life. The delivery of the lecture was characterized by excellence of elocution, rising frequently to real eloquence. Miss Zilla Louise McQuesten sang before the lecture, very charmingly, "the Flower Girl," by Beethoven, and for an encore, "Ring on, Sweet Angelus," by Gunod.

HERE AND THERE.

Mr. Cook's series of Monday noon lectures will undoubtedly be published in book form.

The *Watchman*, a twelve-page semi-monthly paper, published by the Chicago Y. M. C. A., has a circulation of 10,000.

YOUNG MEN'S CHRISTIAN ASSOCIATIONS are blamed for attempting too many kinds of work. If the public only knew how much they are asked to do, they would freely forgive.

TEN years ago there was but one Young Women's Christian Association in the United States. To-day there are forty-seven; sixteen of this number are possessors of property valued at \$1,000,000.

The twenty-sixth General Assembly of the Y. M. C. A. of Western Rhenish Germany met recently at Elberfeld. The report showed fourteen new associations organized, notwithstanding enemies of the work have been stirring around against it.

HON. MR. PELHAM, son of the Earl of Chichester, addressed the Saturday-evening Young Men's Meeting in the parlors of the Y. M. C. A., on Twenty-third Street, last week. He gave several very interesting incidents respecting the work of Mr. Moody in London.

REV. JOSEPH COOK commences a course of four lectures in Lowell, Thursday evening, December 14th. This makes three weekly courses, besides the Boston Monday Lectureship, which he is delivering. He has also a number of single engagements in Lyceum courses.

A Christian Convention was held in Dublin, November 22, 23 and 24. A request for prayer in its behalf, sent beforehand by mail, reached us the morning of the 24th, and was fervently remembered in our noon meeting. Prayer was offered in the same meeting for the great convention of five thousand pastors and laymen convened in Chicago at the same date. Thus God's people are joining hands round the world in Christian effort.

HERE are specimen requests made to the Boston Y. M. C. A., viz: "To look up a man who came to this city from England in 1799. To find a runaway husband, the name being given, but no address or description. To furnish honest young men, who will work sixteen hours a day for their board and no clothes. To lend money to the young man who has a rich uncle in the next town, and who upon his honor will certainly return it in two days, etc., etc."

AN interesting Sunday School Institute was held in East Somerville, Wednesday afternoon and evening, under the direction of Rev. J. S. Ostrander, of New York. The afternoon session, commencing at 2 o'clock, was held in the Franklin Street Congregational Church. Topics of practical interest were discussed by Rev. G. L. Gracey, C. J. Littlefield, and others. The evening session was held in the Perkins Street Baptist Church. Addresses were made by Revs. A. P. Foster, J. S. Ostrander and W. O. Holman.

THE last Sunday in June, 1876, will be remembered for the tornado which swept over the city about 4 p. m. Several yachts sailing off South Boston Point were upset. When the squall lowered, sail and row-boats put off to rescue the men clinging to the capsized yachts. Two boys in a little dory were passed on the way out by a fine sail-boat, whose occupants said, "Boys, what are you going to do? You'd better paddle ashore. The boys kept on, and, while the sail-boat was tacking to reach two men in the water, they went in ahead of it, took the men into their boat, and rowed them safely to the shore. Christian workers, take the hint!

THE revival in Chicago is accelerating in power. Fifteen hundred seekers were in the inquiry rooms last Friday evening, and converts are multiplying. They appear to be gathered almost exclusively from the ranks of the non-church-going classes. Messrs. Moody & Sankey are increasing their meetings and special agencies for reaching all the people. An organization is now being effected whereby each family in the city will be called upon and kindly invited to accept the great salvation. A paper called *The Tabernacle*, with a cut of the revival hall on the first page, the same as in this paper, and filled with Mr. Moody's sermons, also, other religious reading, has been printed to the number of 100,000 copies, and will be used by this canvassing committee.

Seasonable Music Books!

MURRAY'S SONGS FOR SUNDAY SCHOOLS and GOSPEL MEETINGS. Bright, Sparkling, and soul-stirring, full of the popular elements of the Moody & Sankey Hymns. By Jas. R. Murray. Price, 35 cents. Per hundred, \$30.00.

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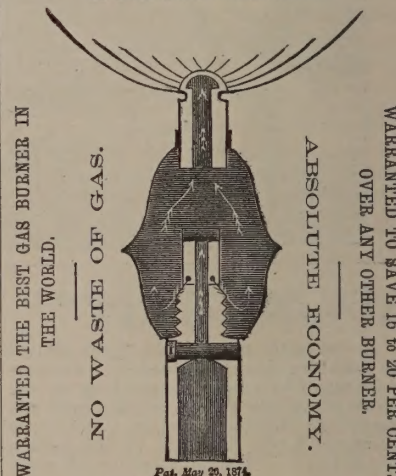
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Communications should be addressed to C. J. Littlefield, State Secretary Y. M. C. A., 124 K Street, South Boston.

The Committee commence the State canvass for the coming winter at Rowley, Friday, Nov. 24th. The programme for the winter will be completed in a few days. December 12th, they will hold a canvass meeting in connection with the new and promising Association in Great Barrington. Eighty-one applications for meetings have been received by the Committee up to the present date.

Messrs. Moore and Littlefield held a special meeting in the interests of the Charlestown Y. M. C. A., in the Winthrop Church, last Sunday evening. Their addresses were very favorably received. The singing, led by the large chorus choir of the church, was very attractive. Similar meetings with other Associations would be of great value.

MR. SPURGEON'S TESTIMONY TO MR. MOODY.—An excellent testimony to the usefulness of Messrs. Moody & Sankey's meetings in London, is given by Mr. Spurgeon in the last number of his magazine, the *Sword and Trowel*, as follows: "We rejoice to mention that during the last few months we have met with more converts from Messrs. Moody & Sankey's meetings than in all the time before. Some of our brethren have also made the same observation. It is probable that many held back till they saw where it was best for them to join, and if so, they are to be commended. We expressed our disappointment very plainly some time ago, because we met with so few decided conversions, and it is therefore with the utmost pleasure that we intimate more pleasing tidings. We could not believe that such earnest Gospel preaching could be without saving results, but we feared that the converts would remain separate, and not unite with the churches. For awhile it seemed to be so, but we are delighted to have seen and conversed with many who make good disciples and hearty workers. God be thanked for this evermore."

BOSTON MONDAY LECTURESHIP.

REV. JOSEPH COOK,

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MONDAY, NOV. 27, at 12 M.

Subject: "DOES DEATH END ALL?"

SEATS FREE.

Selections from remarks before the last Lecture, as reported in the Boston Daily Advertiser, Tuesday, Nov. 21.

We have had in the last week, in Boston, a somewhat obscure and erratic convention, advising America to do better than she has thus far done in following the New England ideas concerning Sunday.

I am glad to see that even this erratic convention, dazzled out of sight by the sound ideas and majestic words of the Episcopal congress [applause], was wise enough to say that it did not wish to introduce into America the European Sunday.

America, I venture to say, is satisfied with the record of the Sabbaths in her World's Exhibition. This convention seemed to think, however, the burden of a great reform was laid upon its shoulders. It apparently thought its thin meetings the representation of a large constituency. Men are strangely full of company sometimes, when before the mirrors of high self-appreciation. Sidney Smith, calling on a nobleman, passed through a room full of mirrors, which showed him several images of his own form approaching from many directions. He was wholly alone, but he was overheard to say, "A meeting of the clergy, I see!" [Great laughter and applause.]

The following is the closing part of Mr. Cook's lecture on the Microscope and Materialism, delivered in the Meionaon, October 23d:

Huxley, more cautious than Hackel, says that life is the cause of organization, and not organization the cause of life. He has printed that opinion over and over, and never taken it back. Well, if life is the cause of organization, probably it is safe to say the cause must exist before the effect. [Laughter and applause.] At least that's nature's logic. [Applause.] But if life may exist before organization, why not after it? [Applause.] I affirm that the microscope begins to have visions of of man's immortality. [Great applause.]

Summarizing, then the latest science analytically, we see in living matter:—

17. That the bioplasts are a yellowish, viscid and apparently structureless substance, and the same in all animals.

18. That they throw off the formed material so that it constitutes nerve, brain, muscle, artery, vein, bone and all the mechanism of the organism.

19. That, although of the same chemical composition in the eggs of the different animals, they weave tissues such as to produce the different plans of these animals.

20. That their action involves, therefore, both the formation of tissues and their growth, according to the needs of the animal.

21. That it involves the production of all those structures which, in animal and vegetable organisms, exhibit an adaptation of means to ends.

22. That it involves the co-ordination of tissues, secretions, and deposits in the organism.

23. That the plan of the whole organism is necessarily taken into view from the first stroke of the shuttles of the bioplasts that weave it.

Tennyson sings with an emphasis of far-reaching thought:

Flower in the crannied wall,
I pluck you out of the crannies;
Hold you here in my hand,
Little flower, root and all.
And if I could understand
What you are, roots and all, and all in all,
I should know what God and man is.

So we may say in the light of established science:—

Cells in the crannied flesh,
I pluck you out of your crannies;
Hold you here in my hand,
Little cells, throbs and all.
And if I could understand
What you are, throbs and all, and all in all,
I should know what God and man is.

[Great applause.]

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Chicago may be found in the column of
"Here and There." A full account of
the work will be published in our next
number.

ANNOUNCEMENTS.

Association Parlor, Tuesday evening, Nov. 28, at 7.30, Lecture on the Eastern Question, by Rev. A. V. Milligen, of Constantinople. Members and their ladies free.

The Social Gathering Committee have secured for their entertainment, Thanksgiving evening, in addition to the Alpine Quartette, Mr. H. Porter Smith, a reader of repute. The *Congregationalist* has a very complimentary notice of Mr. Porter. He is said to excel in rendering the humorous. He will present a fresh programme, Thanksgiving evening, which is presented in full on page 3.

Association Hall, Wednesday evening, Dec. 6th, at 7.30, Mr. E. W. Davies will give a stereopticon exhibition of the Centennial Exposition. Members and their ladies free.

Association Hall, Thursday evening, Dec. 14, at 7.30, Lecture on Japan, by Spencer R. Bownell, Esq., of Andover. Members and their ladies free.

LIBRARY.

The following books have recently been purchased and donated:—

Thomas Wingfold, Geo. MacDonald.
Everyday Topics, J. G. Holland.
Ismailia, Sir Samuel W. Baker.
Widow Seymour, Mrs. E. S. Baker.
Silver Pitchers, Louisa M. Alcott.
Capt. Sam, Geo. C. Eggleston.
Under the Evergreens, G. C. Lorimer, D.D.
Daniel Deronda, George Eliot.
Among My Books, James Russell Lowell.
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Vocal Music—H. W. Alexander, beginner's class, Association Hall, Monday, at 7.30; advanced class, Tuesday, at 7.30.

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Class in Bookkeeping—W. G. Corthell, Teacher, is now forming; also, Class in Penmanship, C. A. French, Teacher, terms same as above. Also, a class in German.

Applications are being received for membership in the Bookkeeping Class now forming, to be taught by Mr. W. G. Corthell, every Tuesday and Saturday evening, at 7½ o'clock, in room 9. Apply at the Librarian's desk.

EMPLOYMENT BUREAU.

Since November 1st seventy-two persons have signed their names on our register for employment:

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15 " " 30 " " 40 " "
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Y. M. C. A.

NOON PRAYER MEETING

In the Tremont Temple Vestry,

Week days at 12.

Each Monday noon is devoted to Rev. Joseph Cook's lectures in the Temple. See notice in another column.

Each Friday noon is given up to the subject of Christian Temperance.

Each Saturday noon is spent in the study of the International Sunday School Lesson.

SUNDAY SCHOOL TEACHERS' MEETING

In the TREMONT TEMPLE VESTRY, EVERY SATURDAY NOON, for one hour.

SATURDAY, DECEMBER 2,

REV. F. A. WARFIELD, - - - LEADER.

LESSON XLIX.

SUNDAY, DEC. 3, 1876.

THE GENTILES RECEIVED.

TOPIC: THE VISIONS REALIZED.—ACTS 10: 34—48.

34. Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:
35. But in every nation he that feareth him, and worketh righteousness, is accepted with him.
36. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: [he is Lord of all:]
37. That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached:
38. How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good; and healing all that were oppressed of the devil; for God was with him.
39. And we are witnesses of all things which he did both in the land of the Jews and in Jerusalem: whom they slew and hanged on a tree:
40. Him God raised up the third day, and showed him openly;
41. Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.
42. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.
43. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.
44. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.
45. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.
46. For they heard them speak with tongues and magnify God. Then answered Peter,
47. Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?
48. And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

INTERVENING LINK.—Peter, obedient to the Spirit [verses 19, 20], went down from the housetop and received the "men" from Cornelius. Having learned their errand [verse 22], he invites them in, and they lodge at Simon's house. The next day, the company of ten persons, Peter, the three messengers [chap. x. : 7], and six brethren from Joppa [chap. xi. : 12], start upon their journey to Cæsarea, distant about 35 miles. They reach there the day following [verse 24], or the fourth day after the angel appeared to Cornelius [verse 30], and find Cornelius, with his family and relatives, and many intimate friends, assembled to hear from the apostle "all things that are commanded thee of God" [verse 33].

PETER'S SERMON AT CÆSAREA.—ACTS 10: 34—48.

Topic:—Christianity for All.

GOLDEN TEXT.—The Gentiles shall come to thy light, and kings to the brightness of thy rising.—Isa. lx. : 3.

OUTLINE.

I.—INTRODUCTION.—[Verses 34, 35.] Two things were true: 1. That God was not prejudiced against any,—His purpose embraced men, and not Jews merely. Paul knew it; see Rom. ii. : 11; Gal. ii. : 6. 2. That acceptance with God is conditional, not upon our ancestry, but upon man's fearing God [Prov. xiv. : 26, 27: repentance], and our king righteousness [Rom. ii. : 13; x. : 4].

II.—WHAT CORNELIUS AND HIS FRIENDS ALREADY KNEW.—[Verses 36—38.] They knew four things about Christ: 1. That he was peace-preacher and peace-bearer to the Jews. [Peter adds parenthetically that he is Lord of all.] 2. That he was divinely anointed, and hence, though "Jesus of Nazareth," he was thus exalted [Heb. i. : 9]. 3. That he was man's benefactor; "went about doing good." 4. That he was a healer of certain things that baffled men, [1 John, iii. : 8, l. c.]. These four things were simple historic facts, which even Nicodemus could explain only as he admitted that God was with him [John iii. : 2].

III.—PETER'S TESTIMONY.—[Verses 39—43.] 1. He confirms what they already knew, and then proceeds to testify as to the higher deeds of Christ's life. 2. He asserts his death at the hands of Jews and upon the cross ["tree"]. "Slew" suggests their injustice and his innocence. 3. Asserts his resurrection by God "the third day." 4. His appearance "openly," eating and drinking with the disciples, so it was real. 5. Christ's command to his apostles: to preach to the people, i. e., the Jews, and to testify to all [there being no limit to testify as to preach], that Christ is appointed judge of the living and the dead [all]. 6. Peter asserts that the prophets are unanimous in affirming the sacerdotal office of Christ. [Verse 43.] Here is the centre of the lesson: "Whosoever believeth in him," the centre of the centre.

IV.—RESULTS OF THE TESTIMONY.—[Verses 43—48.] 1. The Holy Ghost fell on the pagans. "This was the Pentecost of the Gentiles," and is the only case in which the outpouring of the Spirit preceded baptism. 2. The Jews from Joppa were surprised because the Gentiles were thus baptized with the Holy Ghost so as to "speak with tongues," not with other tongues. 3. The Gentiles were baptized with water by the apostle's command, though not by himself. 4. They thirsted for more truth. The taste sharpened their appetite. Peter probably complied with their request, as in chap. xi. : 3, we find him charged by those at Jerusalem with going in and eating with uncircumcised men.

NOTE.—Mark the value of a soul as illustrated by a review of chap. x. 1. An angel comes from heaven to Cæsarea to tell Cornelius about Peter at Joppa. 2. The centurion sends three messengers to Joppa, about 35 miles, to invite Peter to his house. 3. Just before they reach Simon's house, a vision is sent from Heaven to Peter at Joppa, to show him that "God is no respecter of persons." 4. While the messengers are knocking at the door, the Holy Spirit comes to Peter upstairs to tell him to go with them. 5. Peter and six friends go back with them to Cæsarea [35 miles], and there Peter preaches and Cornelius is converted.

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Volume I.} EDITION 2000.

BOSTON, MASS., DECEMBER 2, 1876.

PRICE ONE CENT. {Number 4.

DEALING WITH INQUIRERS.

A CONVERSATIONAL ADDRESS BY S. H. TYNG, JR., D. D., OF N. Y., before the B. Y. M. C. A., Monday Evening, Nov. 20, 1876.

(Phonographically reported by Miss C. E. Wood.)

Let us look for a few moments at the first chapter of John, and three points in it contained in these verses: 1. "The next day John seeth Jesus coming unto him and saith, Behold the Lamb of God, which taketh away the sin of the world. And the two disciples heard him speak, and they followed Jesus." 2. "One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, we have found the Messiah, which is being interpreted the Christ. And he brought him to Jesus." 3. "The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, follow me." Here we have the three methods of bringing men to Christ. The first is by the exhibition of truth, "behold the Lamb of God;" the second is by the exercise of personal influence; "he first findeth his own brother Simon and bringeth him to Jesus;" the third is by prayer, "Jesus findeth Philip." And these are the three ways to bring men to Christ.

John says, "Behold the Lamb of God." If you look at it particularly you will see that the two disciples heard him say, "Behold the Lamb of God," and they were so attracted by the Christ that they instantly forsook the Baptist and followed Jesus. One of the two was Andrew; who was the other? He was John himself. Andrew and John were the two that deserted John the Baptist and followed Jesus. One of the two was "Andrew, Simon Peter's brother." "Now then," Andrew said, "we must find Peter, he is a wonderful man, full of impulse, fire and earnestness; he serves the Devil well and he will serve the Christ better," and so they separated, and John went one way and Andrew the other, to find Peter. Andrew first findeth him, and by the time he has found him John comes up and he says, "We have found the Messiah, and he brought him to Jesus." That is the second way, by the exercise of personal influence. The office of preaching is one thing and the office of persuading another; and I am fully convinced that there is too much preaching done and not enough persuading.

Now I want you to look at the last thing. The forty-fourth verse has been a puzzle to me for a long time, until I saw the next verse, "Now Philip was of Bethsaida, the city of Andrew and Peter." Why did John tell us where Philip lived? Wasn't it just this: he was a townsman of Andrew and Peter, and they had been talking about him with Jesus, and Jesus did not start on his missionary tour till he had found Philip and talked with him. That is the third way by prayer. The Lord has a great many ways of finding souls. If persuading and preaching won't do it, you had better let the Lord find Philip and you just pray.

There was a lady to whom I was introduced in the woman's inquiry meeting in New York. One of the Christian workers said that she was a hard case, not because there was any immorality in her past life, but because she was peculiarly bowed down with despondency. I sat down in the corner of the room and talked with her, but I made no progress. After I had exhibited the truth to her, I tried to persuade her, and that failed. Well, I prayed with her, and it was so late that I thought it was not proper to keep her from her family longer.

The next Sunday evening I discovered her in the congregation. There are certain people in a community who never go to church, and she was one of these people. It was a settled thing that "Aunt" never went to church. Probably that was the first time she had been in church for five years. When I went into the inquiry room, after

service, the first person I saw among the inquirers was this woman. I opened the truth to them all together. Just as I had gotten to the point, the great substitutive work of Jesus,—that glorious gospel which places Jesus in my place and me in Jesus' place,—I saw a change come over her face. "O! Dr. Tyng, I see it now! I see it now! I see it now!" she cried, and from that time to this a more active, earnest, self-forgetful Christian than that lady I never saw. Now God showed plainly that there are cases in which preaching and persuading will do no good, and we must just pray.

In regard to the work in the inquiry room, I would like to give one or two practical suggestions. There are two or three things in this inquiry work which I find to be very important. The first thing is this, when we go into the inquiry room we want to have before us the solitary purpose for which we are there, which is to bring the soul into the knowledge of the glory of God as it shines in the face of Jesus Christ. Therefore, brethren, don't let the inquirer get you into a discussion. And you are going to have great trouble in this manner: a man will come in and want to talk about the character of hell or some other thing, and if you commence to talk with him you are gone. Why, there was an old man in the inquiry meeting in New York, who had one of these bald eagle heads, a man who tackled every Christian he could get hold of and suggested sceptical doubts, and many talked with him, but the man was only there to do the Devil's work, to keep Christian workers away from the inquirers. There were several instances of that kind. He would have men and women around him on their knees praying for him, and he would get up and start some sceptical doubt; he would converse with any one who would talk with him, and then go away and laugh over it with his companions. One day he came to me, and I had talked with him before. I said, "Now all I have to say to you is that a little godly letting alone will do you more good than anything else." We let him alone, and it was the best thing; he pretty soon felt his solitariness. Now if you will keep your purpose before you, and decline to go into discussions you will be successful.

Another thing in the way of practical suggestion, You will find this true, that the inquiry room will be filled with Christian workers before it is filled with inquirers. Therefore the very first thing Christian workers have to do is button-hole work. I remember my father telling me of an old woman in St. Paul's Church, who had a seat in the gallery, and who used to pick out people and pray for them until she prayed them into the church. She would pick out one and pray, and pray, and pray, until she got him into the church, and then she would pray for another. We have got to watch and seek our opportunities; and we may be repulsed; and our feelings may be hurt, but a man who can't have his feelings hurt for the Lord Jesus Christ, better not go into this work at all. We must do this button-hole work if we are going to have inquirers.

A Mr. Parker Pillsbury, writing to a certain paper, published in Boston, says:

"The Protestant Jesuits, known as 'Young Men's Christian Association,' are becoming the right arm of the Church for work, as really as were the disciples of Loyola three hundred years ago. And their fidelity to their priesthood is not less sacredly sworn, nor devoutly kept. Moody and Sankey machinery is multiplying, East and West, and its successes will be the wonder of the time. That, with the Young Men's Christian Association, is the grand double-cylinder 'Corliss Engine' of the priesthood, and with it they will jar the globe."

We had no idea we were of so much consequence. Mr. Pillsbury, evidently, is badly scared. We did not intend to it.

BIBLE READINGS.

Prepared by REV. H. M. PARSONS.

Revelation of God to Man by His Son.

CREATION.—Image, likeness,—Gen. 1: 26, 27; Col. 1: 15; Phil. 2: 6, 7; Heb. 1: 2, 3; 2 Cor. 4: 4.

HUMAN ATTRIBUTES.—Voice, walking,—Gen. 3: 8. Appearance to Abraham, Gen. 8, 1. Appearance to Jacob, Gen. 35: 9. To Moses, Ex. 6: 2, 3. To the Elders, Ex. 24: 9, 10, 11. To Solomon, 2 Chron. 7: 12. To Job, Job 42: 1, 5. To Isaiah, Isa. 6: 1. To Ezekiel, Ezek. 1: 26, 28. To Peter, Acts 10: 41. To Paul, Acts 22: 8. To John, 1 John 1: 1, 2.

DIVINE ATTRIBUTES.—Eternity, John 1: 1, 2. Omnipresence, Matt. 28: 20. Omniscience, John 2: 24, 25. Omnipotence, John 10: 18. Sinlessness, 1 John 3: 5. Worshipped, Luke 24: 52; Acts 7: 59; Heb. 1: 6.

MANIFESTATION.—Testimony of Works, John 1: 3; Rom. 1: 19, 20, 21, 22. Testimony of the Son, Matt. 11: 27; John 10: 30; John 5: 23. Testimony of the Jews, John 5: 17, 18. Testimony of Spirit, John 15: 26; 1 Cor. 2: 10, 16. Testimony of Saints, 1 John 5: 20. Testimony of God, 1 Tim. 3: 16. Final testimony, John 17: 4, 5.

Manifestation of Christ to the World by His People.

I. His purpose and order, John 17: 18; 20: 21; Mark 16: 15. II. Life, Jas. 1: 18; John 1: 13; 1 Peter 1: 23; 1 John 3: 9; Col. 3: 1-5. III. Membership, 1 Cor. 6: 15; Eph. 5: 30; 1 Cor. 12: 27; Rom. 12: 5; 6: 13. IV. Position, Matt. 10: 40; 1 John 4: 17; Gal. 2: 20; 2 Cor. 5: 14, 15, 17. V. Light, John 8: 12; Matt. 5: 14, 15; 2 Cor. 4: 6; Phil. 2: 15, 16; Matt. 5: 16; Eph. 5: 8. VI. Character, Matt. 5: 13; Mark 9: 50; Luke 14: 34, 35. VII. Office, John 4: 15, 16; 15: 27; 1 Peter 2: 9, 12; Col. 1: 27; Gal. 4: 19; 1: 15, 16; Titus 2: 14.

Relation of the Holy Spirit to us as a Person.—1. John xiv: 26. He teaches and is sent from the Father. 2. John xv: 26. He testifies of Christ—is sent from the Son. 3. John xvi: 7. Importance of His presence. 4. xvi: 8. He convicts the world. 5. John xvi: 9. Of sin against Christ. 6. John xvi: 10. Of Righteousness of Christ. 7. John xvi: 11. Of judgment of the Prince of the World. 8. John xvi: 13. Guide. 9. John xvi: 14. Glorifies Christ. 10. John xx: 22. Communicated to Apostles. 11. Acts i: 5. Baptism of the Spirit. 12. Acts i: 8. Power. 13. Acts ii: 1-4. Outpouring. 14. Acts ii: 38. Gift. 15. Acts iv: 8. Filled with Holy Ghost. 16. Acts iv: 31. Prayer—fullness—boldness. 17. Acts v: 3. Lying to the Holy Ghost. 18. Acts viii: 29. Spirit speaks to Philip. 19. Acts ix: 17. Saul filled. 20. Acts x: 19. Speaks to Peter. 21. Acts x: 44, 45. Gentile Pentecost.

Bible Testimonies about Intemperance.

GUILTY CAUSE OF SIN.—Gen. 3: 6; 1 John 2: 16; 2 Peter 2: 13; Numbers 6: 3; Gen. 9: 20-25; Gen. 19: 32-38; Zeph. 2: 9; Prov. 20: 1; 23: 29, 30.

PROHIBITION.—Prov. 23: 31, 32; Eph. 5: 18; Isa. 5: 22; Luke 21: 34; Jer. 35: 6.

ABSTINENCE.—1 Thes. 5: 22; Rom. 14: 21; 1 Cor. 10: 31; 1 Cor. 9: 25, 27; 1 Cor. 8: 13; Luke 22: 17-20; Ex. 12: 19; 1 Cor. 10: 16; Rom. 14: 13; 13: 10-14; 1 Cor. 6: 19, 20.

Our Social Gathering, Thanksgiving evening, was one of the most enjoyable we have had. The Alpine Quartette gave us good satisfaction as any quartette we have listened to. Mr. Smith's humorous selections were very witty in themselves and well rendered. Just one barrel of almonds, filberts, pecan-nuts and walnuts were disposed of, to say nothing of a box of raisins and two barrels of apples.

PROSPECTUS.

The attractive features of this paper will be notes on the International Sunday School Lessons by our city pastors, a column of selections from the lectures of Rev. Joseph Cook, latest reports from the Moody and Sankey meetings in Chicago and Boston, and Association news from all parts of the world.

All communications concerning the reading matter should be addressed to M. R. DEMING, Y. M. C. A., 68 Eliot St.

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OUR PLATFORM.

We commend to ministers and laymen the following propositions, presented by Rev. Joseph Cook, in his address at the exercises in Music Hall last May, on our Twenty-fifth Anniversary.

1. That there is a great amount of work which ought to be done for young men in cities, especially for the unemployed, the strangers and the homeless; and that, as the proportion of the American population living in cities has increased since the opening of the century from one-twenty-fifth to one-fifth, the importance of this work in cities is great and growing.
2. That neither individual churches taken separately, nor individual denominations taken separately, can do this work easily and adequately.
3. That all the evangelical denominations united in a city can do the work easily by the organization of a Young Men's Christian Association as their representative.
4. That a Young Men's Christian Association should be neither a club nor a church, but a representative agency of the churches; not a club, making amusement and social intercourse as much its objects as religion and practical philanthropy; not a church, with independent creed and membership, initiating its own activities; but a representative agency of the churches, or the library, the fireside, the prayer meeting, and the philanthropic committee of the religious population of a city in its relations to young men who need aid.
5. That Young Men's Christian Associations should bring the churches together in spiritual and practical, and not in ecclesiastical, union.
6. That jealousy on the part of the churches of an institution thus representative of themselves is as unreasonable as jealousy of representatives on the part of constituents.
7. That many and varied experiments have proved that all evangelical denominations are capable of agreeing as to the character of libraries, religious meetings, lectures, preaching, and work in revivals; and that, for evident reasons, the evangelical and unevangelical denominations cannot thus practically unite with each other.
8. That the necessity of the case, business convenience, and the interests of peace, and not of bigotry and exclusiveness, require, therefore, that the voting power in Young Men's Christian Associations should belong only to evangelical church members.
9. That membership in Young Men's Christian Associations should be open to any one of good moral character, wholly irrespective of creed.
10. That in Great Britain and the United States, in the largest Christian cities of the world, Young Men's Christian Associations thus managed have had for a third of a century a growing success in meeting wants which the growth of great cities is making colossal; and that this success is a sign of the times, clearly indicating it to be the duty of the churches to give to such representative institutions zealous support.

SUNDAY SCHOOL TEACHERS' MEETING

In the TREMONT TEMPLE VESTRY, EVERY SATURDAY NOON, for one hour.

SATURDAY, DECEMBER 9,

REV. R. R. MEREDITH, - - - LEADER.

LESSON L.

SUNDAY, DEC. 10, 1876.

SPREAD OF THE GOSPEL.

REFERENCES PREPARED BY REV. H. M. PARSONS.—Compare v. 19 with Acts 8: 1: Ps. 76: 10; Gen. 50: 20; 2 Tim. 2: 9; Phil. 1: 12; Acts 8: 4; Matt. 10: 5, 6. V. 20, 21 with Matt. 28: 20; 1 Cor. 3: 7; 15: 10; 1 Thes. 1: 5; Acts 9: 35; 1 Thes. 1: 9; Acts 5: 14; 6: 7; Matt. 18: 3. V. 22 with Acts 4: 36. V. 23 with Acts 13: 43; 14: 21, 22; John 15: 4; 1 Cor. 15: 58; Deut. 10: 20. V. 24 with Matt. 17: 20; Acts 6: 5; 5: 14. V. 25 with Acts 9: 29, 30. V. 26, 27 with Isa. 65: 15; 1 John 2: 20; 1 Pet. 4: 14; Acts 13: 1; 15: 32; Acts 2: 16, 17; 21: 9; 1 Cor. 12: 28; Eph. 4: 11. V. 28 with 2 Pet. 1: 21. V. 29 with Luke 11: 41; Gal. 2: 10; Rom. 15: 26, 27; 1 Cor. 16: 1. V. 30 with Titus 1: 5-7; 1 Pet. 5: 1, 2.

OUTLINE.—By Rev. R. R. Meredith.

GOLDEN TEXT.—They went forth and preached everywhere, the Lord working with them.—Mark 16: 20.

TOPIC: THE SPREAD OF THE GOSPEL.—ACTS II: 19-30.

The last lesson was an account of the conversion of Cornelius and certain others from Gentilism to Christianity. After their conversion and baptism, Peter tarried with them certain days to instruct, encourage and strengthen them. The news of this event reached the church at Jerusalem. The believers were scandalized by what they regarded as the unwarranted course of Peter, and on his return, rebuked him. But he defended his action by a recital of the events which had transpired at Joppa and Caesarea. This narration impressed the church, and caused them to glorify God that to the Gentiles also he had granted repentance unto life. This brings us to the study of the topic, "The Spread of the Gospel."

I. THE SCENE.—"Phenice."—Phenicia, a narrow fertile province extending along the coast of the Mediterranean, from a little below Tyre, on the South, to the river Eleutherias, on the north, about 130 miles. In this province were located the once important cities of Tyre and Sidon. Cyprus, an island in the north-east angle of the Mediterranean, next to Sicily in size, about 140 miles long, and from five to fifty miles wide. Celebrated in Christian history as the birth-place of Barnabas, and the scene of Paul's labors. Antioch, on the Orontes, 300 miles north of Jerusalem, and thirty miles from the Mediterranean. Founded by Seleucus Nicator, 300 years B. C., and named by him after his father Antiochus. After Rome and Alexandria, it was the largest city in the Roman Empire. In luxury and licentiousness it was unsurpassed. In Christian history it is second only to Jerusalem. It became from this period the centre of Paul's missionary labors, and the chief seat of Christianity.

II. THE INSTRUMENTALITY.—This spread of the Gospel was brought about by the labors of men—not angels. God might have selected the latter to publish the good news, but his established method is to bring salvation to lost men by their saved fellow-men. The fitness of this arrangement may be vindicated in two directions: First, God, whose wisdom, love and power are infinite, has chosen it; secondly, man needs it. These men were not Apostles, but simple members of the church. It is one of the characteristics of the Gospel dispensation, that in it the sons and the daughters are to prophesy, and on the servants and handmaids is the spirit to be poured out. The obligation of Christians to preach Christ is universal. When this truth is recognized and becomes operative, we may hope to see a nation born in a day. Mark the glorious privilege and solemn responsibility here brought to view.

III. THE AGENCY.—This is the power of the Lord. The Master's commission to his disciples to preach his Gospel is based upon the declaration, "All power is given unto me," &c. Matt. 28: 18-20. This power is: First,—Providential. Seen here in the way in which the persecution of Christians is made to conduce to the spread of the Gospel, v. 19. "The enemy designed to scatter and lose them; Christ designed to scatter and use them." Seen also in the choice of Barnabas. He was the man for the occasion. Jewish prejudices were not to be overcome in a day. The idea of salvation for the Gentiles was still new to the church, and they might very easily have sent a man who would look with suspicion upon this work among the Greeks. But under the guiding hand of God, they chose "a good man," &c., v. 24. One that could recognize, appreciate and rejoice in the work of divine grace, and give wise counsel to the converts. Mark his exhortation, v. 23. Thus Barnabas was just the man to drive Saul from his retirement. Perhaps no other would have thought of him; but the Son of Consolation lived near him in childhood—may have been his school-mate—certainly knew and trusted him when others doubted. This providential power is also seen in the preparation of Saul, which is now completed, when the opportunity for action arrives. But this power is: Secondly,—Spiritual. "The hand of the Lord was with them," v. 21. That is, God by the might of his spirit was in them and in the truth as proclaimed by them. Nothing can supersede the necessity of this, "I have planted," &c., 1 Cor. 3: 6. If you would be successful in doing Christ's work, you must "be filled with the spirit," Acts 1: 8.

IV. THE RESULT.—Mark first, its character. The people, Gentiles as well as Jews, "believed and turned unto the Lord," v. 31. They accepted the truth and were converted, so that the grace of God was discernible as illustrated by the great change in them. This was shown in their lives. Prophets, that is, inspired teachers, who sometimes were endued with predictive power, came from Jerusalem, and Agabus foretold a famine in Judea. Now mark the ready response of these newly-converted ones, their brotherly kindness and active charity, v. 29. "Then," immediately, promptly. "Every man," the recognitions of obligation is universal. "According to his ability," the measure of responsibility is full. "Sent relief." Here is genuine conversion—a holy heart issuing in a holy, unselfish life. Secondly, its extent. A "great number believed." The work went on through the year. So numerous were the conversions from Gentilism, that the goddess and witty pagans recognized, as they had not done before, a distinction between the believers and the Jews, and called them "Christians."

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Y. M. C. A. News.

ANNOUNCEMENTS.

Rev. H. M. Parsons will conduct a bible-reading at the Y. M. C. A. noon meeting in Tremont Temple Vestry, Tuesday, Dec. 5, Wednesday 6, Thursday 7, and Friday 8. An analysis of each reading with the scripture references, may be found in another column. Come, and bring your Bible with you.

Association Hall, Wednesday evening, Dec. 6th, at 7.30, Mr. E. W. Davies will give a stereopticon exhibition of the Centennial Exposition. Members and their ladies free.

There will be a meeting for Christian Workers, in Association Hall, Thursday evening, December 7th, at 7.30, to be addressed by speakers who will be announced in the daily papers.

Association Hall, Thursday evening, Dec. 14, at 7.30, Lecture on Japan, by Spencer R. Bownell, Esq., of Andover. Members and their ladies free.

A Stereopticon Exhibition of views in Japan, prepared for this lecture, will be given by Mr. E. W. Davies.

Rev. A. V. Millingen's lecture, Tuesday evening, on the Eastern Question, was exceedingly interesting and instructive. The fullest report was in the Journal of Nov. 29th. Better buy it and read up on the subject.

Several of our young men are desirous of forming an Art Club. They have prepared a practical and complete constitution, and wish several more members before commencing their meetings. Any of our members desiring intellectual cultivation will find this club more beneficial than a lyceum.

HAVE you been to the Centennial? Mr. Davies will take you over the grounds and through the buildings, with his stereopticon, in our Hall, Wednesday Evening, Dec. 6. His views are the same as those exhibited recently in Horticultural Hall. Those who went to the Exposition proper will learn something new and have their memory refreshed Wednesday evening. Members and their ladies free.

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Subject: "DOES DEATH END ALL?"

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WHAT OF THE IMMORTALITY OF INSTINCT?—A great distinction exists between those organisms that are mere automata, or have life, but no free wills or consciences, and the higher animals which have both the automatic and the influential nervous mechanism. The plant and the automaton have life, but not souls in the full sense of the word. But do not facts require us to hold that the immaterial part in animals having higher than automatic endowments is external to the nervous mechanism in them as well as in man? What are we to say if we find that straightforwardness may lead us to the conclusion that Agassiz was not unjustifiable when he affirmed, in the name of science, that instinct may be immortal; and when he expressed, in his own name, the ardent hope that it might be?

Go to Agassiz's grave, in Mount Auburn yonder, and at the side of the Swiss boulder which marks the spot, stand alone and read these words of his, and meanwhile send your thoughts onward into the eternities and immensities whither, no doubt, he sent his when he wrote in the face of the world this majestic inquiry. These are the closing sentences of one of the most remarkable passages in perhaps the most remarkable of his works, his Essay on Classification. "Most of the arguments of philosophy in favor of the immortality of man apply equally to the permanency of the immaterial principle in other living beings. May I not add that a future life, in which man should be deprived of that great source of enjoyment and intellectual and moral improvement which result from the contemplation of the harmonies of an organic world, would involve a lamentable loss; and may we not look to a spiritual concert of the combined worlds and all their inhabitants in presence of their Creator as the highest conception of paradise?" [Agassiz, Louis, Contributions to the Natural History of the U. S., vol. I, p. 66; Essay on Classification, close of part I, chap. I, section xvii.]

"It was seventy years ago, In the pleasant month of May, In the beautiful Pays de Vaud, A child in his cradle lay, And Nature, the old nurse, took The child upon her knee, 'Come, wander with me,' she said, 'Into regions yet untrod; And read what is still unread In the manuscripts of God.' And whenever the way seemed long, Or his heart began to fail, She would sing a more wonderful song, Or tell a more marvelous tale." —Longfellow, "On the Fiftieth Birthday of Agassiz."

What sings she now to this great soul which has passed into that paradise of which his worthiest conception was that it should be a concert of the combined worlds? One cannot but recollect in the sublimity of this passage that this man was born in sight of the Alps. Of French descent, of Swiss birth, of German education, of American activity, Agassiz is now of the house not made with hands; and so large was he, that even when in the flesh he appeared by forecast to be a citizen, not of America, or of Europe, but of the supreme Theocracy, in whose presence he hoped to see a concert of the combined worlds and all their inhabitants. [Great applause.] Richter used to say that the interstellar spaces are the homes of souls.

Tennyson sings most subtly his trust:—

"That nothing walks with aimless feet,
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete;
That not a worm is cloven in vain,
That not a moth with vain desire
Is shrivel'd in a fruitless fire."

[In Memoriam, LIII.]

Is it not worth while for us, standing here at Agassiz's tomb, with Richter on our right, and Tennyson on our left, to pause a moment, and on their wings, so much stronger than ours, to look abroad a little, into this highest conception of paradise? A concert of combined worlds! The Seven Stars have their planets; Orion, in this infinite azure, is attended by his retinue of worlds; the lightest feather of the Swan which flies through the Milky Way represents uncounted galaxies; in the North, Ursa Major guards realms of life so broad that thought faints in passing across but one of the eye-lashes of the eternal constellation as it paces about the pole unwearied; Aquarius, Bootes, Sagittarius, Hercules, each holds in his far-spread palm of sidereal fire innumerable inhabitants. What if Agassiz and Richter, and Cuvier and Milton, and Shakespeare, and that host which no man can number, are studying at this moment a concert of all the life of Orion and the Seven Stars, Ursa Major and the rest, and of that forgotten speck which we, on this lonely shore of existence, call Earth? The loftiest exhibition of organic life of all kinds, from all worlds, and in the presence of their Creator! Would it not be an immeasurable loss to have without this concert of combined worlds? Would it not be a diminution of supreme bliss not to have union with God through these, the most majestic of his works below ourselves? Shall we, too, not hope that this highest conception of paradise may be the true one? Richter would say, if he stood here, that he hopes it may be. Tennyson says, as he stands here, that he wishes it may be. Must not we, remembering the long line of acute souls who have believed in the possibility that instinct is immortal, say, that if it be so it is best that it should be so? Whether it is so or not, I care not to assert; what I do affirm is that the argument for immortality, by striking against the possibility that instinct may be immortal, is not wrecked, but glorified! [Much applause.]

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Dearborn Street,	Dearborn St.,	E. W. Pride.	10.30 " " 3 "	2.30 "
Dudley Street,	Boston Highlands,	H. M. King.	10.30 " " 3 "	1.30 "
First,	Somerset St.,	R. H. Neale, D.D.	10.30 " " 3 "	1.45 "
Fourth Street,	South Boston,	L. L. Wood,	10.30 " " 3 "	
Free Will,	Charlestown,	McLean,	10.30 " " 7 "	
Harvard Street,	Harrison Ave., cor. Harvard St.,	O. T. Walker.	10.30 " " 3 "	1.45 "
Jamaica Plain,	Cor. Centre and Myrtle Sts.,		10.30 " " 3 "	1.30 "
Joy Street (African),	Smith Court,		3 " 7.30 "	
Ruggles Street,	Near Tremont,	R. G. Seymour.	10.30 " " 7 "	2 "
Shawmut Avenue,	Cor. Rutland St.,	Wayland Hoyt.	10.30 " " 7.30 "	2.30 "
Stoughton Street,	Cor. Sumner,	M. A. Dougherty.	10.30 " " 7.30 "	2.30 "
Tabernacle,	Cor. Shawmut Ave. and Madison St.	D. C. Eddy, D.D.	10.30 " " 7.30 "	
Twelfth (African)	Phillips St.,			
Christian Baptist,	Tyler St., cor. Kneeland,	E. Edmunds.	10.30 " " 3 "	1.45 "
Union Temple,	Tremont St.,	Geo. C. Lorimer, D.D.	10.30 " " 3 "	1.30 "
Warren Avenue,	Cor. West Canton,	G. F. Pentecost.	10.30 " " 7.30 "	2.30 "

CONGREGATIONALIST.

Berkeley Street,	Cor. Warren Ave.,	Wm. B. Wright.	10.30 A.M. and 7.30 P.M.	12.15 A. M.
Brighton Church,			10.30 " " 3 "	1.45 "
Central Church,	Berkeley St., cor. Newbury,	J. B. Clarke.	10.30 " " 3.30 "	2 "
Central Church,	Jamaica Plain,	F. B. Allen.	10.30 " " 7.30 "	3 P. M.
Chambers Street,	Chambers Street,		10.30 " " 3 "	
Cottage Street,	Near Pleasant Street,	J. H. Means, D.D.	10.30 " " 7.30 "	
Dorchester Church,	Cor. Centre and Washington Sts.	A. G. Thompson, D.D.,	10.30 " " 3 "	9 A. M.
Eliot Church,	Boston Highlands,	and G. F. Hamilton.	10.30 " " 3 "	3 P. M.
Highland Church,	Parker, near Tremont,	A. E. Dunning.	10.30 " " 7.30 "	
Holland,	Cor. Parker and Ruggles Sts.,	G. Van Der Kreeke.	10.15 " " 3 "	
Maverick,	East Boston,	J. V. Hilton.	10.30 " " 3 "	
Mount Vernon,	Ashburton Place,	S. E. Herrick.	10.30 " " 3 "	
New England,	Music Hall,	W. H. H. Murray.	10.30 " " 3 "	12 M.
Old South,	Boylston St.,	J. M. Manning, D.D.	10.30 " " 3.30 "	
Olivet,	W. Concord St.	H. M. Parsons.	10.30 " " 7.30 "	3 P. M.
Park Street,	Tremont, cor. Park St.,	J. L. Withrow, D.D.	10.30 " " 7.30 "	12 M.
Phillips,	South Boston,		10.30 " " 3 "	1.45 P. M.
Salem and Mariners,	Cor. Salem and N. Bennett Sts.	S. H. Hayes.	10.30 " " 3 "	
Shawmut,	Tremont, cor. Brookline St.	E. B. Webb, D.D.	10.30 " " 7.30 "	3 "
Trinity,	Neponset,		10.30 " " 3 "	
Union,	Columbus Ave., cor. Rutland St.	F. A. Warfield.	10.30 " " 7.30 "	
Vine Street,	Boston Highlands,		10.30 " " 3 "	
Walnut Avenue,	Boston Highlands,	A. H. Plumb.	10.30 " " 7.30 "	3 P. M.
West Roxbury,		Edward Strong, D.D.	10.30 " " 7 "	12 M.
Winthrop,	Charlestown,	A. S. Twombly.	10.30 " " 7.30 "	

EPISCOPALIAN.

Chapel of Good Shepherd,	Cortes Street,	G. J. Prescott,	10.30 A.M. and 7.30 P.M.	
Christ,	Salem Street,	H. Burroughs, D.D.	10.30 " " 3 "	1.30 P. M.
Church of the Advent,	Bowdoin Street,	A. C. A. Hall,	10.30 " " 7.30 "	
Emmanuel,	Newbury Street,	A. H. Vinton, D.D.	10.30 " " 3.30 "	
St. James,	St. James St.,	Percy Browne.		
St. Matthew's,	South Boston,	John Wright.	10.30 " " 7.30 "	
St. Mark's,	West Newton Street,	Chas. A. Babcock.	10.30 " " 7.30 "	
St. Paul's,	Tremont St., near Winter,	W. Newton.	10.30 " " 3 "	
Trinity,	Technology Hall, Boylston St.,	Phillips Brooks.	10.30 " " 3.30 "	

METHODIST.

Broadway,	South Boston,	L. B. Bates.	10.30 A.M. and 3 P.M.	1.30 P. M.
Bromfield Street,	Near Tremont,	W. F. Mallalieu.	10.30 " " 3 "	1.45 "
Church Street,	Near Tremont,	J. W. Hamilton.	10.30 " " 3 "	1.45 "
Dorchester Street,	South Boston,	J. Wagner.	10.30 " " 3 "	1.45 "
Egleston Square,	Cor. Washington and Beethoven,	J. L. Hannaford.		10.30 A. M.
First,	Temple St.,	R. R. Meredith.	10.30 " " 7.30 "	2.30 P. M.
German,	Boston Highlands,	Kolb.	10.30 " " 7.30 "	
Hanover Street,	Near Richmond,	C. T. Watkins.		10.30 A. M.
Highland,	160 Warren St.,	J. W. Johnston.	10.30 " " 3 "	1.45 P. M.
Jamaica Plain,	Elm Street,	E. W. Virgin.	10.30 " " 7 "	
Meridian Street,	East Boston,	John H. Mansfield.	10.30 " " 3 "	1.45 "
Revere Street (African),	Revere St.,	J. F. Jeffrey.	10.30 " " 3 "	1.45 "
Saratoga Street,	East Boston,	A. McKeown, D. D.	10.30 " " 3 "	1.45 "
Tremont Street,	Cor. Concord,	J. E. Cookman,	10.30 " " 7.30 "	2.30 "
Washington Village,	Dorchester St.,	J. N. Avann.	10.30 " " 3 "	10.30 A. M.
Zion (African),	North Russell St.,	M. H. Ross.	10.30 " " 3 "	1.45 "

PRESBYTERIAN.

Columbus Avenue,	Cor. Berkeley,	J. B. Dunn.	10.30 A.M. and 7.30 P.M.	
Fourth,	South Boston,		10.30 " " 7.30 "	
Meridian Street,	East Boston,	E. Annand.	10.30 " " 7 "	

Evangelical Advent, Hudson St., cor. Kneeland, C. Cunningham, 3 P.M.

Young Men's Christian Association, Tremont St., cor. Eliot. Sunday Services, see page 1.

Will Pastors please send the hour of their Sunday School, and make any needed correction in the Guide above.

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PUBLISHED BY THE BOSTON Y. M. C. A., FROM THEIR ROOMS, TREMONT STREET, COR. ELIOT, EVERY SATURDAY.

Volume I.} EDITION 2000.

BOSTON, MASS., DECEMBER 9, 1876.

PRICE ONE CENT. {Number 5.

THE VALUE AND PERMANENCY OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

[An Address delivered by Russell Sturgis, Jr., at the Mass. Y. M. C. A. Annual Convention, on Wednesday, Oct. 19, 1876.]

Mr. Sturgis began by saying that the first value of the Associations was that they filled a want for young men in our cities which did not exist fifty years ago—i. e., that then a young man coming fresh from the country was always consigned to some individual with whom an arrangement had previously been made to care for him in every way. The employer felt a personal responsibility in him, and usually received him into his own home; otherwise he provided a safe home for him. The young man was carefully watched over, and on Sundays had his seat in the employer's pew. In the immense increase in the populations of our cities, and the wide departure from the simplicity of the living of those days, the relation between the employer and the employed has, we may almost say, entirely changed. The young man oftener than otherwise comes to town to search for employment, and, when he has found it, enters upon his duties with the understanding that he is responsible to his employer only for the full use of the time while he is at work for him; and, with rare exceptions (it should not be so), the master cares nothing about the young man, providing he is punctual and useful. It must be with intense anxiety that the parent sees his son, brought up among the peaceful and blessed influences of the home in the country village, suddenly exposed to the fearful temptations of a city, which offer in lavish profusion and the utmost brilliancy all that can captivate his every sense, bodily and mental. God, who is infinitely wise to see each need, and good to provide for it, put into the hearts of his children, first in England and then in this country, to establish a society to counteract as far as possible these evils to the young man, and throw about him the protection of knowledge, sympathy and power—knowledge of the greatness of the temptation, sympathy with the young man's drawings towards it, power, through God, to help him to avoid or overcome it.

This Society, established thirty-two years ago in London, and which is twenty-five years old in this country, is the Young Men's Christian Association, now numbering nearly, if not quite, one thousand in America alone, and extending over the whole Protestant world.

The first work of the Association is to receive the young man from the country, offer him attractive rooms furnished with all good newspapers and periodicals, a library, literary class, lectures, classes, concerts and social gatherings; find him a safe boarding-place, and, if needed, occupation; take care of him if sick, and even provide for his burial if his friends are unable to do so. Nor is the usefulness of the Association confined to the city and large towns. A power has been developed in the smaller towns in the direction of mission work, and open-air and cottage meetings; and even where no other work has been done, it has in many a place been an incentive to and a rallying point for union movements of the whole church.

But, while the Association was established for a special work, which it had continued to do, we have no right to ignore its incidental usefulness, which is seen most prominently in two directions, i. e.: The manifestation of the actual unity of Christ's church, and the development of the laymen in the direction of active work. I say, the manifestation of the unity. The unity itself is simply a fact. The Lord has in every denomination of Christians them that are his, and these together constitute his church, Catholic or Universal. Not church membership, but actual union by faith with Jesus, constitutes membership in his church. There is but one church, of which Christ is the

head, and each believer a member. We may, however, have a truth which is nevertheless not manifested. The unity of the church is a fact, the manifestation of which is, under God, more due to the Young Men's Christian Association than to all other organizations together; for, while all other unions are founded upon some common work, like that of tract distribution, or the printing and sending forth of the Bible, the Association is based upon the common faith only of the churches—man's lost estate by nature, and his salvation only through the expiatory sacrifice of Christ.

Thus, while it sets forth the unity of Christ's church, it conserves faithfully the basis upon which alone union in Christ is possible. The work of the Association is the work of the united church for the salvation of souls through the blood of Jesus.

It is a work not outside of the church, but by the church. The Association is not in any sense of the word a church, nor can it by any conceivable possibility ever become one. It is composed of loyal members of the different churches, working together for the salvation of souls, because they believe that the work can better be done in union, and by means not usually employed in their distinctive denominations. We may liken them to the advance guard of an army composed of the vidette, the sapper and miner, the pioneers, the skirmishers on foot, supported by light artillery, every arm of service being represented. The banners which they display greatly differ, but they are part and parcel of the great army which, under its regular and ordained officers, is steadily coming on; and each banner bows before that one and the same flag which distinguishes the whole body alike, and is its symbol and inspiration. That army does not dream of disowning the advance guard, mixed though it is, and doing irregular work; and on the other hand, that guard owes all its courage to the fact that it is supported by a strong body, upon whom it may confidently fall back if overpowered. Nor does that advance guard gain personal advantage from its victories, for both booty and prisoners are sent to the rear, and become the property of the whole army; no, not even of the army, but of the Great King, to whom all belong and to whom is all the glory.

The second incidental usefulness of the Association consists in the development of the laity as workers. Not many years ago there seemed to be no especial work for the young Christian. I remember dear Dr. Kirk saying that, when he was first converted, he was afraid to tell any one about it. He accidentally discovered that a young companion was also a believer in Jesus, and they two discovered a third and then a fourth, and they four met often for prayer and communion. "Oh," said he, "what joy it would have been to me, if the sign now on this building, Y. M. C. A., could have met my eye." The young convert of to-day knows where to go for assured sympathy.

In the days of which Dr. Kirk speaks, the young man sat silent in the church prayer-meeting, not presuming to take the time which he felt belonged to those of greater years in service, though his fresh, bright experience might have been a blessing to many an older and wiser man.

Now the young man finds work among other young men, and all his powers are developed.

Besides this, new fields have opened out, and many have the gospel preached to them, who were not before reached.

The hand-to-hand work at the Rooms; the giving of the tract in the street, at the wharf, and on board the vessel; the visit to the sick, the poor and the wretched, in the hospital, the jail, the dram-shop and the dance-house; the open-air preaching in the street and in the field, would employ a far greater number of young men than are now engaged in the work.

No young Christian can to-day say that he has nothing to do for the Master; nor, if unfit, can he honestly and conscientiously plead unfitness; for he needs only be willing, and the Association will find him work and teach him to do it.

While we heartily thank God for an ordained ministry, trained to teach the flock, let us remember that every child of God is also ordained to preach the Gospel; or in other words, to tell others of the good news which he has himself heard and believed. He may preach only to one soul, but if the way open, let him be ready to preach to thousands.

An incidental value of the Association is, then, that the company of preachers has been greatly increased.

The latter part of my theme is the permanency of the Association.

The effect of its work in the past is of necessity permanent, for the soul saved is saved forever!

We believe that the rapid increase of the organization, its growth in wealth and influence, and above all, the manifest blessing of God thus far, ensures not only its permanency but its growth.

The continuance of its spiritual power depends upon its humility. If, puffed up by what has been done, it exalts itself, the work will cease. Heartily let us unite together in prayer that we may have continuously the blessing of Him who has said, "He that humbleth himself shall be exalted." Let us see to it that we keep the Association valuable; the Lord will care for its permanency.

BIBLE READING.

Mighty to Save.—Isaiah lxiii: 1.

The following is a list of texts used by me in a late Bible reading with great blessing. The subject is not a new one, but the arrangement is, and I doubt not the study of these precious scriptures will be helpful to you. Affectionately your friend,
GEO. F. PENTECOST.

BOSTON, Nov. 25, 1876.

He is able to open blind eyes.—Matt. ix: 28, 30; (John ix: 25, 38; Acts xxvi: 18; Eph. i: 18.) Is their light.—John ix: 5. Is a saving object.—John i: 19. Able to make wise unto salvation the scriptures.—2 Tim. iii: 15; Jas. i: 21. Able to keep.—2 Tim. i: 12; Jude 24; 2 Tim. iv: 18. Able to save unto the uttermost, Heb. vii: 25. Able to succor the tempted.—Heb. ii: 18. Able to sustain the weak.—Rom. xiv: 4; Is. xl: 29. Able to deliver from evil.—Dan. iii: 17; vi: 20; Acts xii: 12; xvi: 26; 2 Tim. iv: 17. Able to save from death (if needs be).—Heb. v: 7. Able to save our bodies.—Phil. iii: 21; (1 Cor. xv: 43; Eph. i: 19.) Able to give us more than all we give up for him.—2 Chron. i: 59. Able to make all grace abound.—2 Cor. ix: 8, 11. Able to do above all we can ask or think.—Eph. iii: 20. Able to perform all his promises.—Rom. iv: 25; (Heb. xi: 19.) Able to destroy as well as to save.—Jas. iv: 12; Matt. x: 28.

May the Lord open your eyes to behold these wondrous things out of his law.

What we were:—1 Peter ii: 10; Eph. ii: 12, 13; Rom. v: 8, 10, 6; Eph. ii: 3, 1.

What we are:—Eph. ii: 13, 8; 1 John iii: 2; 1 Peter ii: 9, 10; Eph. iv: 30; 1 Cor. v: 11; 1 Cor. iii: 23; Rom. vii: 14; Eph. ii: 20; 1 Peter i: 5.

What we are not:—1 Cor. vi: 10; Rom. vi: 14; Rom. viii: 9, 12.

What we know:—Rom. vii: 18; 2 Tim. i: 12; 1 John iii: 14; Rom. viii: 28, (26); 2 Cor. v: 1; 1 John iii: 2.

What we have:—Eph. i: 7; ii: 18; 1 John v: 13; ii: 1, 20; 2 Peter i: 19; Heb. vi: 19.

What we shall be:—Col. iii: 4; 1 John iii: 2.

What we ought to be:—You search this one out for yourself.

PROSPECTUS.

The attractive features of this paper will be notes on the International Sunday School Lessons by our city pastors, a column of selections from the lectures of Rev. Joseph Cook, latest reports from the Moody and Sankey meetings in Chicago and Boston, and Association news from all parts of the world.

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OUR PLATFORM.

We commend to ministers and laymen the following propositions, presented by Rev. Joseph Cook, in his address at the exercises in Music Hall last May, on our Twenty-fifth Anniversary.

1. That there is a great amount of work which ought to be done for young men in cities, especially for the unemployed, the strangers and the homeless; and that, as the proportion of the American population living in cities has increased since the opening of the century from one-twenty-fifth to one-fifth, the importance of this work in cities is great and growing.
2. That neither individual churches taken separately, nor individual denominations taken separately, can do this work easily and adequately.
3. That all the evangelical denominations united in a city can do the work easily by the organization of a Young Men's Christian Association as their representative.
4. That a Young Men's Christian Association should be neither a club nor a church, but a representative agency of the churches; not a club, making amusement and social intercourse as much its objects as religion and practical philanthropy; not a church, with independent creed and membership, initiating its own activities; but a representative agency of the churches, or the library, the fireside, the prayer meeting, and the philanthropic committee of the religious population of a city in its relations to young men who need aid.
5. That Young Men's Christian Associations should bring the churches together in spiritual and practical, and not in ecclesiastical, union.
6. That jealousy on the part of the churches of an institution thus representative of themselves is as unreasonable as jealousy of representatives on the part of constituents.
7. That many and varied experiments have proved that all evangelical denominations are capable of agreeing as to the character of libraries, religious meetings, lectures, preaching, and work in revivals; and that, for evident reasons, the evangelical and unevangelical denominations cannot thus practically unite with each other.
8. That the necessity of the case, business convenience, and the interests of peace, and not of bigotry and exclusiveness, require, therefore, that the voting power in Young Men's Christian Associations should belong only to evangelical church members.
9. That membership in Young Men's Christian Associations should be open to any one of good moral character, wholly irrespective of creed.
10. That in Great Britain and the United States, in the largest Christian cities of the world, Young Men's Christian Associations thus managed have had for a third of a century a growing success in meeting wants which the growth of great cities is making colossal; and that this success is a sign of the times, clearly indicating it to be the duty of the churches to give to such representative institutions zealous support.

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LESSON LI.

SUNDAY, DEC. 17, 1876.

PETER'S RELEASE.—ACTS XII: 1-17.

STATEMENT.—Persecution of the Church at Jerusalem by Herod Agrippa. Martyrdom of James the brother of John. Imprisonment and miraculous deliverance of Peter.

HOME READINGS.—Monday, Ps. xxxiv.—Safety in trusting. Tuesday, Ps. xci.—Security in abiding. Wednesday, Dan. vi: 10-23.—Lion's Den. Thursday, Dan. iii: 13-30.—Fiery Furnace. Friday, Acts xvi: 25-40.—Paul and Silas delivered. Saturday, Acts v: 17-26.—Peter and John rescued. Sunday, Acts xii: 1-17.—Peter's release.

Compare v. 1 with Matt. xiv: 1. V. 2 with Matt. iv: 23; xx: 23. V. 3 with Ex. xii: 14, 15; xxiii: 15. V. 4 with John xxi: 18. V. 5 with Heb. xiii: 3; 1 Thes. v: 17; Ps. i: 15; Matt. xviii: 19; 2 Cor. i: 11; Eph. vi: 18. V. 6, 7 with Acts v: 19; Ps. xxxiv: 7; xxxvii: 33, 33. V. 8, 9 with Gen. xix: 16; Acts xvi: 26. V. 10, 11 with 2 Chron. xvi: 9; Dan. iii: 28; vi: 22; Heb. i: 14; Job v: 19; Ps. xxxiii: 18, 19; xxxiv: 22; xcvii: 10; 2 Cor. i: 10; 2 Pet. ii: 9; John xv: 19, 20. V. 12 with Col. iv: 10; Dan. ix: 21-23; Isa. lxxv: 24. V. 13, 14, 15 with Matt. xviii: 10; Ps. xci: 11. V. 17 with Gal. i: 19.

Outline by Rev. H. L. Hastings, Editor of "The Christian."

GOLDEN TEXT.—"The angel of the Lord encampeth round about them that fear him, and delivereth them.—Psalms xxxiv: 7.

About that time, or in the days of Claudius Cæsar, Herod the King began to vex certain of the Church, those who were especially prominent in the proclamation of the Gospel. Herod was a family name, first applied to Herod the Great (Matt. ii: Luke i: 5); second, to his son Archelaus (Matt. ii: 23); third, to his brother Antipas, who beheaded John the Baptist, and of whose leaven Christ bade his disciples beware (Mark viii: 15); fourth, to Herod Philip I., son of Herod the Great, by his fifth wife, Cleopatra (mentioned Luke iii: 1); fifth, to Herod Philip II., another son of Herod the Great, by Mariamne (Mark vi.); he was Herodias' husband; sixth, to Herod Agrippa the Great, who vexed the church and imprisoned Peter; seventh, to Herod Agrippa the Less, his son; to these may be added Herodias, who was also granddaughter of Herod the Great. The family were famed for cruelty and crime of various kinds. This Herod who vexed the Church was the grandson of the Herod who slew the children of Bethlehem, the nephew of Herod who murdered John the Baptist, and the brother of Herodias, who urged on her daughter to desire the head of John in a charger. True to the family instincts, this Herod vexed the Church. His uncle murdered John the Baptist to please his adulterous wife; he sought to slay Peter that he might please a wicked and adulterous generation.

Peter was arrested at the time of the Passover. An execution during the Passover days would not have been pleasing to the Jews, hence Peter was delivered to four quaternions of soldiers, a quaternion being four, to be kept until after the Passover, improperly rendered "Easter," and then he was to be brought forth to the people and executed.

The last night arrived; to-morrow morning is to witness the execution. Satan is plotting, Jews hating, Herod persecuting, soldiers watching, Christians praying, God overruling, angels flying, and PETER FAST ASLEEP; heaven, earth, and hell astir over one saint, and he sleeping like a babe on its mother's bosom, though chained to two soldiers and locked in prison awaiting the morning of his execution.

Into this prison shines a light. The angel of the Lord "came upon him;" a glory shone round; he smote Peter, and raised him up, saying, "Rise up quickly;" his chains fell off.

This angel was not a ghost. It is claimed that the familiar spirits of the present day are identical with angels of old; they are identical with the devil's angels, for whom everlasting fire is prepared.

God's angels never select any other beings as the medium of their manifestation. Angels of darkness seek disguises; they transform themselves into angels of light, or they come in the guise of a serpent, or seek to take possession of men; or, if driven from men, are glad to find a refuge in the swine. Angels never appear in any disguise; not in darkness, when lights are turned down, that tricks and deceptions may be accomplished, but, blazing with light themselves, they seek the light; they never speak through human or brutish mediums, nor do they ever have need to rap, or peep, or mutter, or use alphabets, and spell their words like drivelling idiots; they have not "progressed" backwards so far as that. Angels, "greater in power and in might" than men, can speak and manifest themselves in forms of glorious beauty. The angels which appeared to Abraham (Gen. xviii) appeared in bodily form; he washed their feet, and they ate of the cake and calf which he prepared. Of course their nature is unknown to us, but we are told that they that are accounted worthy to obtain the world to come and the resurrection from the dead are like the angels or equal unto the angels. The angels ate and drank with Abraham as Christ did with his people after he rose from the dead. The angel commanded him to rise and cast his garments about him, and he obeyed, supposing it to be a vision like that which he had seen so recently at Joppa. When they were outside of the prison, and had traversed one street, and the angel departed, Peter had time to recover his senses and see that he had been miraculously delivered, and recognized the agency by which the deliverance had been wrought. He went to the house of Mary the mother of John Mark, where many were praying, and doubtless specially praying for him. Knocking at the door, Rhoda came to hear, and, hearing his voice, she hurried in and told that Peter was delivered; but, though they had been praying for that very thing, yet when the prayer was answered they could not believe, and said she was mad. She persisted in saying that he was there; they then said it was his angel. Peter continued knocking until they opened the door, and saw with astonishment that he was there. Beckoning to them to keep silence, he told the story of his deliverance; bade them tell James, and also the other brethren, and he departed into another place. Of course search would be made for him on the morrow, and it was only a reasonable prudence which led him to take himself out of the way of harm.

We may learn from this account that God is never at a loss for means to foil the designs of His foes. James, the brother of John, was slain, but Peter was immortal until his work was done; Herod's career was short; and, in the hour of his triumph, when the plaudits of the multitude greeted his ear, "It is the voice of God and not of a man," the angel of the Lord smote him—perhaps the same angel who had delivered Peter from his power; and, writhing beneath the stroke of a terrible disease, he was eaten by worms, and died as the fool dieth.

Learn, too, to watch for answers to our prayers, and not to be surprised nor disappointed when God gives us the very things which we have asked for.

Learn, also, that while we may think our case hopeless, if but some prophet should cry, "Lord, I pray Thee, open his eyes that he may see," we should find the mountain full of chariots and horsemen of fire, angelic hosts guarding us on every hand, and should say, in triumph and in joy, "They that be with us are more than they that be with them."—2 Kings vi: 16.

Y. M. C. A. News.

ANNOUNCEMENTS.

The thirty-second quarterly convention of the Young Men's Christian Association of Eastern Massachusetts will be held with the Lynn Association, Wednesday afternoon and evening, December 13th, in the Central Congregational Church on Silsbee Street. The following programme has been decided upon:

2 P. M., Prayer meeting. 2.30, Organization of the convention. 3.30, Topic, "How to deal with Inquirers," opened by Rev. H. L. Hastings, of Boston. 4.30, Topic, "The Spiritual Development of Young Christians," opened by Mr. Russell Sturgis, Jr., of Boston. 5.30, Collation. 7, Service of Song, led by Rev. M. R. Deming. 7.30, Topic, "Salvation through Christ the Sinner's only Hope."

Mr. Nathaniel Hills, President of the Lynn Association, was present at the business meeting, Thursday evening, and extended a cordial invitation to our members to be present.

A meeting of the members interested in the proposed Art Club will be held directly after the lecture in the Hall, on the evening of Thursday, the 14th, at which all members are invited to be present, as a full explanation of the manner of conducting meetings will be given.

Association Hall, Thursday evening, Dec. 14th, at 7.30, Lecture on Japan, by Spencer R. Bondell, of Andover. Members and their ladies free.

A Stereopticon Exhibition of views in Japan, prepared for this lecture, will be given by Mr. E. W. Davies, at the close of the lecture.

We direct attention to the very attractive advertisement, in another column, of Geo. R. Brine. A careful perusal will convince any one that he can supply the public with any and all kinds of overcoats, as well as other garments or suits, at extremely low prices. Remember the "Old South Clothing Co."

Several of our young men are desirous of forming an Art Club. They have prepared a practical and complete constitution, and wish several more members before commencing their meetings. Any of our members desiring intellectual cultivation will find this club more beneficial than a lyceum.

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Communications should be addressed to C. J. Littlefield, State Secretary Y. M. C. A., 124 K Street, South Boston.

The Committee commenced the State canvass for the coming winter at Rowley, Friday, Nov. 24th. The programme for the winter will be completed in a few days. December 12th, they will hold a canvass meeting in connection with the new and promising Association in Great Barrington. Eighty-one applications for meetings have been received by the Committee up to the present date.

THE regular monthly meeting of the standing committee and Association was held Thursday evening, President Sturgis in the chair. Two cases of sickness were reported by the committee on visitation of the sick, which had received proper attention. An increase of interest in the nine o'clock prayer-meeting was reported by the committee on devotional meetings, and it was stated that interesting addresses had been delivered by the Revs. Joseph Cook, Dr. Tyng, Hastings, Parsons, Withrow, Warfield, and Messrs. Sturgis and Joseph Story, to Christian workers. The committee on distribution of religious reading reported that it had distributed 2,700 tracts and 700 papers among the sailors, and that 219 families had been visited at the North End. The addition of 102 members was reported by the membership committee. The reception committee stated that a reception for the members was in preparation, and will take place during the present month. Eighteen situations have been filled. The following members were appointed delegates to attend the quarterly convention to be held in Lynn, next Wednesday afternoon and evening: President Sturgis, Rev. M. R. Deming, E. T. Horsford, E. H. W. Woods, J. E. Gray, George C. Dunne, T. T. Grubb, George A. Miner, George R. Fiske and E. H. Thayer. At the close of the business meeting, the Rev. L. B. Bates, of South Boston, addressed the Association.

BOOKS AND PAPERS RECEIVED LATELY.

Under the Canvass, a book containing the history of the Gospel tent meetings in New York city, last summer, and the sermons preached there by Stephen Tyng, Jr., D.D., W. Ormiston, D.D., C. F. Deems, D.D., and many others. Price, \$1.50, postage prepaid. Orders received here. *The Christian Worker* and *Y. M. C. A. Journal*, of Augusta, Ga., edited by M. J. Coffey, Esq. *Christian Work*, from the Y. M. C. A. of Syracuse, N. Y. *The Helping Hand*, from the Y. M. C. A. of Portland, Me. *The Armor Bearer*, from the Y. M. C. A. of Rochester, N. Y., and *The Watchman*, from the Y. M. C. A. of Chicago.

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BOSTON MONDAY LECTURESHIP.

REV. JOSEPH COOK,

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MONDAY, DEC. 11, at 12 M.

Subject: "DOES DEATH END ALL?"

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Selections from the Lecture, reported in the Boston Daily Advertiser, Tuesday, Nov. 14.

Does death end all? The answer to that question depends on the reply to another: Is life the cause of organization, or organization the cause of life? On this theme I am not only willing but anxious to think to the thirty-two points of the compass, and I ask only for the authority which belongs to the axiom that every change must have an adequate cause. Supporting, therefore, Huxley's own proposition, that "life is the cause of organization, and not organization the cause of life," I affirm as a large inference from this truth that the cause must exist before the effect, and that, if life may exist before organization, it may do so after it, or outside of it.

There is a great fact known to us more certainly than the existence of matter—it is the unity of consciousness. I know that I exist, and that I am one. Herman Lotze's supreme argument against materialism is the unity of consciousness. I know that I am I and not you, and I know this to my very finger tips. That finger is a part of my organism, not of yours. To the last extremity of every nerve, I know that I am one. The unity of consciousness is a fact known to us by much better evidence than the existence of matter. I am a natural realist in philosophy, if I may use a technical term; I believe in the existence of both matter and mind. There are two things in the universe, but I know the existence of mind better than I know the existence of matter. Sometimes in dreams we fall down precipices, and awake and find that the guarded, savage rocks had no existence. But we touched them; we felt them; we were bruised by them! Who knows but that some day we may wake and find that all matter is merely a dream? Even if we do that, it will yet remain true that I am I. There is more support for idealism than for materialism; but there is no sufficient support for either. If we are to reverence all, and not merely a fraction of the list of axiomatic or self-evident truths; if we are not to play fast and loose with the intuitions which are the eternal test of verity, we shall believe in the existence of both matter and mind. Herman Lotze holds that the unity of consciousness is a fact absolutely incontrovertible and absolutely inexplicable on the theory that our bodies are woven by a complex of physical arrangements and physical forces, having no co-ordinating presiding power over them all. I know that there is a co-ordinating presiding power somewhere in me. I am I. I am one. Whence the sense of a unity of consciousness, if we are made up, according to Spencer's idea, or Huxley's, of infinitely multiplex molecular mechanisms? We have the idea of a presiding power, that makes each man one individually from top to toe. How do we get it? It must have a sufficient cause. To this hour no man has explained the unity of consciousness in consistency with the mechanical theory of life. [Applause.] (See Lotze's greatest work, *Mikrokosmos*, Leipzig, 1869, vol. 1, book 3, chap. 1.)

There is not in Germany to-day, except Hackel, a single professor of real eminence who teaches philosophical materialism. (See article on Philosophy and Science in Germany, Princeton Review, Oct. 1876, pp. 723-756.) The eloquent Michael, the life-long friend and disciple of Hegel, lectured at Berlin University in the spring of 1874 in defence of the Hegelian philosophy as a system. Out of nearly 3000 students he obtained only nine hearers. Hemholtz, the renowned physicist of Berlin, has come out through physiology and mathematical physics into metaphysics, and his views in the latter science are pretty nearly those of Immanuel Kant. Wundt, the greatest of the physiologists of Heidelberg University, which leads Germany in medical science, has made for years a profound study of the interrelation of matter and mind, and he rejects materialism as in conflict with self-evident, axiomatic truth. Herman Lotze, now commonly regarded as the greatest philosopher of the most intellectual of the nations, and who has left his mark on every scholar in Germany under forty years of age, is everywhere renowned for his physiological as well as for his metaphysical knowledge, and as an opponent of the mechanical theory of life. Professor Tholuck said to me repeatedly: "If a man is a materialist, we Germans think he is not educated."

I look up to the highest summits of science, and I reverence properly, I hope, all that is established by the scientific method; but when I lift my gaze to the very uppermost pinnacles of the mount of established truth, I find standing there not Hackel nor Spencer, but Hemholtz of Berlin, and Wundt of Heidelberg, and Herman Lotze of Göttingen, physiologists as well as metaphysicians all; and they, as free investigators of the relations between matter and mind, are all on their knees before a living God. [Applause.] Am I to stand here in Boston and be told that there is no authority in philosophy beyond the Thames? Is the outlook of this cultured audience, in heaven's name, to be limited by the North Sea? The English we reverence, but Professor Gray says there is something in their temperament that leads to materialism. England, green England! Sour, sad, stout skies, with azure, tender as heaven, omnipresent but not often visible behind the clouds. Sour, sad, stout people, with azure, tender as heaven, and omnipresent but not often visible behind the vapors. Such is England, such the English. We are to extend our field of vision to the Rhine, to the Elbe, to the Oder, to the Ural Mountains; and when we look around the whole horizon of culture, the truth is that philosophical materialism is to-day a waning cause. It is a crescent of the old moon; and in the same sky where it lingers as a ghost, the sun is rising, with God behind it. (Great applause.)

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Allston Church,	Allston,	F. E. Tower.	10.30 A.M. and 3 P.M.	1.45 P.M.
Bethel,	Hanover St., near N. Bennett,	H. A. Cooke.	10.30 " " 7 " "	12 M.
Bowdoin Square,	Bowdoin Square,	E. W. Andrews.	10.30 " " 3 " "	1.45 " "
Bunker Hill,	Cor. Bunker Hill and Mystic Sts.	W. O. Holman.	10.30 " " 3 " "	1.45 " "
Clarendon Street,	Cor. Montgomery St.,	A. J. Gordon.	10.30 " " 3 " "	1.45 " "
Day Star,	Nassau Hall,	A. Ellis.	10.30 " " 7.30 " "	
Dearborn Street,	Dearborn St.,	E. W. Pride.	10.30 " " 3 " "	2.30 " "
Dudley Street,	Boston Highlands,	H. M. King.	10.30 " " 3 " "	1.30 " "
First,	Somerset St.,	R. H. Neale, D.	10.30 " " 3 " "	1.45 " "
Fourth Street,	South Boston,	L. L. Wood,	10.30 " " 3 " "	
Free Will,	Charlestown,	McLean,	10.30 " " 7 " "	
Harvard Street,	Harrison Ave., cor. Harvard St.,	O. T. Walker.	10.30 " " 3 " "	1.45 " "
Jamaica Plain,	Cor. Centre and Myrtle Sts.,		10.30 " " 3 " "	1.30 " "
Joy Street (African),	Smith Court,		3 " 7.30 " "	
Ruggles Street,	Near Tremont,	R. G. Seymour.	10.30 " " 7 " "	2 " "
Shawmut Avenue,	Cor. Rutland St.,	Wayland Hoyt.	10.30 " " 7.30 " "	2.30 " "
Stoughton Street,	Cor. Sumner,	M. A. Dougherty.	10.30 " " 7.30 " "	2.30 " "
Tabernacle,	Cor. Shawmut Ave. and Madison St.	D. C. Eddy, D.D.	10.30 " " 7.30 " "	2.30 " "
Twelfth (African),	Phillips St.,			
Christian Baptist,	Tyler St., cor. Kneeland,	E. Edmunds.	10.30 " " 3 " "	1.45 " "
Union Temple,	Tremont St.,	Geo. C. Lorimer, D.D.	10.30 " " 3 " "	1.30 " "
Warren Avenue,	Cor. West Canton,	G. F. Pentecost.	10.30 " " 7.30 " "	2.30 " "
CONGREGATIONALIST.				
Berkeley Street,	Cor. Warren Ave.,	Wm. B. Wright.	10.30 A.M. and 7.30 P.M.	12.15 A. M.
Brighton Church,	Washington Street,	H. A. Stevens,	10.30 " " 3 " "	12 M.
Central Church,	Berkeley St., cor. Newbury,		10.30 " " 3.30 " "	2 P. M.
Central Church,	Jamaica Plain,	J. B. Clarke.	10.30 " " 7.30 " "	3 " "
Chambers Street,	Chambers Street,	F. B. Allen.	10.30 " " 3 " "	
Cottage Street,	Near Pleasant Street,		10.30 " " 7.30 " "	
Dorchester Church,	Cor. Centre and Washington Sts.	J. H. Means, D.D.	10.30 " " 3 " "	9 A. M.
Eliot Church,	Boston Highlands,	A. C. Thompson, D.D.,		P. M.
		and B. F. Hamilton.	10.30 " " 3 " "	
Highland Church,	Parker, near Tremont,	A. E. Dunning.	10.30 " " 7.30 " "	
Holland,	Cor. Parker and Ruggles Sts.,	G. Van Der Kreeke.	10.15 " " " " "	
Maverick,	East Boston,	J. V. Hilton.	10.30 " " 3 " "	
Mount Vernon,	Ashburton Place,	S. E. Herrick.	10.30 " " 3 " "	
New England,	Music Hall,	W. H. H. Murray,	10.30 " " " " "	12 M.
Old South,	Boylston St.,	J. M. Manning, D.D.	10.30 " " 3.30 " "	
Olivet,	W. Concord St.	H. M. Parsons.	10.30 " " 7.30 " "	3 P. M.
Park Street,	Tremont, cor. Park St.,	J. L. Withrow, D.D.	10.30 " " 7.30 " "	12 M.
Phillips,	South Boston,		10.30 " " 3 " "	1.45 P. M.
Salem and Mariners,	Cor. Salem and N. Bennett Sts.	S. H. Hayes.	10.30 " " 3 " "	
Shawmut,	Tremont, cor. Brookline St.	E. B. Webb, D.D.	10.30 " " 7.30 " "	3 " "
Trinity,	Neponset,		10.30 " " 3 " "	
Union,	Columbus Ave., cor. Rutland St.	F. A. Warfield.	10.30 " " 7.30 " "	3 P. M.
Vine Street,	Boston Highlands,		10.30 " " 3 " "	
Walnut Avenue,	Boston Highlands,	A. H. Plumb.	10.30 " " 7.30 " "	3 P. M.
West Roxbury,		Edward Strong, D.D.	10.30 " " 7 " "	12 M.
Winthrop,	Charlestown,	A. S. Twombly.	10.30 " " 7.30 " "	
EPISCOPALIAN.				
Chapel of Good Shepherd,	Cortes Street,	G. J. Prescott,	10.30 A.M. and 7.30 P.M.	
Christ,	Salem Street,	H. Burroughs, D.D.	10.30 " " 3 " "	1.30 P. M.
Church of the Advent,	Bowdoin Street,	A. C. A. Hall,	10.30 " " 7.30 " "	
Emmanuel,	Newbury Street,	A. H. Vinton, D.D.	10.30 " " 3.30 " "	
St. James,	St. James St.,	Percy Browne.	10.30 " " 4.30 " "	3.30
St. Matthew's,	South Boston,	John Wright.	10.30 " " 7.30 " "	
St. Mark's,	West Newton Street,	Chas. A. Babcock.	10.30 " " 7.30 " "	
St. Paul's,	Tremont St., near Winter,	W. Newton.	10.30 " " 3 " "	9 A. M.
Trinity,	Technology Hall, Boylston St.,	Phillips Brooks.	10.30 " " 3.30 " "	9 A. M.
METHODIST.				
Broadway,	South Boston,	L. B. Bates.	.30 A.M. and 3 P.M.	1.30 P. M.
Bromfield Street,	Near Tremont,	W. F. Mallalieu.	.30 " " 3 " "	1.45 " "
Church Street,	Near Tremont,	J. W. Hamilton.	10.30 " " 3 " "	1.45 " "
Dorchester Street,	South Boston,	J. Wagner.	10.30 " " 3 " "	1.45 " "
Egleston Square,	Cor. Washington and Beethoven,	J. L. Hannaford.		10.30 A. M.
First,	Temple St.,	R. R. Meredith.	10.30 " " 7.30 " "	2.30 P. M.
German,	Boston Highlands,	Kolb.	10.30 " " 7.30 " "	
Hanover Street,	Near Richmond,	C. T. Watkins.		10.30 A. M.
Highland,	160 Warren St.,	J. W. Johnston.	10.30 " " 3 " "	1.45 P. M.
Jamaica Plain,	Elm Street,	E. W. Virgin.	10.30 " " 7 " "	
Meridian Street,	East Boston,	John H. Mansfield.	10.30 " " 3 " "	1.45 " "
Revere Street (African),	Revere St.,	J. F. Jeffrey.	10.30 " " 3 " "	1.45 " "
Saratoga Street,	East Boston,	A. McKeown, D. D.	10.30 " " 3 " "	1.45 " "
Tremont Street,	Cor. Concord,	J. E. Cookman.	10.30 " " 7.30 " "	2.30 " "
Washington Village,	Dorchester St.,	J. N. Avann.	10.30 " " 3 " "	10.30 A. M.
Zion (African),	North Russell St.,	M. H. Ross.	10.30 " " 3 " "	1.45 " "
PRESBYTERIAN.				
Columbus Avenue,	Cor. Berkeley,	J. B. Dunn.	10.30 A.M. and 7.30 P.M.	
Fourth,	South Boston,		10.30 " " 7.30 " "	
Meridian Street,	East Boston,	E. Annand.	10.30 " " 7 " "	
EVANGELICAL ADVENT,	Hudson St., cor. Kneeland,	C. Cunningham,	3 P. M.	10.30 A. M.
Young Men's Christian Association, Tremont St., cor. Eliot. Sunday Services, see page 1.				

Will Pastors please send the hour of their Sunday School, and make any needed correction in the Guide above.

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Volume I.} EDITION 2000.

BOSTON, MASS., DECEMBER 18, 1876.

PRICE ONE CENT. {Number 6.

HOW TO STUDY THE BIBLE.

BY D. L. MOODY.

One thing I have noticed in studying the Word of God, and that is, when a man is filled with the Spirit he deals largely with the Word of God, whereas, the man who is filled with his own ideas refers rarely to the Word of God. He gets along without it, and you seldom see it mentioned in his discourses. A great many use it only as a text book. They get their text from the Bible, and go on without any further allusion to it; but when a man is filled with the Word, as Stephen was, he cannot help speaking Scripture. You will find that Moses was constantly repeating the commandments; you will find, too, that Joshua, when he came across Jordan with his people, there they stood, and the law of the Lord God was read to them; and you will find all through Scripture the men of God dealing much with His Word. Why, you will find Christ constantly referring to them, and saying: "Thus saith the Scriptures." Now, as old Dr. Bonner, of Glasgow, said: "The Lord didn't tell Joshua how to use the sword, but He told him how he should meditate on the Lord, day and night, and then he would have good success." When we find a man meditating on the words of God, my friends, that man is full of boldness and is successful. And the reason why we have so little success in our teaching is because we know so little of the word of God. You must know it, and have it in your heart. A great many have it in their heads and not in their hearts. If we have the Spirit of God in our hearts, then we have something to work upon. He does not use us because He is not in us. Know, as we come to this word to-day as Mr. Sankey has been singing:

No word He hath spoken
Was ever yet broken.

Let us take this thought in John x: 35: "And the Scripture cannot be broken." There is a great deal of infidelity around, and it has crept into many of the churches, too. These doubters take up the Bible and wonder if they can believe it all—if it is true from back to back, and a good many things in it they believe are not true. I have a good deal of admiration for that colored man who was approached by some infidel—some sceptical man, and who told him: "Why, the Bible is not true; all scientific men tell us that now; it's only a bundle of fables." "Bible ain't true?" replied the colored man. "Why, I was a blasphemer an' a drinker, an' dat book jest made me stop swearin', drinkin', lyin', blasphemin', an' you say t'ain't true." My friends, the black man had the best of the argument. Do you think if the Bible was a bad book it would make men good? Do you think if it were a false book it would make men good? And so let us take our stand on the colored man's platform, and be convinced that it is true. When we take it into our hands, let us know that it is the Word of God, and try to understand it. Many of the passages appear to us difficult to understand; but if we could understand it clearly from back to back at first, it would be as a human book, but the very fact that we cannot understand it all at once is the highest proof that it is the Word of God.

Now, another thought is, that a great many people read it, but they read it as a task. They say, "Well, I've read it through, I know all that's in it," and lay it aside. How many people prefer the morning paper in order to get news. They prefer it, but it is a false idea. This Bible is the only newspaper. It tells you all that has taken place for the last 6,000 years, and it tells you all the news of the future. Why, 1,700 years before Christ the people were told in it of the coming of Christ. They knew he was coming. The daily papers could not tell us of this. They may be written by learned men, brilliant editorial writers, but they couldn't have told this. If you

want news, study the Bible—the blessed old Bible, and you will find it has all the news of the world.

Now we come up to the question, How to study it? A great many read it as I used to read it, just to ease my conscience. I had a rule before I was converted to read two chapters a day. If I didn't do it before I retired, I used to jump out of bed and read them; but if you had asked me fifteen minutes after what I had read, I could not have told you. Now this is the trouble with many—they read with the head and not with the heart. A man may read his Bible, but when he has closed, it you may ask him what chapter he read last, and he cannot tell you. He sometimes puts a mark in it to tell him; without the mark he don't know, his reading has been so careless. It is to keep him from reading it again. Just as I used to do when hoeing corn. I used to put a stick in the furrow to know where I had hoed last. [Laughter.] A good many people are just like this. They pick up a chapter here, and there is no connection in their reading, and consequently don't know anything about the Word of God. If we want to understand it, we've got to study it—read it on our knees, asking the Holy Ghost to give us the understanding to see what the Word of God is; and if we go about it in that way, and turn our face, as Joshua did, in prayer, and set ourselves to study these blessed and heavenly truths, the Lord will not disappoint us, and we will soon know our Bible; and when we know our Bible then it is that God can use us.

Let me say there are three books which every Christian ought to have; and if you haven't them, go and buy them before you get your tea. The first is a good Bible—a good large-printed Bible. I don't like those little-printed ones which you can scarcely see—get one in large print. A good many object to a large Bible because they can't carry it in their pocket. Well, if you can't carry it in your pocket, it is a good way to carry it under your arm. It is showing what you are—it is showing your flag. Now, a great many of you are coming in from the country to these meetings, and when you get on the cars you see people who are not ashamed to sit down and play cards. I don't see why the children of God should be ashamed of carrying their Bible under their arms in the cars. "Ah!" some say, "that is the spirit of a Pharisee." It would be the pharisaical spirit if you hadn't dipped down into heavenly truths, if you hadn't the Spirit of God with you. Some say: "I haven't time." Take time. I don't believe there is a business man in Chicago who couldn't find an hour a day to read his Bible if he wanted to. Get a good Bible, then a good concordance, and then a scriptural text-book. Whenever you come to something in the Word of God that you don't know, hunt for its meaning in those books. Suppose after the meeting I am looking all over the platform, and Dr. Kittredge says, "What are you looking for?" and I answer, "Oh, nothing," he would go off. If he thought I hadn't dropped something, he wouldn't stay. But, suppose I had lost a very valuable ring, which some esteemed friend had given me, and I told him this; he would stay with me, and we would move this organ, and those chairs, and look all over, and by looking carefully we would find it. If a man hunts for truths in the Word of God, and reads it as if he was looking for nothing particular, he will get nothing. When the men went to California in the gold excitement, they went to dig for gold, and they worked day and night with a terrible energy just to get a little gold. Now, my friends, if they wanted to get the pure gold, they had to dig for it; and when I was there, I was told that the best gold was got by digging deep for it. So the best truths are got by digging deep for them.

When I went to Boston, I went into Mr. Prang's Chromo establishment. I wanted to know how the work was done. He took

me to a stone several feet square, where he took the first impression; but when he took the paper off the stone I could see no sign of a man's face; the paper was just tinged. I said I couldn't see any sign of a man's face there. "Wait a little," he said. He took me to another stone, but when the paper was lifted I couldn't see any impression yet. He took me up, up to eight, nine, ten stones, and then I could see just the faintest outlines of a man's face. He went on till he got up to about the twentieth stone, and I could see the impression of a face, but he said it was not very correct yet. Well, he went on till he got up, I think, to the twenty-eighth stone, and a perfect face appeared, and it looked as if all it had to do was to speak and it would be human. If you read a chapter of the Bible and don't see anything in it, read it a second time; and if you cannot see anything in it, read it a third time. Dig deep. Read it again and again, and even if you have to read it twenty-eight times do so, and you will see the Man Christ Jesus, for He is in every page of the Word; and if you take Christ out of the Old Testament, you will take the key out of the Word.

Many men in the churches now-a-days are saying that they believe the teachings in the New Testament are to be believed, but those in the Old are not. Those who say this don't know anything about the New. There is nothing in the Old Testament that God has not put His seal upon. "Why," some people say to me, "Moody, you don't believe in the flood. All the scientific men tell us it is absurd." Let them tell us. Jesus tells us of it, and I would rather take the word of Jesus than that of any other one. I haven't got much respect for those men who dig down for stones with shovels, in order to take away the Word of God. Men don't believe in the story of Sodom and Gomorrah, but we have it sealed in the New Testament: "As it was in the days of Sodom and Gomorrah." They don't believe in Lot's wife, but He says, "Remember Lot's wife." So there is not a thing that men to-day evil at but the Son of God indorses. They don't believe in the swallowing of Jonah. They say it is impossible that a whale could swallow Jonah—its throat is too small. They forget that the whale was prepared for Jonah; as the colored woman said, "Why, God could prepare a man to swallow a whale, let alone a whale to swallow a man." [Laughter.] We find that He indorses all the points in the Old Testament, from Genesis to Revelation. We have only one book—we haven't two. The moment a man begins to cut and slash away it all goes. Some don't believe in the first five books. They would do well to look into the third chapter of John, where they will see the Samaritan woman at the well looking for the coming of Christ from the first five books of Moses. I tell you, my friends, if you look for Him you will find Him all through the Old Testament. You will find Him in Genesis—in every book in the Bible. Just turn to Luke xxiv: 27; you will find Him, after He has risen again, speaking about the Old Testament prophets: "And beginning at Moses, and all the prophets, he expounded unto them in all the Scripture the things concerning himself." Concerning Himself? Don't that settle the question? I tell you I am convinced in my mind that the Old Testament is as true as the New. "And he began at Moses and all the prophets." Then in the forty-fourth verse: "And he said unto them, these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me. Then opened he their understanding that they might understand the Scripture." If we take Christ out of the Old Testament, what are you going to do with the Psalms and Prophets? The book is a sealed book if we take away the New from it.

[TO BE CONTINUED.]

PROSPECTUS.

The attractive features of this paper will be notes on the International Sunday School Lessons by our city pastors, a column of selections from the lectures of Rev. Joseph Cook, latest reports from the Moody and Sankey meetings in Chicago and Boston, and Association news from all parts of the world.

All communications concerning the reading matter should be addressed to M. R. DEMING, Y. M. C. A., 68 Eliot St.

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OUR PLATFORM.

We commend to ministers and laymen the following propositions, presented by Rev. Joseph Cook, in his address at the exercises in Music Hall last May, on our Twenty-fifth Anniversary.

1. That there is a great amount of work which ought to be done for young men in cities, especially for the unemployed, the strangers and the homeless; and that, as the proportion of the American population living in cities has increased since the opening of the century from one-twenty-fifth to one-fifth, the importance of this work in cities is great and growing.
2. That neither individual churches taken separately, nor individual denominations taken separately, can do this work easily and adequately.
3. That all the evangelical denominations united in a city can do the work easily by the organization of a Young Men's Christian Association as their representative.
4. That a Young Men's Christian Association should be neither a club nor a church, but a representative agency of the churches; not a club, making amusement and social intercourse as much its objects as religion and practical philanthropy; not a church, with independent creed and membership, initiating its own activities; but a representative agency of the churches, or the library, the fireside, the prayer meeting, and the philanthropic committee of the religious population of a city in its relations to young men who need aid.
5. That Young Men's Christian Associations should bring the churches together in spiritual and practical, and not in ecclesiastical, union.
6. That jealousy on the part of the churches of an institution thus representative of themselves is as unreasonable as jealousy of representatives on the part of constituents.
7. That many and varied experiments have proved that all evangelical denominations are capable of agreeing as to the character of libraries, religious meetings, lectures, preaching, and work in revivals; and that, for evident reasons, the evangelical and unevangelical denominations cannot thus practically unite with each other.
8. That the necessity of the case, business convenience, and the interests of peace, and not of bigotry and exclusiveness, require, therefore, that the voting power in Young Men's Christian Associations should belong only to evangelical church members.
9. That membership in Young Men's Christian Associations should be open to any one of good moral character, wholly irrespective of creed.
10. That in Great Britain and the United States, in the largest Christian cities of the world, Young Men's Christian Associations thus managed have had for a third of a century a growing success in meeting wants which the growth of great cities is making colossal; and that this success is a sign of the times, clearly indicating it to be the duty of the churches to give to such representative institutions zealous support.

Y. M. C. A. News.

ANNOUNCEMENTS.

The Association will celebrate the completion of its twenty-fifth year of work, on Thursday evening, December 21st. The formal exercises will be held in our Hall, at 7.30 o'clock. President Sturgis will preside, and addresses will be made by our past presidents, and other early friends of the Association. The addresses will be interspersed with music from the Temple Quartette. Special invitations will be sent to all our past workers, so far as their addresses can be ascertained. Present members will be admitted on showing their membership tickets. It is desired that each member and each invited guest should bring one lady.

At the close of the exercises in the Hall, a sociable will be held in the parlor below. The building will be decorated in a tasteful manner, and illuminated in honor of the event.

If any of our old friends fail to receive an invitation, we hope they will send for one, as we wish none should be slighted. Come expecting to have a good time. Come early.

On Thursday evening, December 28th, the Reception Committee will give one of their best receptions to our own members. Although many of them have been included in one or another of those previously given to the trades, a part have not; and this reception is designed to give all the privilege of enjoying such an event. The addresses, music, decorations, gymnastic exhibition and sociable will be made to equal, if not surpass, anything in the past. Through the generosity of Mr. Frank Wood, chairman of the Reception Committee last year, an elegant invitation and programme will be sent to each one of our entire membership. Mark Dec. 28th engaged, and invite a young lady friend at once. Ample checking arrangements will be made for the outer garments of both ladies and gentlemen. We hope all the ladies will come prepared to take off their things. Seats will be provided in the gymnasium for those desiring to attend the exhibition, which will occur at the close of the exercises in the hall.

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LESSON LII.

SUNDAY, DEC. 24, 1876.

QUARTERLY REVIEW.—A. D. 33 to 45.

40, 41, STEPHEN'S DEFENSE, Acts vii: 1-50; G. Text, Rom. ix: 5; Heb. x: 9. Reminding them of Abraham—of Joseph—of Moses—Moses at the bush—rejected—the Golden Calf—the Tabernacle and the Temple. 42, STEPHEN'S MARTYRDOM, Acts vii: 51-60; G. Text, Phil. i: 20. Expostulation with his enemies. They are cut to the heart—Stephen looks up to heaven—is stoned—dies, praying for his murderers. 43, SIMON THE SORCERER, Acts viii: 9-25; G. Text, Acts viii: 21. His profession—his conversion—his sin. The Apostle's rebuke—Simon's answer. Warning and application. 44, PHILIP AND THE ETHIOPIAN, Acts viii: 26-40; G. Text, Mark xvi: 16. The leading of Philip and the Eunuch by the Spirit. The obedience of Philip. His preaching. Effect on the Eunuch. 45, SAUL'S CONVERSION, Acts ix: 1-18; G. Text, Ezek. xxxvi: 26. Saul as persecutor. Saul an inquirer. Saul convicted. Saul converted and baptized. 46, SAUL'S EARLY MINISTRY, Acts ix: 19-30; G. Text, Gal. i: 23. His boldness at Damascus. His retirement in Arabia. Return to Damascus and persecution. His visit to Jerusalem, and escape to Tarsus. 47, DORCAS RESTORED TO LIFE, Acts ix: 31-43; G. Text, Psalm cxli: 6. The two miracles. Eneas a type of the sinner's helplessness.—Dorcas of death. The same power that raises the dead required to burst the bonds of spiritual death and remove the palsy of unbelief. 48, PETER'S VISION, Acts x: 1-20; G. Text, Acts x: 34. God no respecter of persons. The same spirit at work in the Gentile and on the Jew. Living up to Light, the sinners shall have more. 49, THE GENTILES RECEIVED, Acts x: 34-48; G. Text, Isa. lx: 3. Peter's conversion from prejudice and Judaism. His sermon at the house of Cornelius. The Gentile Pentecost—the gift of the Holy Ghost. 50, SPREAD OF THE GOSPEL, Acts xi: 19-30; G. Text, Mark xvi: 20. Gospel preached to Jews only, then to Gentiles at Antioch. Barnabas finds Saul and puts him to work. A great revival. Disciples called Christians. The spirit of the Gospel—in benevolent deeds. 51, PETER'S RELEASE, Acts xii: 1-17; G. Text, Psalm xxxiv: 7. Persecution under Herod. James slain—Peter imprisoned. Power of prayer—mighty increase of the word. Return of Paul and Barnabas to Antioch, with a new helper, John Mark. Twelve years have passed since the death of Stephen. The great feature of this period the choice and conversion of the Apostle to the Gentiles. The admission of the Gentile church, and the breaking away of the Jewish barrier of separation among the disciples. The manifestation of the Spirit at Caesarea upon the Gentiles, as at Jerusalem upon Jewish converts, settled the question of the standing and equal privileges of Gentile Christians with Jewish, in the Church of Christ.

We have the hot contest for the faith waging all the time. The blessing of the Gospel spread; the rich fruit manifested in life and character; and its special power manifested in Stephen, Paul, Peter and Philip.

GOLDEN TEXT.—A little one shall become a thousand, and a small one a strong nation; I the Lord will hasten it in his time.—Isa. lx: 22.

MODERN JAPAN.—Association Hall was filled with an intelligent audience, Thursday evening, to listen to a lecture on the above theme by Mr. S. R. Bonnell, of Andover, Mass. The lecture was illustrated with a great variety of maps, pictures and curiosities, also by forty stereopticon views of the country, exhibited by Mr. E. W. Davies. Mr. Bonnell's lecture was evidently carefully prepared, and was delivered orally, with fluency and grace. It abounded in humor and instruction. The speaker occupied an hour and a half to the delight of the large audience, not one retiring until the close.

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3. Frey, Professor Heinrich, Zurich, "Manual of Histology," Leipzig, 1867, and "Compendium of Histology," Zurich, 1876. Translated by Dr. George R. Cutter. New York: Putnam Sons, 1876.
4. Tyson, Dr. James, "History of the Cell Doctrine."
5. Ferrier, Dr. David, "The Functions of the Brain." London and New York, 1876. This work is indispensable to any one who does not read German books on Biology.
6. Carpenter, Dr. W. B., "Mental Physiology." London and New York, 1874.
7. "Beale, Dr. Lionel S., "How to Work with the Microscope." New edition, Philadelphia, 1877.
8. Kollicker, "Manual of Human Histology," translated by George Bush and Professor Huxley for Sydenham Society, 1853.
9. Huxley, Professor T. H., art. on Biology, in ninth ed. of Encyc. Brit.
10. Carpenter, Human Physiology. Ninth ed., 1876.
11. Draper, Professor J. W., "Human Physiology," 1856.
12. Dalton, Professor John C., "Human Physiology," ed. of 1875.

Reply to a Critic.

Just here I must fulfil my promise to refer to a courteous question asked me in print—(Daily Advertiser, Nov. 29, 1876,) by a gentleman who thinks that "chemical force and vital force are cognate." That is his language, and by it I understand him to mean that the one is kindred in origin with the other. Certainly he does not hold himself in such an attitude in this article that he can be exonerated from the grave charge that he disagrees with Ferrier, when Ferrier says, as Tyndall affirms also, that these molecular activities "cannot be made to pass into" mental activities. Speaking of the effect of "tea and coffee, and phosphorated food in oiling the wheels of the mind," this Boston writer says: "Such agents develop chemical force without question; this force, to the best of our knowledge, accelerates the wheels of life, and it is every way proper to suppose that, doing thus, it is analogous to the force which sets the wheels going; or in short, that chemical force and vital force are cognate." He then goes on to affirm that the "impressions" coming from different quarters "are to the individual the representative of the universe, and that it may be said that in this way the universe is each man's tutor and forms his soul." [Laughter.] Gentlemen, that is materialism.

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I beg you to be courteous, gentlemen. This Lectureship has but one motto: "The clear, the true, the new, the strategic." I do not first seek orthodoxy; I seek first, clearness. [Great applause.] A man who sets before himself even truth as the first object is likely to make truth only the synonym for his own opinion. Let us seek first clearness, whether the heavens stand or fall. [Great applause.]

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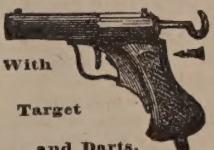
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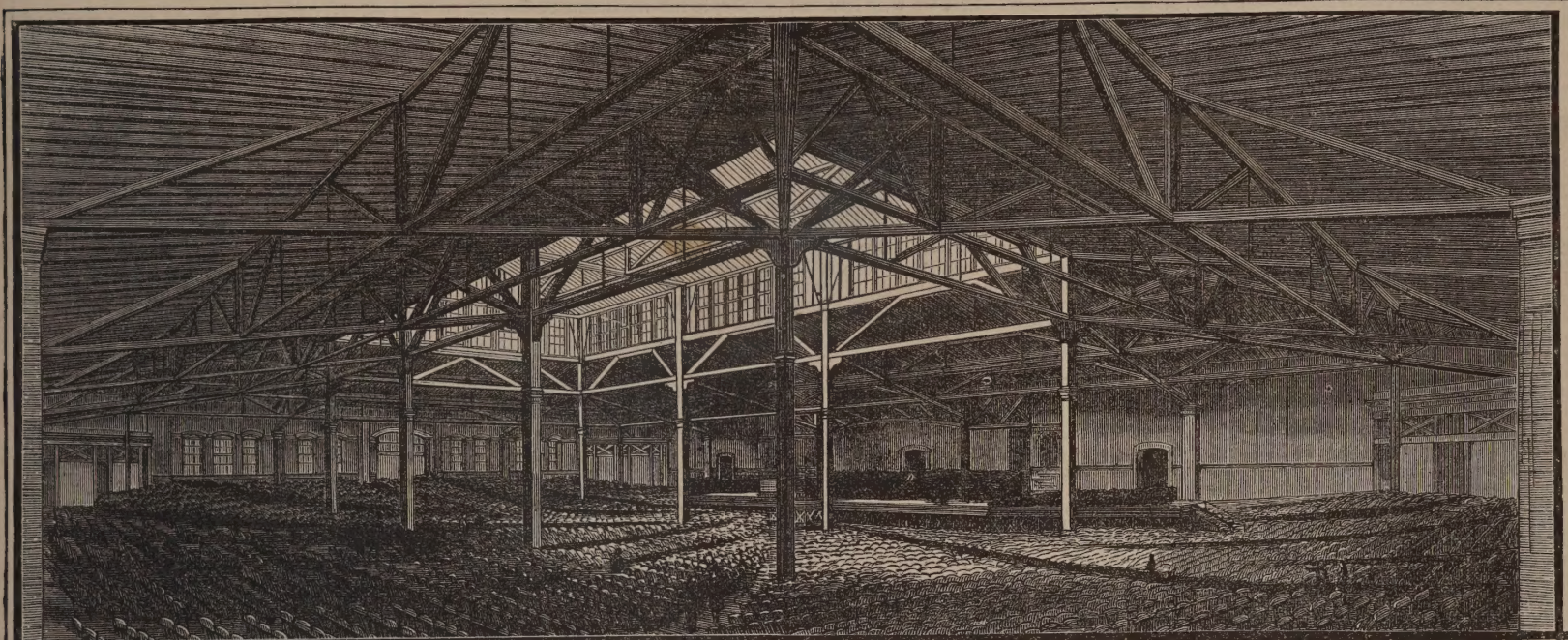
THE Association Bulletin.

PUBLISHED BY THE BOSTON Y. M. C. A., FROM THEIR ROOMS, TREMONT STREET, COR. ELIOT, EVERY SATURDAY.

Volume I.} EDITION 2000.

BOSTON, MASS., DECEMBER 25, 1876.

PRICE 6 CENTS. {Number 7.



MOODY AND SANKEY'S TABERNACLE BOSTON

Description of the Building at the South End.

The building, now nearly completed, will be ready for the great revivalists the fourteenth of January next. It covers an acre of ground situated on the square between Tremont street and Warren avenue, Smith's organ factory and Clarendon Hotel.

The auditorium will cover a surface of nearly 30,000 feet, the dimensions being 140 by 204 feet. In addition to this there is a series of rooms extending along the side of the building in rear of the platform, access to which is had by means of a passageway. A corridor also gives ingress to these rooms without entering the main building. In this suite will be two inquiry rooms at either end of the series, 25 by 51 and 25 by 55, a reception room 20 by 25, chorus room 20 by 30, and the minister's study, 15 feet square. All these apartments are furnished with toilet conveniences, etc., while under the chorus room, etc., a basement toilet room will accommodate the gentlemen of the choir.

The platform is 35 by 180 feet, raised five feet above the audience floor, and rising slightly to the rear. The singers' seats are arranged at the rear, on either side of the passageway leading to the ante-rooms above mentioned, and on an upward incline from the front.

The seating capacity of the building is nearly 6000, all on the single floor, there being no galleries. Chairs will be used, set in blocks and screwed to the floor, the intervening aisles radiating from the common centre at the minister's desk to all parts of the circumference. The aisles gradually widen as they approach the walls, so that in emptying the house the constant accessions to the living stream passing through these channels may not check the outflow.

Entrance to the auditorium is afforded through side vestibules at the four corners; in addition to which are, beside the passage to the ante-rooms, two exit doors of twelve feet each, one on Warren avenue and the other on Tremont street. In the wall opposite the platform are doors of an aggregate opening of thirty feet, to be used in case of fire, accident, or panic of any cause. There is in all 112 feet of exit opening. The whole building can be

cleared of 6000 persons in five minutes. There is no gallery and there are no steps.

The walls of the structure are substantially built of brick, twenty inches thick, with buttresses twenty inches in thickness at frequent intervals, these buttresses extending outside the walls three feet, and one foot inside. The floor dips towards the reading desk in the form of an amphitheatre, the centre being five feet eight inches deeper than the periphery.

The roof is in the form of a central "monitor" or clere-story, with a hip-roof entirely surrounding it. The clere-story is 50 by 120 feet, and sixty feet high from the ground, and is covered with iron. The roof is supported interiorly by eight large square piers, built of hard pine timber bolted together. The vaulted walls carrying the roof at the eaves are twenty inches in thickness, placing their strength and stability beyond question.

The posts which support the roof are arranged so as to pierce the flooring at the edge of the aisles, thus obviating the vexatious interposition of a huge pillar between the auditor's eye and the speaker, sometimes seen in our churches. Here every one has a clear view of the platform.

The audience room is well lighted from the windows in the clere-story and in the outside walls. In the evening the light will be dispersed over the room by Corona clusters, 36 lights each. These lights will be placed under the ventilators, that the products of combustion may be carried off at once, without vitiating the air.

The suite of ante-rooms will be sheathed. The auditorium is to be finished in brick, covered with a tinted wash, and illuminated with texts of scripture kindly furnished by several prominent painters. The color of the roof will be of bluish gray.

The object has been to design a building not only strong in fact, but also in appearance, thus preventing fears of danger to distract the attention of the attendants at the services.

Special attention has been paid to the subject of ventilation, as should be the case where so large an audience has to be dealt with. The main idea of the system proposed in the warming of the building is to produce enough heat to allow of the introduction of fresh air most plentifully without unduly lowering the temperature. In order to do this a large boiler will be stationed in the basement outside the audi-

torium, from which steam pipes will extend to all parts of the building. Radiators in recesses in the outside walls will have fresh outside air brought over them through openings, the size of which will be under control; which air, after having been thus warmed, is to be introduced into the auditorium. For removing the vitiated air, fourteen brick ventilation flues can be called into service, as well as three ventilators six feet square in the roof of the "monitor," or highest part of the building. The cold, damp air beneath the floor is to be removed by large shafts, containing steam coils.

The drainage, sanitary arrangements and plumbing of the building have received due consideration and are ample. The acoustic problem is a difficult one, and in the present state of knowledge on the subject the future qualities of a proposed building are difficult of prediction with absolute certainty; still, there are many well-known laws of acoustics which it is very hazardous to transgress, and they have not been disregarded in the plans in question. For instance: The roof is intersected into the shape of coffers by the heavy roof-trusses, and, not being plastered, possesses a resonant quality. The wall behind the speaker is recessed, and withplayed sides, opening outward toward the audience. The continuity of the wall surface is broken by piers, projecting inwards at least a foot, at frequent intervals, intended to interrupt the sound-waves which tend to travel along the sides of a hall, and at the rear corners produce an echo. As a further preventative of this danger, the vestibules have been placed at the corners, thus cutting off the angles by a sloping surface.

The platform is placed upon the long (200 feet) side instead of at the end, as is usual in halls, and the speaker's desk is thrown forward, so as to be as centrally disposed as possible, thus reducing the average distance from his hearers to a minimum. Thus we have a building of brick and iron, as safe from fire as possible; and should there be any occasion to empty the building suddenly, it can be done. It is the safest building in Boston.

These and other precautions having been carefully considered, it is believed the building will be, for the purposes of an auditorium of such size, all that could be desired.

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STATE CANVASS.

Great Barrington, Dec. 16, '76.

DEAR BRO. DEMING:—The meetings of the Canvass, at Great Barrington, 12th, 13th and 14th, were greatly blessed of God, not only in the quickening of believers, but in the salvation of souls. At the closing meeting more than twenty-five said "Pray for me." The pastors and churches engaging very heartily in the services contributed very largely to the success of the work. The Y. M. C. A. organized here last spring as a result of our previous visit is in a very flourishing condition. They hold four weekly meetings, two of which are school-house meetings, and one, a young men's meeting, held Sabbath evening at six o'clock, an hour before the church services, is accomplishing great good in this community. On Wednesday evening we met the brethren of the Association for a special service, to talk over familiarly Y. M. C. A. work. It was a delightful occasion, and owned and blessed by the Master in the conversion of one young man who was invited to meet with us, who had hitherto withheld his services from the dear Lord. He went home from that meeting to erect a family altar, and to invite his wife to give her heart to his new-found Saviour.

The brethren of the Association here are very devoted to their work; a noble band of consecrated men, determined to secure, by their wise and earnest efforts, not only the love and sympathy of the pastors and churches, but the blessing and benediction of the Lord Jesus Christ.

Fraternally, C. J.

HOW TO STUDY THE BIBLE.

BY D. L. MOODY.

[CONCLUDED.]

Christ unlocks the Old and Jesus the New. Philip in teaching the people found Christ in the fifty-third chapter of Isaiah: "All we like sheep have gone astray: we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." Why, the early Christians had nothing but the Old Testament to preach the Gospel from—at Pentecost they had nothing else. So, if there is any man or woman in this assembly who believes in the New Testament and not in the Old, dear friends, you are deluded by Satan; because, if you read the Word of God, you will find him spoken of throughout both books. I notice, if a man goes to cut up the Bible, and comes to you with one truth, and says: "I don't believe this, and I don't believe that"—I notice when he begins to doubt portions of the Word of God, he soon doubts it all.

Now the question is, how to study the Bible. Of course I cannot tell you how you are to study it; but I can tell you how I have studied it, and that may help you. I have found it a good plan to take up one book at a time. It is a good deal better to study one book at a time than to run through the Bible. If we study one book and get its key, it will perhaps open up others. Take up the book of Genesis, and you will find eight beginnings; or, in other words, you pick up the key of several books. The Gospel was written that man might believe on Jesus Christ, and every chapter speaks of it. Now take the book of Genesis; it says it is the book of beginnings. That is the key. Then the book of Exodus—it is the book of redemption. That is the key-word of the whole. Take up the book of Leviticus, and we find that it is the book of sacrifices. And so on, through all the different books, you will find each one with a key. Another thing: we must study it unbiased. A great many people believe certain things. They believe in certain creeds and doctrines, and they run through the book to get Scripture in accordance with them. If a man is a Calvinistic man, he wants to find something in accordance with his doctrine. But if we go to seek the truth, the Spirit of God will come. Don't seek it in the blue light of Presbyterianism, in the red light of Methodism, or in the light of Episcopalianism, but study it in the light of Calvary. Another way to study it is not only to take one book at a time, but I have been wonderfully blessed by taking up one word at a time. Take up the word and go to your concordance and find out all about it. I remember I took up the word "love," and turned to the Scriptures and studied it, and got so that I felt I loved everybody. I got full of it. When I went on the street, I felt as if I loved everybody I saw. It ran out of my fingers. Suppose you take up the subject of love and study it up. You will get so full of it that all you have got to do is to open your lips and a flood of the love of God flows upon the meeting. If you go into a court, you will find a lawyer pleading a case. He gets everything bearing on one point heaped up, so as to carry his argument with all the force he can, in order to convince the jury. Now it seems to me a man should do the same in talking to an audience: just think that he has a jury before him, and he wants to convict a sinner. If it is love, get all you can on the subject, and talk love, love.

Take up the word grace. I didn't know what Calvary was till I studied grace. I got so full of the wonderful grace that I had to speak. I had to run out and tell people about it. If you want to find out those heavenly truths, take up the concordance and heap up the evidence, and you cannot help but preach. Take Heaven: there are people all the time wondering what it is and where it is. Take your concordance, and see what the Word of God says it is. Let these men who are talking against blood look into the Word of God, and they will find that if it don't teach that, it teaches nothing else. When we preach about that, some people are thinking that we are talking our own views. But the word says "the life of all flesh is in the blood, and without blood there is no remission." The moment a man talks against blood he throws out the Bible. Take up Saul—study him. You will find hundreds of men in Chicago just like him. Take up Lot—study that character. Let me say right here that if we are going to have, and I firmly believe in my soul that we are going to have a revival in the North-west—if we are going to have it, you must bring the

people to the study of the word of God. I have been out here for a good number of years, and I am tired and sick of these spasmodic meetings; tired of the bonfires which after a little are reduced to a bundle of shavings. When I see men speaking to inquirers in the inquiry room without holding the word of God up to them, I think their work will not be lasting. What we want to do is to get people to study the word of God, in order that the work may be thorough and lasting. I notice when a man is brought coolly, and calmly, and intelligently, that man will have a reason for being a Christian. We must do that—we must bring a man to the word of God, if we don't want this Western country filled with backsliders. Let us pray that we will have a Scriptural revival; and if we preach only the word in our churches and in our Sunday-schools, we will have a revival that will last to eternity. Let us turn back to one of the Old Testament revivals when the people had been brought up from Babylon. Look at the eighth chapter of Nehemiah: "And Ezra, the priest, brought the law before the congregation, both of men and women, and all that could hear with understanding, upon the first day of the seventh month, and he read therein, before the street that was before the water gate, from morning until mid-day, before the men and women and those that could understand; and the ears of the people were attentive unto the book of the law." No preaching there; he merely read the word of God—that is, God's word—not man's. A great many of us prefer man's word to that of God. We are running after eloquent preachers—after men who can get up eloquent moral essays. They leave out the word of God. We want to get back to the word of God. They had an all-day meeting there, something like this: "And Ezra opened the book in the sight of all the people, for he was above all the people; and when he opened it all the people stood up." I can see the great crowd standing up to listen to the prophet, just like young robins taking in what the old robin brings them. "And Ezra blessed the Lord, the great God, and all the people answered Amen. Amen. With lifting up their hands they bowed their heads and worshipped the Lord with their faces to the ground." "So they read in the book of law of God distinctly and gave the sense, and caused them to understand the reading." Now it strikes me that it is about the height of preaching to get people that understand the reading of the word. It would be a great deal better if a preacher would sometimes stop when he had made a remark, and say, "Mr. Jones, do you understand that?" "No, I don't," and then the preacher might make it a little plainer, so that he could understand it. There would be a great difference in the preaching in some of the churches. He would talk a little less about metaphysics and science, and speak about something else. "Then he said unto them, go your way, eat the fat and drink the sweet, and send portions unto them for whom nothing is prepared, for this day is holy unto our Lord; neither be ye sorry, for the joy of the Lord is your strength." "For the joy of the Lord is your strength." If you will show me a Bible Christian living on the word of God, I will show you a joyful man. He is mounting up all the time. He has got new truths that lift him up over every obstacle, and he mounts over difficulties higher and higher, like a man I once heard of who had a bag of gas fastened on either side, and if he just touched the ground with his foot, over a wall or a hedge he would go; and so these truths make us so light that we bound over every obstacle.

And when we have those truths our work will be successful. Just turn over to Jeremiah xx: 9, to the blessed old prophet. There was a time when he was not going to speak about the word of God any more. Now I just want to show you this: when a man is filled with the word of God, you cannot keep him still. If a man has got the word, he must speak or die. "Then I said, I will not make mention of him, or speak any more in his name; but his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." It set him on fire, and so a man filled with the word of God is filled as with a burning fire, and it is so easy for a man to work when he is filled with the word of God. I heard of a man, the other week, who was going to preach against the blood. I was very anxious to see what he would say about it, and I got the paper next morning, and found there was nothing else there than scriptural quotations. I

said that was the very best thing he could do. As we see in the twenty-third chapter of Jeremiah: "Is not my word like as a fire, saith the Lord, that breaketh the rock in pieces?" Those hard, flinty rocks will be broken if we give them the word of God. Those men in the North-west that we cannot reach by our own words—give them this, and see if they cannot be reached. Not only that; if we are full of scripture ourselves, give them what God says; you will find it easy to preach. You will say, we haven't to get up so many sermons. It seems to me that if we had more of the word of God in our services, and give up more of our own thoughts, there would be a hundred times more converted than there is. A preacher, if he wants to give his people the word, must have fed on the Word himself. A man must get water out of a well when there is water. He may dip his bucket in, if it is empty, but he will get nothing. I think the best thing I ever heard in Chicago I heard the other day, and it has fastened itself upon my mind, and I must tell it to you ministers. We had for our subject in Farwell Hall, the other day, the seventh chapter of John; when the Rev. Mr. Glosos said if a man were to come among a lot of thirsty men with an empty bucket, they wouldn't come to him to drink. He said he believed that was the trouble with most of the ministers, as that had been the trouble with himself. He hadn't got a bucket of living water, and the people wouldn't come to him. Just look at an audience of thirsty men, and you bring in a bucket of clear sparkling water, and see how they will go for it. If you go into your Sunday-schools, and the children look into your buckets and see them empty, there is nothing for them there. So, my friends, if we attempt to feed others, we must first be fed ourselves.

There is another thing which has wonderfully helped me. That is, to mark my Bible whenever I hear anything that strikes me. If a minister has been preaching to me a good sermon, I put his name down next to the text, and then it recalls what has been said, and I can show it to others. You know we laymen have the right to take what we hear to one another. If ministers saw people doing this, they would preach a good deal better sermons. Not only that, but if we understand our Bibles better, the ministers would preach better. I think if people knew more about the Word than they do, so many of them would not be carried away with false doctrines. There is no place I have ever been to where people so thoroughly understand their Bibles as in Scotland. Why, little boys could quote scripture and take me up on a text. They have the whole nation just educated, as it were, with the word of God. Infidelity cannot come there. A man got up in Glasgow, at a corner, and began to preach universal salvation. "O, sir," said an old woman, "that will never save the like of me." She had heard enough preaching to know that it would never save her. If a man comes among them with any false doctrine, these Scotchmen instantly draw their Bibles on him. I had to keep my eyes open and be careful what I said there. They knew their Bibles a great deal better than I did. And so, if the preachers could get the people to read the word of God more carefully, and note what they heard, there would not be so much infidelity among us.

I want to tell you how I was blessed a few years ago, by hearing a discourse on the thirtieth chapter of Proverbs. The speaker said the children of God were like four things. The first thing was: "The ants are a people not strong," and he went on to compare the children of God to the ants. He said the people of God were like ants. They pay no attention to the things of the present, but go on steadily preparing for the future. The next thing he compared them to was the conies. "The conies are but a feeble folk." It is a very weak little thing. "Well," said I, "I wouldn't like to be as a coney." But he went on to say that it built upon a rock. The children of God were very weak, but they laid their foundation upon a rock. "Well," said I, "I will be like a coney and build my hopes upon a rock." Like the Irishman who said he trembled himself, but the rock upon which his house was built never did. The next thing the speaker compared them to was a locust. I didn't think much of locusts, and I thought I wouldn't care about being like one. But he went on to read, "They have no king, yet they go forth all of them by bands." There were the Congregationalist, the Presbyterian, the Methodist bands going forth without a king; but bye-and-bye our

King will come back again, and these bands will fly to him. "Well, I will be like a locust; my king is away," I thought. The next comparison was a spider. I didn't like this at all; but he said if we went into a gilded palace filled with luxury, we might see a spider holding unto something, oblivious to all the luxury below. It was laying hold of the things above. "Well," said I, "I would like to be a spider." I heard this a good many years ago, and I just put the speaker's name to it, and it makes the sermon. But take your Bibles and mark them. Don't think of wearing it out. It is a rare thing to find a man wearing his Bible out now-a-days—and Bibles are cheap, too. You are living in a land where there are plenty. Study them and mark them, and don't be afraid of wearing them. Now don't you see how much better it would be to study it? And if you are talking to a man, instead of talking about your neighbors, just talk about the Bible. And when Christian men come together, just compare notes, and ask one another: "What have you found new in the word of God since I saw you last?" Some men come to me and ask me if I have picked up anything new, and I give them what I have, and they give me what they have. An Englishman asked me some time ago, "Do you know much about Job?" "Well, I know a little," I replied. "If you've got the key of Job, you've got the key to the whole Bible." "What," I replied, "I thought it was a poetical book." "Well," said he, "I will just divide Job into seven heads. The first is the perfect man—untried; and that is Adam and Eve, before they fell. The second head is tried by adversity—Adam after the fall. The third is the wisdom of the world—the three friends who came to try to help Job out of his difficulties. They had no power to help him at all." He could stand his scolding wife, but he could not stand them. The fourth head takes the form of the Mediator, and in the fifth God speaks at last. He heard him before by the ear, but he hears him now by the soul, and he fell down flat upon his face. A good many men in Chicago are like Job. They think they are mighty good men, but the moment they hear the voice of God they know they are sinners; they are in the dust. There isn't much talk about their goodness then. Here he was with his face down; Job learned his lesson. That was the sixth head, and in these heads was the burden of Adam's sin. The seventh head was when God showed him his face. Well, I learned the key to the Bible. I cannot tell how this helped me. I told it to another man, and he asked me if I ever thought how he got his property back and his sheep back. He gave Job double what he had, and gave him ten children besides, so that he should have ten in heaven besides his ten on earth.

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Y. M. C. A. News.

ANNOUNCEMENTS.

The entire proceedings of our Quarter-Century Celebration last Thursday evening will appear in the next number of the Bulletin. It was impossible to prepare the report in time for this week's paper.

Special Reception Thursday Evening, December 28th.

The Reception Committee having handsomely entertained the young men of the wholesale trades in the city during the past two years, will give one of their best receptions to our entire membership, Thursday evening, Dec. 28th. The address will be delivered by Rev. Geo. C. Lorimer, D. D. A concert will follow by the Temple Quartet and Miss Zilla Louise McQuesten, soloist. Instrumental music will be furnished by an orchestra from the Metropolitan Band. Following the exercises in the Hall, a gymnastic exhibition will be given and a parlor entertainment. The Reception Committee will endeavor to make the occasion equal in enjoyment to any previous entertainment. They request that the ladies will come prepared to check their hats and cloaks. It is important that the audience should be in the Hall promptly at 7:30 o'clock. Special invitations and programmes for each member, with lady, may be obtained at the Rooms, or will be sent by mail. Membership tickets will not admit that evening.

A resolute-looking young man called on us the other day, carrying in his hand an ominous leather bag. He had urgent private business. His manner awakened in us a vague sense of danger. We timidly asked his errand. He said he belonged to a fusee company, and had come to set up his apparatus throughout our building. Our fears took a leap. Visions of dynamite and sudden explosions flitted through our mind. Frequent blowings up in Queen's English have already strained our nerves. To have a fusee throughout our building! Never! Never! It was only a present of safety matches from the Y. M. C. A., of Erie, Penn., who own a large part of the stock of the American Fusee Company. We are now, thanks to our brethren of Erie, fully equipped with the beautiful safes and matchless matches of this company.

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PROSPECTUS.

The attractive features of this paper will be notes on the International Sunday School Lessons by our city pastors, a column of selections from the lectures of Rev. Joseph Cook, latest reports from the Moody and Sankey meetings in Chicago and Boston, and Association news from all parts of the world.

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OUR PLATFORM.

We commend to ministers and laymen the following propositions, presented by Rev. Joseph Cook, in his address at the exercises in Music Hall last May, on our Twenty-fifth Anniversary.

1. That there is a great amount of work which ought to be done for young men in cities, especially for the unemployed, the strangers and the homeless; and that, as the proportion of the American population living in cities has increased since the opening of the century from one-twenty-fifth to one-fifth, the importance of this work in cities is great and growing.
2. That neither individual churches taken separately, nor individual denominations taken separately, can do this work easily and adequately.
3. That all the evangelical denominations united in a city can do the work easily by the organization of a Young Men's Christian Association as their representative.
4. That a Young Men's Christian Association should be neither a club nor a church, but a representative agency of the churches; not a club, making amusement and social intercourse as much its objects as religion and practical philanthropy; not a church, with independent creed and membership, initiating its own activities; but a representative agency of the churches, or the library, the fireside, the prayer meeting, and the philanthropic committee of the religious population of a city in its relations to young men who need aid.
5. That Young Men's Christian Associations should bring the churches together in spiritual and practical, and not in ecclesiastical, union.
6. That jealousy on the part of the churches of an institution thus representative of themselves is as unreasonable as jealousy of representatives on the part of constituents.
7. That many and varied experiments have proved that all evangelical denominations are capable of agreeing as to the character of libraries, religious meetings, lectures, preaching, and work in revivals; and that, for evident reasons, the evangelical and unevangelical denominations cannot thus practically unite with each other.
8. That the necessity of the case, business convenience, and the interests of peace, and not of bigotry and exclusiveness, require, therefore, that the voting power in Young Men's Christian Associations should belong only to evangelical church members.
9. That membership in Young Men's Christian Associations should be open to any one of good moral character wholly irrespective of creed.
10. That in Great Britain and the United States, in the largest Christian cities of the world, Young Men's Christian Associations thus managed have had for a third of a century a growing success in meeting wants which the growth of great cities is making colossal; and that this success is a sign of the times, clearly indicating it to be the duty of the churches to give to such representative institutions zealous support.

The CENTENNIAL NOTES

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REV. JOSEPH COOK,
IN THE
TREMONT TEMPLE,**MONDAY, DEC. 25, at 12 M.**Subject: **EMERSON, ULRICI AND DeWETTE**
ON THE RESURRECTION.**SEATS FREE.**

In the customary comments on current events, Mr. Cook said:—

Which city has the greater right to an attitude of intellectual haughtiness, Boston or Edinburgh? In preparation for all inspired work—in poetry and art, and much more in religion—it is necessary to make the palms of the hands clean, and to shake off them the glittering, stout vipers—intellectual pride, vanity and self-sufficiency. Has Edinburgh shown a greater decision and skill than Boston in dislodging these wreathing reptiles from her fingers, as Paul shook off the serpent on Melitus, feeling no harm? Is Edinburgh really the equal of Boston in culture? Where is there in this city a better metaphysician than Sir William Hamilton or Dugald Stewart? Who here has advanced exact science more than Black, or Playfair, or Sir David Brewster? Is there a better political economist here than Adam Smith, the author of "The Wealth of Nations"? Have we better historians than Hume and Robertson? Is there any rhetorician here likely to be more influential than Hugh Blair? Have we a painter superior to Sir John Leslie, a more delightful essayist than Thomas DeQuincey, a better writer on ethics than Sir James Mackintosh? What literary name have we on the whole superior to that of Walter Scott? Can Boston produce the equal of John Knox or Thomas Chalmers? What periodical of the same class have we better than Blackwood's Magazine, as edited by a Lockhart and a Wilson? What quarterly have we here in Boston more famous than the Edinburgh Review, with Francis Jeffrey and Sidney Smith, and Horner and Macaulay and Brougham behind it? This Edinburgh, true to the deepest inspirations of conscience in her Scotch heart and intellect, knelt down lately on the shore of the North Sea, and was willing to have her devotions led by an American evangelist. And shall Boston, on this Puritan and Pilgrim shore, stand stupidly stiff when asked to kneel?

Dickens wrote, in his last years, that he regarded a Boston audience as next to an Edinburgh audience; but that this was a high compliment to Boston, for he regarded an Edinburgh audience as perfect.

What if Boston in 1877 should receive as well as Edinburgh did in 1874 evangelists thrice more emphatically approved by experience now than they were then? What if we should put ourselves as thoroughly as Edinburgh did herself into the attitude of a telescope focused on the sun of religious truth, and ready therefore to cause an image of the sun to spring up in the chambers of the instrument? We are proud of our lenses; are we willing to adjust them? Once adjusted, even poor human lenses, by fixed natural law, may draw down a star or a sun into the soul; and, although the light is from above, the adjustment is our own. Are we willing to bring the axis of adjusted, spiritual, telescopic thought in Boston into complete coincidence with the line of the keenest rays of conscience, and of self-surrender to God, and see what the effect will be in the starting up within us of a light otherwise unattainable, and hot enough to burn up our temptations; hot enough to purge whatever of politics or commerce or social life is held in the focus of the rays; hot enough to sear the wings of the dolorous and accursed scepticisms which flutter, not through the Boston noon, but through the Boston dusk, and endeavor yet to build homes for themselves in last year's birds' nests, like Paine's forgotten books and Parkerism and small philosophy and free religion and materialism? [Applause.]

Edinburgh, when Mr. Moody came to that city, avoided a division of her Christian forces. Half a score of churches could not hold the audiences, but there was no lack of trained minds and hearts ready to converse with the religiously irresolute, face to face; to bring those who have not surrendered to God face to face with those who have, and to let the two sets of minds act and react upon each other in personal hushed conversation. Religious study and prayer is one of the highest blessings to both, and perhaps the

most effective human instrumentality known to man for the diffusion of personal religion. I have seen men and women go into such conversation shivering, as babes into a bath, and come out with foreheads white and eyes like stars. Face-to-face conversation between the converted and the unconverted is everywhere the chief measure to be taken for the religious culture of both. The secret of Mr. Moody's great usefulness is in a combination of three things: his total and immeasurably glad self-surrender to God; his fervid oratory, alive in every part with biblical truth, practical sagacity and fathomlessly genuine consent to conscience; and his most uncommon good sense in organizing religious effort in those forms which bring the converted and the unconverted face to face in conversation, biblical study and prayer.

A power not of man springs up when the religiously resolute and the religiously irresolute converse and kneel together in the Holy of Holies of human experience; a divine aroma breathed upon the two from the open Scriptures between their eager faces. These inquiry meetings, this organization of lay religious effort, this putting the unrepentant face to face with the converted, this kneeling together of those who are right with God and those who wish to be, is the secret, I think, of the chief religious power in the long course of the evangelists' work.

Edinburgh was willing, with all her haughtiness, to enter into that style of religious effort. Professor Blaikie says that the sacred songs which filled the meetings are at this day better known in Scotland than Burns' poems. In a call issued to all Scotland from Edinburgh, nearly all the professors of the University of Edinburgh are represented. There were in the list of signatures the names of Professors Calderwood, Balfour, Blaikie, Charteris, MacGregor and Crawford, side by side with those of Hanna and Duff, Scott Moncrief and Horatius Bonar. There is hardly a circle of culture in Edinburgh that was not proud to be represented in the list of persons engaged in the endeavor to carry the truth to all portions of society. Will Boston do anything like this? Will Harvard University do what Edinburgh University was proud to do to carry men on a vigorous current of calm thought into self-surrender to God? I wish to speak with due reverence of this city, but I am not of the opinion that Boston is entitled to more intellectual renown than Edinburgh; and yet, in Edinburgh, the students came out by thousands to hear religious truth, and to have a personal application made of it to themselves, not altogether by the evangelist, but by the spirit of the time. You remember that on one occasion the students of Edinburgh came together in the Free Assembly hall, and so filled it that Mr. Moody was obliged to speak to an immense gathering in the quadrangle, while Mr. Whyte, successor to Dr. Chandler, and Professor Charteris conducted the services within. Around the platform were professors from nearly all the departments of the university, and from the Free Church and College, and nearly two thousand students. This was a more significant scene than that when Gladstone sat on the platform in London. (Dr. John Hall and G. H. Stuart, the American Evangelists, p. 51.)

Edinburgh is looking upon Boston; London watches this city; Glasgow, Liverpool, Philadelphia, New York, Chicago, ask what Boston will do to bring herself into an attitude in which God can walk up and down her streets, as he has walked up and down the streets of other cities? Who will prepare the way for the triumphal procession, not of any sect, but of all Christian truth? In Chicago, the other day, a young man who had stolen some thousands of dollars confessed his sin to the person with whom he conversed in an inquiry room, and of his own accord went to the penitentiary. Over and over again it has happened in these meetings that men guilty of unreportable deeds have confessed them, and have begun new lives with that emphasis of sincerity which is given by voluntarily taking witnesses to utterly unspeakable guilt. Is this excitement? It is almighty God in conscience. Professor Dörner I heard say once in Berlin University: "The truth is, gentlemen, not so much that man has conscience, as that conscience has man." Your Emerson says men cannot love Goethe because he was incapable of surrender to the moral sentiment. Is Boston ready to give herself up to that sentiment in such a manner that she shall not only know that she has conscience, but allow conscience, and God who is behind it, to have her?—Advertiser.

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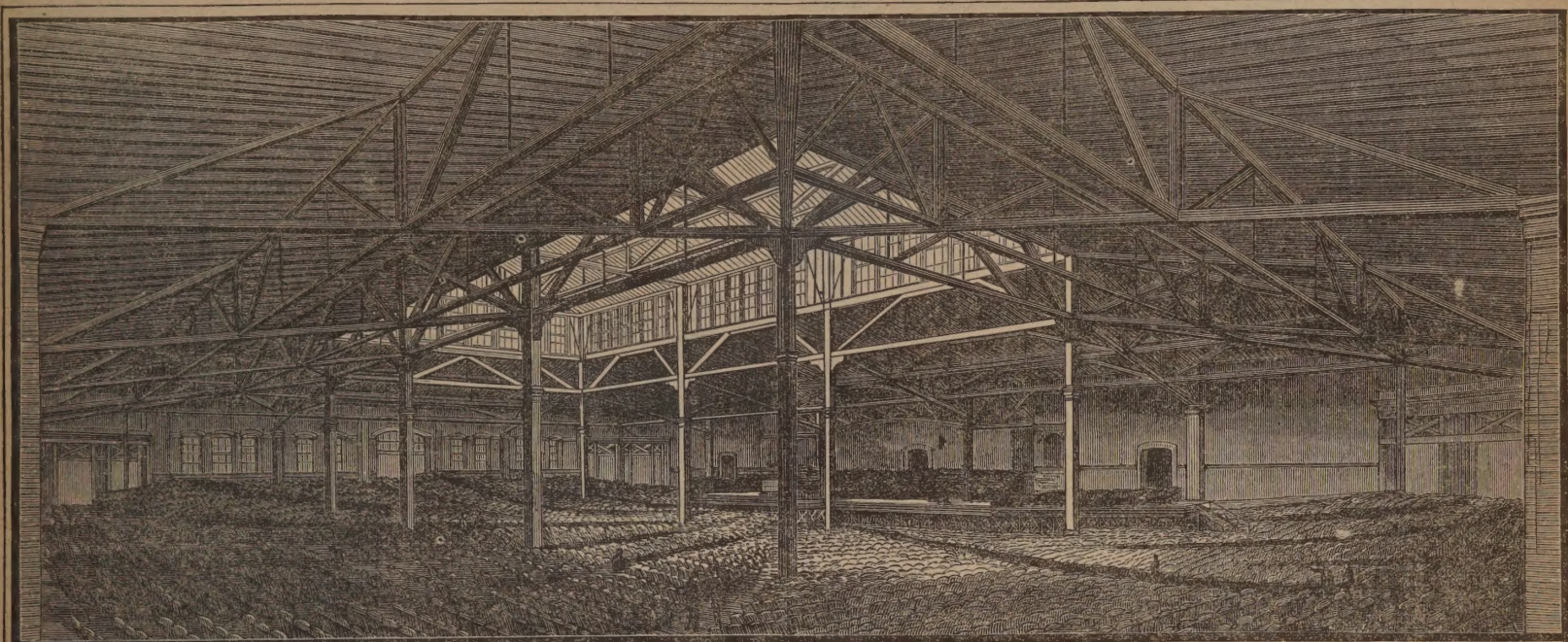
THE Association Bulletin.

PUBLISHED BY THE BOSTON Y. M. C. A. FROM THEIR ROOMS, TREMONT STREET, COR. ELIOT, EVERY SATURDAY.

Volume I.} EDITION 2000.

BOSTON, MASS., JANUARY 1, 1877.

PRICE 5 CENTS. {Number 8.



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EX-OFFICIO MEMBERS.—Rev. G. F. Pentecost, Chairman Committee on Inquiry Rooms; E. Tourjee, Chorister. Chief Usher to be appointed.

The general committee will hold their regular business meeting Monday afternoon, when it is expected a chief usher will be appointed.

The choir will hold a rehearsal under the direction of Dr. Tourjee, Monday evening, January 1st, in Association Hall, at 7½ o'clock. The new books have been telegraphed for, but reply has been sent that they will not be ready until January 5th.

The committee on inquiry rooms are preparing for their first meeting for the instruction of the workers under their charge.

Christians who are members of the choir, and who desire to work in the inquiry room, can arrange to serve in both places the same evenings.

B. Y. M. C. A. CELEBRATION OF ITS SILVER WEDDING.

Interesting Public Exercises.

A quarter of a century of active and useful life having entitled the Boston Young Men's Christian Association to regard its birth as a blessing to the city, and consequently the celebration of the anniversary of that birth a thing of eminent propriety, such a celebration was held last night. Though really marking the anniversary of a birth, it was given the name of another happy domestic event, and called the silver wedding of the Association. The Association building was illuminated from top to bottom, and everywhere within its walls there were signs of the jubilee.

The formal public exercises were held in the large hall, which was adorned appropriately. Heavy festoons of evergreen depended from pillar to pillar, and all around were mottoes in silver-gilt, such as "1851, B. Y. M. C. A., 1876, *Teneo et Teneor*;" "A thousand years in Thy sight are but as yesterday;" "Reaching forth unto those things which are before;" "Peace on earth, good will toward men;" "*Christo et Ecclesie*." On the wall behind the reading desk, surrounded by evergreen, were the portraits of George Williams, founder of the London Association, Capt. Sullivan, founder of the Boston Association, and Francis O. Watts, first President of the latter. The Committee of Arrangements in charge of the celebration consisted of Messrs. Russell Sturgis, Jr., J. Y. Mainland, J. D. W. French, M. R. Deming, Barna S. Snow, and W. R. Rumery.

THE EXERCISES.

The hall was crowded, as might have been expected, and shortly before eight o'clock the company was called to order by Mr. Russell Sturgis, Jr., President of the Association, and a stanza of "Coronation" was sung. Prayer was offered by the Rev. Dr. Dorus Clarke, and the Rev. Dr. Alexander H. Vinton read the third chapter of the Book of Proverbs.

OPENING REMARKS OF MR. STURGIS.

It is with very dear memories of the past, and yet with a very fresh to-day realization of the work and influence of this association among others, that I welcome you into this building of the Lord.

We have from the very beginning acknowledged it to be his, every part of it. We believe that we who are members of this association form part of the great people of God, and that there are many here to-night who realize that they are the temples of the Holy Ghost. It is as a sort of link between the present and the past that I would introduce those whose heads are already well silvered, but to-day, I doubt not, are as young as when, under God's guidance, they met together in the vigor of their manhood to form the first Young Men's Christian Association in the United States, twenty-five years ago to-morrow evening.

To show how the principle of the Association with reference to the churches, as to non-interference with them in any regard, has been observed by us, though to-morrow evening is the real date of our organization, we did not for a moment think of interfering with the regular prayer meetings of the churches; but have given the churches the preference, and met this evening instead. I do not propose to say anything further, but only ask you to go back twenty-five years as we listen to one and another of the dear brethren whom God used as instruments in the founding of this work, as they speak to us out of the full memories of those days. And I shall, in the first place, (or rather I ought to say this before I say that) you will see, dear friends, that much as we desire to hear from those who are perfectly able to speak to us for the whole evening, it becomes necessary for us to have a limited time, and to confine the speakers to that time; so that neither they nor you will feel that I am doing anything wrong when I tap this bell to intimate that the speaker has two minutes left, and then once more to show that his ten minutes have expired. We shall have the pleasure of listening first to the Hon. Charles Demond, of this city, the presiding officer at the meeting for organization.

HON. CHARLES DEMOND.

I hardly know what I can say to you in ten minutes. I don't feel very old to-night, but yet I am twenty-five years older than I was when we met to form this Association. Thirty-two young men, representing twenty different churches, met in Winter Street, in an upper room of the Central Church, which stood where Chandler's store now is, to form this As-

sociation, on the night of December 15th, 1851; December 22, we met at Old South Chapel, in Spring Lane, considered the constitution, and adjourned for one week; on the 29th of December we again met at the Old South Chapel, and adopted the constitution; on the 5th of January, we met at the same place and chose officers. It was my privilege to preside at all these first meetings, and so I was the first presiding officer of this Association. There were twenty-one members of our first Board of Managers, and, thanks to God, they are all living but three. One, our beloved President, Francis O. Watts, is gone; another, Hon. S. G. Bowdler, our Corresponding Secretary; the third, Rev. Henry Upham, so long associate editor of *The Watchman and Reflector*.

The object for which we met that first evening was this: "To form an association to throw a kind, protecting influence around the young men who came from the country to the city;" we met for this object, and God directed us more wisely than we knew. The constitution was drawn by us for that one purpose, and it has remained substantially the same all these years. The Association has not only done that for which it was intended, but it has drawn together all the denominations; it has formed a Christian union between the different denominations, by their members working together in a good cause, which nothing else could have brought about. We saw its influence very soon. In the great revival of 1857 and '58, there was a place in most of the large towns all over the land,—the rooms of Young Men's Christian Associations—where the various denominations could meet together and work together. That revival was a preparation for the war which was to follow. If it had not been for that great revival, it has been said that we should have gone under in the war, and I believe it to be so. It was because we were praying to God for guidance that such an organization was formed. I want this simple thought to remain upon the minds of the people here. Those few young men who met to form this Association knew not what they were doing; but they did what every young man and old man should do: they prayed to God and He directed them, and they built more wisely than they thought. And so, my friends, when we have a duty to perform, let us

trust in God to guide us; He will guide in a way we know not of. Let us not trouble ourselves about the result of performing the duty, but simply do it. He is the great architect over all; He sees that the building goes up according to His own wondrous plan; and by-and-by, if we from time to time add our little bricks, we shall all shout when the corner-stone is put in its place with rejoicing. The great thought that came to me when I was thinking of the formation of this Association was, that the Lord was with us in that little prayer-meeting in that upper room when we said that this Association should be formed; and we were directed by Him then, and He has blessed us since.

HON. CHARLES THEODORE RUSSELL.

MR. PRESIDENT:—I thought, sir, when we took our places upon this platform to-night, you would address us in the language of Webster at Bunker Hill, and say, "Venerable men! you have come down to us from a former generation," and I am sure, sir, you could have added, "Heaven has bounteously lengthened out your lives that you might behold this joyous day."

When, as the poet says to us,

"Life itself was new,
And the heart promised what the fancy drew,"

and we as young men gathered to form this Association, our highest anticipations reached no such reality as this; but I am glad to come here to-night to see and congratulate you. When your President was kind enough to invite me, I hoped I should be able to prepare something that would be worth hearing even for ten minutes; but other engagements have prevented that, and I come here, throwing myself on that indulgence in the sons which never failed me in the fathers of the Association. I am invited here to "the Silver Wedding of the Association." I am a little embarrassed. I don't know how to address you—whether to congratulate you as the bridegroom or as the bride. If the Association be then the bride, where, sir, is the groom? But, be it bride or groom, I believe I had the pleasure of first introducing it into social life, as you have remarked. It was my honor and privilege to deliver the inaugural address by which this society was ushered into public notice; and the idea I wish now to impress upon it, after twenty-five years of happy, successful life, may be best expressed in the language of Webster at Plymouth. "Let us not forget the religious character of our origin." This society was formed as a distinctly religious society. Religion was its fundamental element; not denominationalism, not fanaticism, not asceticism, not that kind of religion which men carry about with them as they carry undigested food in their stomachs, souring there and making them both sick and sad. It was founded upon the pure, simple faith in Jesus Christ; that was its foundation stone, that was the consecration we gave it in its infancy, into that it was baptized, and unto that I believe it has proved true. And now, gentlemen, to show that I am right in this, and as it is an old document, and passed away, let me refer you to the address which I delivered on that occasion.

[We omit the speaker's lengthy quotation from his address of twenty-five years ago, because it is safely preserved in our records. Our purpose in publishing the speeches on this occasion is to preserve such reminiscences as might be lost in the further lapse of time.]

With whatever object, with whatever views this Association started, mistaken or true, right or wrong, wise or foolish, I think there is nobody here who will say they were not frankly and candidly expressed. We threw our colors to the breeze, and they have been borne up since, until the solitary one has become a thousand; and the little Association that then went from one building into another, hardly knowing how it would be able to pay the rent of either, has risen to the condition in which you see it to-night, in its own building, surrounded by numerous kindred associations, counting their property by millions, and their members by thousands, and all looking to it as their common parent. But my time is up, I know, and, practising the law, I am always obedient to its commands.

FRANKLIN W. SMITH.

MR. PRESIDENT:—I do not intend to take time for reminiscences in which I might trespass upon your patience. I need not say that one of the most pleasant incidents of my life was the invitation to attend a meeting for the formation of this association, and subsequent service upon a committee to draft its constitution. That committee debated until midnight,

for five evenings, the clause of the constitution defining terms of membership; the power to vote being limited to members of evangelical denominations. Twenty-five years' experience have proved the wisdom of the decision. That clause has been copied almost without exception in every association which has been formed throughout the country. I recall incidents in the history of the association of tender interest. I will only tarry for allusion to but one among them. We have here wreathed with laurels the portrait of one of the most lovely Christian men with whom it was ever my privilege to be acquainted: Francis O. Watts. And with his memory I associate, as of the same parish (St. Paul's), another: J. Sullivan Warren. The most precious memento I have is a copy of the Psalms, which was his daily companion, and is a sacred souvenir of his worth and his loss. Francis O. Watts was beloved by all. Eminently intelligent and refined, his intellectual accomplishments were outshone by Christian graces. I pass over the years of delightful friendship and association with him, to recall the sad yet delightful—yes, pleasant scene in the Highlands, when summoned to his death-bed. After conferring with me about a matter of secular interest, he said: "I want to place with you a slip which possibly may not have been preserved by the association." It was the best account of the opening of our new Rooms, on the corner of Summer St., published in the *Transcript* of March 12th, 1852. We have no time to read extracts therefrom, but I am interested specially in the report of the addresses of Bishop Eastburn and the venerable Lyman Beecher. Bishop Eastburn lost no opportunity to say that he hailed the formation of the association as providing bonds of union for the various branches of the evangelical church. Old Dr. Beecher's words at that time were singularly energetic. In his ministry in Boston he gave himself especially to the welfare of young men. In his address he said: "This is the pleasantest hour of my life. I have been sanguine we could accomplish this thing. There have been great difficulties in the way, but they are overcome. I feel the weight of fifty years taken off my shoulders by what I have seen here to-night."

Again alluding to that death-bed scene by the side of Francis O. Watts, let me recall his parting words. He said: "I cannot talk much, but in the sweet verses I put in your hands, you have the sentiments which are the ground of my faith and the basis of my hope." I will read a few of the stanzas:

"Father, into thy loving hands
My feeble spirit I commit,
While wandering in these border lands,
Until thy voice shall summon it.

Father, I would not dare to choose
A longer life, an earlier death;
I know not what my soul might lose
By shortened or protracted breath.

These border lands are calm and still,
And solemn are their silent shades;
And my heart welcomes them until
The light of life's long evening fades.

I heard thee spoken of with dread,
As fearful and unquiet places;
Shades where the living and the dead
Look sadly in each other's faces.

But since thy hand hath led me here,
And I have seen the border land,
Seen the dark river flowing near,
Stood on its brink as now I stand,

There has been nothing to alarm
My trembling soul; how could I fear
While thus encircled with thine arm?
I never felt thee half so near.

* * * * *
I cannot see the golden gate
Unfolding yet to welcome me;
I cannot yet anticipate
The joy of heaven's jubilee.

But I will calmly watch and pray,
Until I hear my Saviour's voice
Calling my happy soul away,
To see his glory and rejoice.

Mr. Sturgis, at this point, called the attention of the audience to the portraits on the wall. Mr. Watts, the first President, he said, had been spoken of already. Mr. Williams, the man into whose heart God first put the great idea of the Associations, went as a clerk into a mercantile house in London, and there, like Hogarth's good apprentice, he arose to the position of a member of the firm, and married the daughter of his principal. Capt. Sullivan was a sea captain; and, having visited the Association rooms in London, he brought the idea to Boston. Mr. Sturgis also paid a tribute to the memory of J. Sullivan Warren, who was a munificent benefactor of the Association. He called attention to the fact that the work of organization was divided with great equality among the de-

nominations. The first notice of the movement came from a Baptist, in the *Watchman and Reflector*; the first active part was taken by a Methodist; the first meeting was held in a Congregational chapel, and was presided over by a Congregationalist; and the first President was an Episcopalian.

The following telegrams from distinguished persons were then read by Mr. Sturgis:

NEW YORK, Dec. 21, 1876.

Russell Sturgis, Jr.

Eliot Street, cor. Tremont St.

New York congratulates Boston upon her organizing and maintaining for twenty-five years the first Young Men's Christian Association of the United States.

WILLIAM E. DODGE, JR., Pres't.

I Sam. vii: 12. Then Samuel took a stone and set it between Mizpah and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us.

I Cor. xv: 58. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

PHILADELPHIA, Dec. 21, 1876.

Russell Sturgis, Jr., Y. M. C. A.:

Thirty-five hundred members congratulate their aged brethren of Boston with the experience of a quarter-century. The nation looks to Boston to lead in Young Men's work.

JOHN WANAMAKER.

MONTREAL, Dec. 21, 1876.

Russell Sturgis, Jr., Y. M. C. A.:

The Montreal Association sends greeting to its (almost) twin brother in Boston, on the celebration of its twenty-fifth anniversary. Truly, as members of the same family, we may adopt the motto, "Ebenezer," as regards the past, and "Jehovah Jireh" for the future. May still greater blessing follow your labors.

T. JAMES CLAXTON, Pres't.

I Samuel xii: 24. Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you.

I Corinthians xvi: 23. The grace of our Lord Jesus Christ be with you.

24. My love be with you all in Christ Jesus. Amen.

CHICAGO, ILL., Dec. 21, 1876.

Russell Sturgis, Jr., Pres't Y. M. C. A.:

Congratulations. Titus ii: 6, 7, 8. III Epistle John, 13, 14.

D. L. MOODY.

Titus ii: 6. Young men likewise exhort to be sober-minded.

7. In all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity.

8. Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

III Epistle John. 13. I had many things to write, but I will not with ink and pen write unto thee:

14. But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

L. P. ROWLAND.

It is said that when Vanderbilt took the charge of the N.Y. Central Railroad he ordered the workmen to strip all the brass bands off from the engines. When asked his reason for this, he replied, with a significant look, "These machines are made to go, and not to shine." That is just what the Young Men's Christian Association is made for. It is made to go, and not to shine. It is not a mere figurehead to the church; it is the picket guard, and if it has had success, it has had it on that basis. Realizing that there were young men who were perishing; and recognizing that fact, they work to save them. I remember old Father Taylor saying, in an address before this organization, "I like your association; you have a deal of Christianity about you. They talk about religion. Religion! go away with your religion; give me Christianity." It is Christianity. It is religion with the Christ in it. It has the power to go on and do the work. The association has a social influence. If the Young Men's Christian Association is anything, it is social. I remember one day a man came into the Rooms and kept his broad-brimmed hat on. I was a good deal annoyed, for we wanted to make the Rooms seem as much like home as possible; so I finally went up to the man, and said, "Don't take it off now, for then people will know that is what I have been speaking to you about; but if you would take off your hat, you would please us very much." Interrupting me, he said, "I am a Quaker." "Oh," said I, "if that is so, keep on your hat; the religious liberty of this organization does not restrict any."

You are very welcome." He came in the next day and took off his hat, and the next and the next; and I was afraid he thought he must take it off; so I went to him and said, "I thought you were a Quaker." "Oh yes," said he, "I was that day. I had been coming in here for several days, and nobody had spoken to me; and I thought if I kept my hat on somebody would speak to me." That is what we want to do: to give the hand to those who come to us. I do not believe the Bible uses the word hand seven hundred times without meaning something by it; without intending that we should learn the power for Christ there is in a warm grasp of the hand. I tell you, I sometimes think it is the meaning of God's word when it talks of laying on of hands. The Young Men's Christian Associations have been called to just this work to bring them into fellowship with each other. I wish there were more men like Dr. Hague, who said to a young man, as he was going up the aisle, "How are you, how are you?" Thus familiarly addressed, he replied, "Bully, bully; how are you?" When he went up into the pulpit and took the book to read, the young man discovered he had spoken to the minister. He was mortified at his reply, but God blessed the word that he spoke, and the young man was converted, and has led many others to Christ. I know the time when fifty young men from Park Street church have gone to the nine o'clock prayer meeting, not so much to have a good time as to ask the young men to come over to Park Street to church. I want to say this: that the average attendance of that nine o'clock prayer meeting for several years was two hundred, and the average of three hundred found a hope in Christ for five consecutive years at the nine o'clock. I will tell you the way the twelve o'clock meeting started. Mr. Moody started it by going with me into the Meionaon and praying that God would open up the way for the meeting to be held in that room. For months over five hundred attended daily, and for several years it averaged over two hundred and fifty persons daily.

The association is a benevolent institution also. Twenty-two million of little Dublins were imported and distributed through Y. M. C. A.'s, and in a single year three hundred thousand were personally distributed by this association in this community. It also did a great work in connection with its offspring, the Christian Commission, during the war. For the fires in the North-West there were raised over three hundred thousand dollars in stores and money. I would like to say that this association is benevolent in helping men; in reaching out its hand to men who are down. One young man, who was so destitute that he was cared for several weeks, and finally employed in the Rooms of the association at three dollars per week for two years, has recently died, leaving five thousand dollars to the association. He became an active Christian while in the employ of the association. There came into these Rooms, one day, a young man with his father, a merchant of New York, worth, it is said, a million. The father said to a young man who was seeking to save this dissipated son, "I would give a thousand dollars to stand over my son's grave this morning;" and then, recovering himself, and turning to the young member of our association, he said, "I will give you twenty-five thousand dollars to save my son." Ah, he did not know that the power was above, and the young man was safe only in trusting in that power. I looked in the face of a young man just now who was saved by this power, and this alone, under these very circumstances. God helps young men in this work. This association helped personally in the war. It has been patriotic; for there were over five hundred Christian young men in the service of the army at one time, members of this association. This association has been successful because it has stuck to its legitimate work—the interests of young men.

HON. JOSEPH STORY.

While I have been here, this thought—and it is embodied in the sentiments upon the wall yonder—has been vivid in my mind: that among the other good things of the association, it has done much to illustrate the fact of the cheerfulness of religion. When that song-burst came from heaven from above the plains of Bethlehem: "Peace on earth, good will toward men," it did not mean that a religion was to be introduced by the blessed Saviour that should cast a shadow or a sombre cloud over the present life. One of the things I feel thankful for is that these Christian Associations of our

land have done so much to give a cheerful cast to religion, and especially to make the young feel that

"Tis religion that can give
Sweetest pleasures while we live."

I do not think it is at all venturesome to say that a Christian can have all the pleasures of the world that are worth having, and all those of Christianity besides. The associations have done much towards cultivating this cheerfulness. When I was a lad, I never attended a young people's meeting, and knew of none specially adapted to the young in those days. I never saw anything, then, that seemed particularly adapted to attract me to religion. It has been within the twenty-five years past, largely through influences that have been at work in these associations, that this element has been developed; and instead of the churches of this city desiring to cut off this association, it has their cordial support, and we are quite sure that from the meetings of this association there has gone forth a power for good into all our churches. Where is there an effective church now that does not have a young people's meeting? Where is there a church which desires growth and usefulness that does not care for and encourage the young?

I have lived long enough and read human hearts enough to know that there are always young men and young women in this city who need something more than the world alone can give them. When I pass through our crowded streets and look into many faces that are cheerful and gay outwardly, I often think, could I look into their hearts I should find many that are burdened with trouble. There is something in religion that can arch this life of trouble with the bow of beauty and hope, so that when the young are brought into trials and exposed to temptations, they will know where to flee for help and relief.

In our churches, as well as in our associations, we have become possessed of the same social feeling which has been spoken of here to-night. We are carrying that beautiful principle of the Gospel to the young hearts that constantly come to our city. This is the thought suggested to my mind in connection with what has already been said: that our Christian Associations have done very much to develop this fact of a cheerful religion. I wish there had been young people's meetings in my young days, such as I have seen in my manhood. Had there been such an association as this, I would have been naturally drawn towards it. From our early experience and observation, we all have occasion to rejoice that we can give sympathy and advice to young men and women in their sadness and trouble, and tell them that Jesus is their friend and that his religion would gem their lives full of stars of hope; that they can find no day of darkness which the religion of Jesus cannot brighten; no trouble in which he cannot help. I see this underlying current flowing through the work of this association; and it is doing an immense amount of good, by the blessing of God, in recommending Jesus to the young.

I now look back over its past usefulness, and ask God's favor to rest upon this association; and as some of us are passing away and getting old, I trust the younger members will come up and push on this chariot of blessing; that another twenty-five years may show that God has crowned it one of the effective means he uses to bring the young to the Gospel and plant in their souls the hope of heaven.

DR. MANNING.

MR. PRESIDENT:—You said in your opening remarks that you had called this meeting to-night, because to-morrow night belongs to the churches; and I think I should have fully made up my mind, if you had not called me just as you did, that my speech also belongs to to-morrow night. The former secretary of the Association spoke of a time when a man offered twenty-five thousand dollars for the conversion of his son. It occurred to me that prices have gone down very greatly in the spiritual market since that time; for I heard a gentleman say, a few days ago, that he would give two hundred dollars towards the Moody and Sankey Tabernacle if Moody would convert his godless son-in-law. I fear that both those gentlemen had forgotten the solemn words of our Saviour which declare that there is no exchange for the soul. While my brother was speaking of those nine o'clockers, I was reminded of one of them who, on his own account, strolled into the house of one of our city pastors, and told him that he had made up his mind to join his church;

but, the doctor, not liking the cut of the young man, said to him, "My friend, I think I should be quite happy to receive you, but my church happens to be full at present." "Well," replied the young man, "no matter; if it is not your church, it is a fire company, for I am bound to join something." Well, dear friends, this shows us the crude and inadequate views with which a great multitude of young men come to this city; and it is the function of this Association to instruct all such, to rescue them from the dance hall, to lift them out of the miry clay and set their feet upon the rock. I, as one of the pastors of the churches, come here to-night full of gratitude to God for the origin of this Association, and for its history during the last twenty-five years; and in this feeling I doubt not that I have the full and hearty sympathy of the churches who are represented in your body. And now, passing by all the reminiscences which I had thought to give here this evening, since the time allotted me is too little for them, I must close with a single word: if we all here to-night could comprehend, if the churches of Boston and of the whole land could comprehend the results of the labors of this Association as they have appeared from year to year and from day to day, we should rejoice and bless God, even as the angels in heaven have rejoiced over every soul that has been rescued. If those souls could be gathered here in one long procession—all who have been brought out of the gaming room, all who have been saved from a drunkard's grave, all who have been rescued from a life of vicious idleness, and restored to the family circle and the love of their friends, all who have been brought into the church of Christ,—could they be marshalled here, and move before us in a long procession, it would be a sight more moving and inspiring to our hearts than any words that tongue can utter. They are filling all the useful professions in life to-day; they are in high places and in low places, in church and in state; and many of them, we know, from what has been said here, have already joined the great cloud of witnesses by which we are compassed about. Brother Deming said something about the Association going under, and he did not know but there were some people who would be glad to see it go under. Well, I can tell you just when this Association will go under: it will go under when the work for which it was called into life is thoroughly performed and finished up. There was a great work to be done in this city; the churches were not doing it; perhaps they could not do it. At any rate, it was not done, and this Association sprang into being to do that work; when that work is done, every soul saved, no other young man to be turned from the paths of vice and sin in this great city, then this Association will go under. As the armies of the Union came to an end; as they were disbanded and the men went to their farms and workshops when the rebellion was put down, so this Association will disband, and its work be merged into the more local and regular work of the church, when there are no more reeling drunkards in the streets of this city, no more souls to be brought to Christ, no wretched heart to be visited with the salvation of God. We are looking for the coming of Moody and Sankey, and expect great good from their stay among us. You can point to Moody tonight as one of your trophies; and we depend largely upon the members of this Association, under God, to do the winter's work, the spiritual work, for Christ in this great and blessed undertaking. We, who represent the churches, and who are more especially of the churches, can perhaps furnish you a few figure-heads, and we can give you money to build the Tabernacle, and can furnish other appliances; but the real labor must be done by you in Christ's name. You must be in the prayer meetings; you must be in the great congregation; you must be in the inquiry rooms; you must be on the corners of the streets; you must be in the by-ways and the high-ways, in the cellars and the garrets, during this coming season; you must be wherever there are sins to be forgiven, wherever there is a soul to be laid hold of and restored to Christ.

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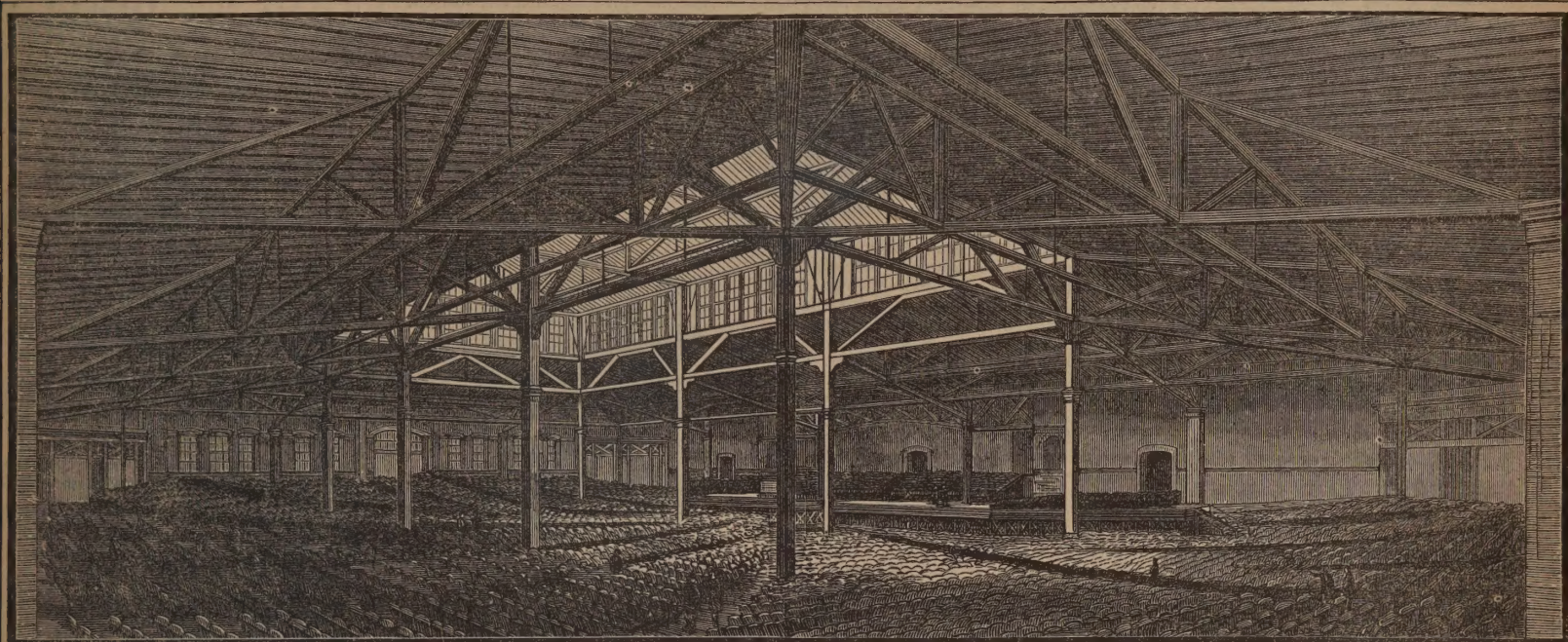
THE Association Bulletin.

PUBLISHED BY THE BOSTON Y. M. C. A. FROM THEIR ROOMS, TREMONT STREET, COR. ELIOT, EVERY SATURDAY.

Volume I.} EDITION 2000.

BOSTON, MASS., JANUARY 6, 1877.

PRICE 5 CENTS. {Number 9



MOODY AND SANKEY'S TABERNACLE BOSTON

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EX-OFFICIO MEMBERS.—Rev. G. F. Pentecost, Chairman Committee on Inquiry Rooms; E. Tourjee, Chorister; Franklin W. Smith, Chief Usher.

NOTES OF PREPARATION.—The completion of the building is being pushed forward rapidly. Steam has been turned on, the gas fixtures are in, the flooring is nearly laid. The smaller rooms are ceiled, and the tinting of the inside roof and walls is partly done.

The building committee feel confident that the Tabernacle will be ready for service, January 14th.

The choir held their second rehearsal in Association Hall, New Year's evening. Nearly six hundred singers were present. The parts were well balanced, the volume of bass was especially fine, the drilling of Dr. Tourjee was very effective. He has an earnest and enthusiastic chorus. The visitors present were delighted with the rehearsal. The choir meets next Monday evening, Jan. 8th, in Association Hall, at 7½ o'clock. Messrs. Bigelow and Main have promised to have the new books by that time. (P)

The Committee on the Inquiry Rooms held their first meeting for the instruction of workers in the vestry of the Park street church, Thursday evening. The room was completely filled with Christian men and women, designated by their pastors for this special service. Among the clergymen present were Revs. Pentecost, Withrow, Webb, Thomas, Gordon, Seymour, Dunn, Plumb, Waldron, Phillips Brooks, Warfield, Parsons and Clarke. Rev. G. F. Pentecost, chairman of the Committee, presided. A deep solemnity seemed to possess both the chairman and the assembly. After singing and the reading of the 3rd chapter of John, fifteen minutes were spent in short, fervent prayers of consecration. Bro. Pentecost then made a short address on the general features of work in the inquiry meetings.

A person thoroughly furnished for this duty must be a *saved* man, must *know* that he is saved, and must *know how* he *knows* that he is saved. He must be able to meet an inquirer at all points in regard to ruin, redemption and regeneration. Brother Pentecost illustrated the application of scripture to these points in a very forcible way. He stated that he was preparing a comprehensive list of texts for inquirers, topically arranged, which would soon appear in print, for the use of Christian workers.

He then introduced Rev. Dr. Withrow, who spoke on the necessity of conviction of sin. He would pass by curiosity seekers, and attend only to souls that were awakened. He would avoid the mistake of directing inquirers to do something to be saved, and press them to accept Christ instantly. The 52d chapter of Isaiah is very useful in illustrating the sorrow and folly of sin. Salvation was brought to the Israelites without merit on their part. The difference between law and grace was clearly taught in Rom, iv: 4, 5.

After singing,—

Dr. Thomas spoke on "What is it to believe on Jesus?" as follows: When Bro. Pentecost wrote to me, asking me to answer this question, I wondered whether it could be answered so easily as Bro. Pentecost seemed to think it might be answered. There are certain passages of Scripture that will do more than all our theories or opinions in answering this question. During my stay in London I came across many sinners in the lower

quarters of that city, and very black ones too; but it was easier to get the gospel into the souls of these abandoned classes than to reach the more fashionable sinners who moved in the higher walks of life. Now I believe that most of all we shall need that text: "God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." I remember one man who thought just as Bostonians think, that until he has got his way all clear, and knows all about justification and sanctification and all these things, he cannot believe. This is a great mistake. We believe a thing first before we understand it. I could not understand my mother's love, but I believed it long ago.

There are certain intuitions in man to which the Bible appeals. People come with their preparations. We shall have to get all feeling out of the way, and in some cases get down to this: that even repentance is in the way, and even all evidences. Believing is looking. Point them to those stricken Israelites. What was believing to them but looking on the brazen serpent and receiving life? So it is with a large class of people. They have only to look at Christ and live.

There is another word that expresses the thought. It is *trusting*. Believing on Him, trusting in Him, by-and-by we get to something else. It is accepting. And this comprises all. I don't think we will be able to deal with inquirers in the general. We shall have to be so familiar with God's word that we can take just the needed passages, and put the inquirer face to face with the portion which God has provided for him. This matter of looking is fully illustrated in life. Some of us can remember when we looked and saw. Soon with looking came trusting; and by-and-by, before we knew it, there was committal, and we became one. Just as in marriage, so the soul is united to Christ.

I remember one young man who called for me while he was ill. I at that time followed the plan of simply presenting scripture and making no remarks whatever, leaving the result to God; but in this case it did not seem to reach the soul. At last I repeated that hymn, "Just as I am," and left. When I saw him again, he was a new man. Only recently a young lady

came to me, desiring me to repeat the hymn. Soon after, she came to me again with the same request. I recommend that each of you learn that hymn. It expresses a great deal that we want others to know. O, brethren, we must keep out this "experience," and we must keep out *ourselves*. Just bring salvation: first of all it is to look; second, to come; then to trust; and soon we shall find that there will be full committal. But the great trouble is to get men convicted of their sin. I trust, brethren, we shall be able to get hold of these basis passages of scripture, and when everything has failed, get the man down on his knees and pray over him. When you have got a man on his knees, you have got a good deal.

The chairman then called on Rev. A. J. Gordon to tell the workers "How to Present the Atonement to Inquirers." We have a verbatim report of his remarks, which will appear in the next number of this paper.

Rev. J. B. Dunn made a pointed application of the leading thoughts of preceding addresses in conclusion. Prayer was then offered by the Rev. Phillips Brooks; and thus closed a memorable meeting in the spiritual history of Boston.

PROSPECTUS.

The attractive features of this paper will be notes on the International Sunday School Lessons by our city pastors, a column of selections from the lectures of Rev. Joseph Cook, latest reports from the Moody and Sankey meetings in Chicago and Boston, and Association news from all parts of the world.

All communications concerning the reading matter should be addressed to M. R. DEMING, Y. M. C. A., 68 Eliot St.

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Y. M. C. A. News.

FAMILY CHIT CHAT.

The monthly meeting of the Standing Committee and the Association, Thursday evening, was shortened on account of the meeting, the same evening, in Park street church. The sub-committees were well represented, and showed themselves hard at work. An unwanted interest in all the religious meetings has been manifested the past month. The evening classes in French, vocal music, New Testament, Greek, Book-keeping and German, are greatly prospering. A choice lot of new books has been added to the library of late. There was an accession of 132 to the membership.

Bro. Parsons' notes on the Sunday School lesson are always spiritual and comprehensive. Those on to-morrow's lesson, in another column, are no exception.

Social gathering, Thursday evening, January 18. Programme of special excellence preparing. Full particulars in the next Bulletin.

NOTICES OF MEETINGS.

The service of song at the Rooms, to-morrow afternoon, will be a memorial service of Mr. and Mrs. P. P. Bliss. The hymns sung will be exclusively those composed by one or the other of these sweet singers, whose sudden death is so widely mourned.

Rev. Joseph Cook will lecture in Tremont Temple, Monday, Jan. 8th, at 12 o'clock. Subject: Transcendentalism in New England. Organ recital 15 minutes before the lecture, by Mr. W. S. Sargent, Assistant Librarian of the Boston Y. M. C. A. Seats free.

The noon meetings, next week, will be held in the Meinaon with the following leaders and subjects:—

Tuesday, Jan. 9th. Rev. J. L. Withrow, D. D. Prayer:—For the Holy Spirit on the universal church (Joel 2: 28), for its deliverance from error and corruption, and its increase of faith, activity, holiness, and Christian charity.

Wednesday, Jan. 10th. Rev. R. R. Meredith. Prayer for families; for the unconverted; for sons and daughters at school and college, and for those abroad; for any in sickness, trouble or temptation; and for those who have been recently "added to the church."

Thursday, Jan. 11th. Rev. Geo. C. Lorimer, D. D. Prayer for nations; for rulers, magistrates, and statesmen; for philanthropic and benevolent institutions; for a pure literature, the spread of sound education among the people, and the maintenance of peace.

Friday, Jan. 12th. Rev. A. J. Gordon. Prayer for Christian missions to the Jews and Gentiles (Luke 24: 47); for Sunday schools; and for the conversion of the world to Christ.

Saturday, Jan. 13th. Rev. F. A. Warfield. Prayer for Boston.

HERE AND THERE.

There is a competition between J. R. Osgood & Co., and Lockwood, Brooks & Co., for the publication of Rev. Joseph Cook's lectures of the present season. So the public are pretty sure of getting them in book form, in the best style.

The *Association Advocate*, published by the Brooklyn Y. M. C. A., excels all other papers of its class in literary excellence and typographical beauty.

The last number is right down handsome.

The *Watchman*, published by the Chicago Y. M. C. A., a 16-page semi-monthly paper, is a marvel of enterprise. It contains the freshest Association news from nearly all the States, and the rest of the world. It is doing a grand work for our cause.

Prof. Belcher and his stereopticon delighted a large audience at the Harvard St. Baptist Church, Thursday evening. His dissolving views, transformation scenes and moving effects were wonderful. The gyrations of the animated skeleton brought forth storms of applause. We hope to give the same exhibition repeated here.

THE REV. JOSEPH COOK.

On New Year's Day a very large and cultured audience assembled in Tremont Temple, at noon, to hear Joseph Cook's lecture on "Emerson's Tests of Truth." Almost every seat was occupied. In the customary comments on current news, Mr. Cook said:—

"Unless the children of the dangerous and perishing classes are to blame for being born, they at least, whatever we say of their parents, cannot be shut out from a victorious place in our pity. This is a festal day; and if the Author of Christianity were on the groaning earth to make calls, probably the most of them, in the cities of the world, would be in unfashionable places. Why should we be so shy of the visitation, in person, of death-traps and rookeries? There is an Ineffable Authority and Example for going from house to house doing good. Visits thus enjoined cannot be made by proxy. No doubt, organized and unorganized charity is usually, in its modern form, a result of the Christian spirit. Celsus said Christianity could not be divine, because it cared insanely for the poor. Old Rome's mood toward the miserable world of culture, now loathes. Philanthropy swells the tide of commiseration for the unfortunate; and sometimes the most erratic opinions have been conjoined with the soundest behavior toward those who have hardly where to lay their heads. But even Orthodoxy is shy of personal contact with the very wretched, and goes from house to house by proxy! Organized charity, we think, is the whole of our duty. But Thomas Guthrie, and Dr. Chalmers, and all who have had much to do with the perishing classes in great cities, have taught the church that when men are sick and in prison they are to be visited. I know a great orator in this city, whose name is a power from sea to sea, whose silver hairs may often be found in the most miserable houses. It is safe to go to the North End now; it is not safe in the fiercest heats of summer.

Our north winds in winter strike us all the way from Boothia Felix, and their iciness seals some fever-dens whose doors swing wide open, every summer, under the guardianship, as one must suppose, of the negligence of the Board of Health. [Applause.] I am not speaking at random; for, according to the city reports, there were in 1876 sixty-eight houses condemned as not conforming to the sanitary regulations of this city; and of these only seventeen were really vacated [sensation]; the rest were white-washed. [Laughter and applause.] The truth is, that if there were ten Boards of Health, and if they all did their duty, we could not avoid having a large population born into the world miserable.

This nation now has one-fifth of its population in cities. What are we to do with the social barriers which allow a great city to be not only a great world but ten great worlds, in which one world does not care at all for what the other worlds are doing?

In every great town there are six or ten stratas in society; and it is, one would think, an hundred miles from the fashionable to the unfashionable side of a single brick in a wall. Superfluity and squalor know absolutely nothing of each other—such as the utter negligence of the duty of visiting the poor—in any other way than by agents! I do not undervalue these, nor any part of the great charities of our times; but there is no complete theory for the permanent relief of the poor, without personal visitation. Go from street to street, with the city missionary or the best of the police; but sometimes go all alone, and with your own eyes see the poor in the attics, and study the absolutely unspeakable conditions of their daily lives.

Not long ago I was in a suffocated tenement house, where five or six points on which I could put my hand were in bold violation of the laws which it is the business of the Board of Health in this city to see executed. [Applause.] The death-rate of Boston, in the summer, in the North-End, is often above thirty-five in the thousand. The registrar-general of England says that any deaths above seventeen in a thousand are unnecessary. Live one day where the children of the perishing poor live, and ask what it is to live there always. I know a scholar of heroic temper, and of exquisite culture, who recently resolved to live with the poor in a stifling part of this city, and who, after repeated and desperate illness, was obliged to move his home off the ground in order to avoid the necessity of putting his body under ground. [Sensation.] You cannot understand the poor by newspapers, nor even by novels.

Our distant lavender-touche of the miserable show the barbaric blood yet in our veins. Going about from house to house, doing good, is a great Christian measure, permanently instituted by a typical Example, which in a better age may be remembered, and be the foundation of a nobility not yet visible on the planet. There was One who washed His disciples' feet, and in that act founded an order of nobility; but this second symbolic act seems not to be apprehended even yet by some good Samaritans—in gloves! The way from Jerusalem to Jericho lies now through the city slums; and, for many an age to come, there will be the spot where men oftenest will be left stripped and sore and half dead. We want all good influences of the parlor and press, from literature and the interior church of the church, to work upon the problem of saving the perishing and dangerous classes in great cities. [Applause.]

Poor naked wretches, whosoever you are, That bide the pelting of this pitiless storm, How shall your houseless heads and unfed sides, Your looped and windowed raggedness, defend you From seasons such as this? Take physic, pomp; Expose thyself to feel what wretches feel, That thou mayst shake the superfluous to them And show the heavens more just.

[Lear, scene IV.]

—Boston Advertiser, Jan. 2.

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A member of the Buffalo Y. M. C. A., who is a commercial traveller, has written an excellent letter to "Our Young Men's Paper," published by that Association, in which he argues the value of the great system of Associations to business men of his class. He speaks incidentally of the pleasure derived from a few hours' visit with us. We hope to see him again. There are said to be 60,000 commercial travellers in the United States. Our Associations have a special interest in them and appreciate their peculiar needs. Those who will take the pains to look in on us, at the corner of Tremont and Eliot streets, will receive a cordial welcome.

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LESSON I. SUNDAY, JAN. 7, 1877.
THE KINGDOM DIVIDED.

I KINGS 12: 12-20, B. C. 975.

Golden Text, 1 Kings 12: 8.

8. But he forsook the counsel of the old men, which they had given him.

12. ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

1 Kings 11: 26, 28, 40, 43; 12: 2, 4, 5; 14: 21, 31; 2 Chr. 10: 12, 14.

13. And the king answered the people roughly, and forsook the old men's counsel that they gave him.

Prov. 10: 11, 32; 13: 20; 15: 1; 18: 23; Judges, 8: 1; Eccle. 10: 12, 13; James 3: 17.

14. And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.

2 Chron. 22: 3, 4, 5; Prov. 12: 5; 13: 10; 16: 18; 17: 14; Isa. 19: 11, 13.

15. Wherefore the king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spake by Abijah the Shilonite unto Jeroboam the son of Nebat.

Ps. 76: 10. Ex. 11: 10. 1 Kings 22: 23; 11: 31. I Sam. 15: 29. II Sam. 17: 14. Isa. 14: 12-17. Acts 2: 23; 3: 17; 13: 27-29. John 19: 23, 24, 28, 29, 32, 37.

16. ¶ So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

Chap. 11: 13, 34, 36, 30; 2 Chr. 10: 16; II Sam. 20: 1. Ps. 2: 1, 6; 76: 10; 89: 29, 37; 132: 17; Luke 19: 14, 27.

17. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

Chap. 11: 13, 36; 2 Chron. 10: 17; 11: 13, 17.

18. Then king Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

2 Sam. 20: 24; 2 Chron. 10: 18; Ex. 17: 4. Num. 14: 10. 2 Chron. 24: 21; Acts 5: 26; 7: 57, 58. John 8: 59.

19. So Israel rebelled against the house of David unto this day.

1 Sam. 10: 19; 2 Kings 17: 21; 2 Chron. 10: 19; 13: 5, 7; Josh. 4: 9; Heb. 6: 4, 6.

20. And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him into the congregation, and made him king over all Israel: there was none that followed the tribe of David, but the tribe of Judah only.

2 Sam. 5: 5; 2 Kings, 17: 21; 1 King, 11: 36; Hosea, 11: 12.

Introduction.—Solomon's prosperity leading him into idolatries with the heathen, and into adulteries, was the cause of his ruin, and of the predicted doom of his kingdom. See I Kings, 11: 1-13. This whole scene is a vivid picture in type of the church when she adopts methods, plans, and principles from the world, the enemy of God, in place of his plainly revealed truths.

Analysis.—12. The lost opportunity.

13. The deliberate choice of evil.

14. The result of pride—oppression.

15. The change of the people—divinely inspired.

16. Rebellion and sin on both sides.

17. The Lord retains a portion for David.

18. The attempt to pacify the people fails.

19. The ten tribes still separated.

20. The secret planner of the revolt made king.

(From the International Lesson Monthly.)

THE UNITED KINGDOM.

2909 A. M. Saul chosen King, reigns forty years. 1095 B. C.

2949 A. M. David, king in Hebron seven years and six months. 1055 B. C.

2949 A. M. David, king over all Israel.

2942 A. M. Ninety-two years and six months. 1048 B. C.

2989 A. M. Solomon appointed King over all Israel. 1015 B. C.

3000 A. M. The Temple dedicated. 1004 B. C.

Solomon dies, Rehoboam succeeds. 3029 A. M. Jeroboam and ten tribes revolt. 975 B. C.

OUTLINES (Compiled).

I. A Kingdom foolishly lost. — (a) The rough answer. (b) The rebellious reply. (c) The rent kingdom.

II. God's Promise of Judgment fulfilled. — (a) The gathering at Shechem, 1-3. (b) People's petition, 3-11. (c) The King's reply, 12-15. (d) The revolt of Israel, 16-20.

III. Good Counsel forsaken. — (a) A rough answer, 12, 13. (b) A rash threat, 14, 15. (c) A rebellious people, 16-20.

OR,

1. The King's appointment, 12.
2. The King's folly, 13, 14, 15.
3. The King's loss, 16, 18.

Lessons.—1. Failure of Israel—the type of man's failure before God.

2. The lesson to rulers—rule in the fear of God.

3. The benefit of following wise counsellors.

4. Grace is not hereditary—nor piety.

5. The way God uses the folly and wickedness of men, for the completion of His own purpose.

6. The Kingdom of Heaven may be lost by a word of wilfulness and folly.

7. A warning. A kingdom sought and offered. The terms despised. The possession lost. "Seek ye first the Kingdom of God, and His righteousness, and all these things shall be added unto you."—Matt. 6: 33. "Behold, now is the accepted time. Behold, now is the day of salvation."—2 Cor. 6: 2.

OUR PLATFORM.

We commend to ministers and laymen the following propositions, presented by Rev. Joseph Cook, in his address at the exercises in Music Hall last May, on our Twenty-fifth Anniversary.

1. That there is a great amount of work which ought to be done for young men in cities, especially for the unemployed, the strangers and the homeless; and that, as the proportion of the American population living in cities has increased since the opening of the century from one-twenty-fifth to one-fifth, the importance of this work in cities is great and growing.

2. That neither individual churches taken separately, nor individual denominations taken separately, can do this work easily and adequately.

3. That all the evangelical denominations united in a city can do the work easily by the organization of a Young Men's Christian Association as their representative.

4. That a Young Men's Christian Association should be neither a club nor a church, but a representative agency of the churches; not a club, making amusement and social intercourse as much its objects as religion and practical philanthropy; not a church, with independent creed and membership, initiating its own activities; but a representative agency of the churches, or the library, the fireside, the prayer meeting, and the philanthropic committee of the religious population of a city in its relations to young men who need aid.

5. That Young Men's Christian Associations should bring the churches together in spiritual and practical, and not in ecclesiastical, union.

6. That jealousy on the part of the churches of an institution thus representative of themselves is as unreasonable as jealousy of representatives on the part of constituents.

7. That many and varied experiments have proved that all evangelical denominations are capable of agreeing as to the character of libraries, religious meetings, lectures, preaching, and work in revivals; and that, for evident reasons, the evangelical and unevangelical denominations cannot thus practically unite with each other.

8. That the necessity of the case, business convenience, and the interests of peace, and not of bigotry and exclusiveness, require, therefore, that the voting power in Young Men's Christian Associations should belong only to evangelical church members.

9. That membership in Young Men's Christian Associations should be open to any one of good moral character wholly irrespective of creed.

10. That in Great Britain and the United States, in the largest Christian cities of the world, Young Men's Christian Associations thus managed have had for a third of a century a growing success in meeting wants which the growth of great cities is making colossal; and that this success is a sign of the times, clearly indicating it to be the duty of the churches to give to such representative institutions zealous support.

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NAME OF CHURCH.	LOCATION.	PASTOR.	Preaching Services.	Sunday School.
BAPTIST.				
Allston Church,	Alt son	F. E. Tower.	10.30 A.M. and 3 P.M.	1.45 P.M.
Bethel,	Hanover St., near N. Bennett,	H. A. Cooke.	10.30 " " 7 "	12 M.
Bowdoin Square,	Bowdoin Square,	E. W. Andrews.	10.30 " " 3 "	1.45 "
Bunker Hill,	Cor. Bunker Hill and Mystic Sts.	W. O. Holman.	10.30 " " 3 "	1.45 "
Clarendon Street,	Cor. Montgomery St.,	A. J. Gordon.	10.30 " " 3 "	1.45 "
Day Star,	Nassau Hall,	A. Ellis.	10.30 " " 7.30 "	
Dearborn Street,	Dearborn St.,	E. W. Pride.	10.30 " " 3 "	2.30 "
Dudley Street,	Boston Highlands,	H. M. King.	10.30 " " 3 "	1.30 "
First,	Somerset St.,	R. H. Neale, D.	10.30 " " 3 "	1.45 "
Fourth Street,	South Boston,	L. L. Wood,	10.30 " " 7 "	
Free Will,	Charlestown,	McLean,	10.30 " " 7 "	
Harvard Street,	Harrison Ave., cor. Harvard St.,	O. T. Walker.	10.30 " " 3 "	1.45 "
Jamaica Plain,	Cor. Centre and Myrtle Sts.,		10.30 " " 3 "	1.30 "
Joy Street (African),	Smith Court,		3 " 7.30 "	
Ruggles Street,	Near Tremont,	R. G. Seymour.	10.30 " " 7 "	2 "
Shawmut Avenue,	Cor. Rutland St.,	Wayland Hoyt.	10.30 " " 7.30 "	2.30 "
Stoughton Street,	Cor. Sumner,	M. A. Dougherty.	10.30 " " 7.30 "	2.30 "
Tabernacle,	Cor. Shawmut Ave. and Madison St.	D. C. Eddy, D.D.	10.30 " " 7.30 "	2.30 "
Twelfth (African)	Phillips St.,			
Christian Baptist,	Tyler St., cor. Kneeland,	E. Edmunds.	10.30 " " 3 "	1.45 "
Union Temple,	Tremont St.,	Geo. C. Lorimer, D.D.	10.30 " " 3 "	1.30 "
Warren Avenue,	Cor. West Canton,	G. F. Pentecost.	10.30 " " 7.30 "	2.30 "

CONGREGATIONALIST.

Berkeley Street,	Cor. Warren Ave.,	Wm. B. Wright.	10.30 A.M. and 7.30 P.M.	12.15 A.M.
Brighton Church,	Washington Street,	H. A. Stevens,	10.30 " " 3 "	12 M.
Central Church,	Berkeley St., cor. Newbury,		10.30 " " 3.30 "	2 P.M.
Central Church,	Jamaica Plain,	J. B. Clarke.	10.30 " " 7.30 "	3 "
Chambers Street,	Chambers Street,	F. B. Allen.	10.30 " " 3 "	
Cottage Street,	Near Pleasant Street,		10.30 " " 7.30 "	
Dorchester Church,	Cor. Centre and Washington Sts.	J. H. Means, D.D.	10.30 " " 3 "	9 A.M.
Eliot Church,	Boston Highlands,	A. C. Thompson, D.D.,		P.M.
		and B. F. Hamilton.	10.30 " " 3 "	
Highland Church,	Parker, near Tremont,	A. E. Dunning.	10.30 " " 7.30 "	
Holland,	Cor. Parker and Ruggles Sts.,	G. Van Der Kreeke.	10.15 " " 3 "	
Maverick,	East Boston,	J. V. Hilton.	10.30 " " 3 "	
Mount Vernon,	Ashburton Place,	S. E. Herrick.	10.30 " " 3 "	
New England,	Music Hall,	W. H. H. Murray,	10.30 " " 3 "	12 M.
Old South,	Boylston St.,	J. M. Manning, D.D.	10.30 " " 3.30 "	
Olivet,	W. Concord St.	H. M. Parsons.	10.30 " " 7.30 "	3 P.M.
Park Street,	Tremont, cor. Park St.,	J. L. Withrow, D.D.	10.30 " " 7.30 "	12 M.
Phillips,	South Boston,		10.30 " " 3 "	1.45 P.M.
Salem and Mariners,	Cor. Salem and N. Bennett Sts.	S. H. Hayes.	10.30 " " 3 "	
Shawmut,	Tremont, cor. Brookline St.	E. B. Webb, D.D.	10.30 " " 7.30 "	3 "
Trinity,	Neponset,		10.30 " " 3 "	
Union,	Columbus Ave., cor. Rutland St.	F. A. Warfield.	10.30 " " 7.30 "	3 P.M.
Vine Street,	Boston Highlands,		10.30 " " 3 "	
Walnut Avenue,	Boston Highlands,	A. H. Plumb.	10.30 " " 7.30 "	3 P.M.
West Roxbury,		Edward Strong, D.D.	10.30 " " 7 "	12 M.
Winthrop,	Charlestown,	A. S. Twombly.	10.30 " " 7.30 "	

EPISCOPALIAN.

Chapel of Good Shepherd,	Cortes Street,	G. J. Prescott,	10.30 A.M. and 7.30 P.M.	
Christ,	Salem Street,	H. Burroughs, D.D.	10.30 " " 3 "	1.30 P.M.
Church of the Advent,	Bowdoin Street,	A. C. A. Hall,	10.30 " " 7.30 "	
Emmanuel,	Newbury Street,	A. H. Vinton, D.D.	10.30 " " 3.30 "	
St. James,	St. James St.,	Percy Browne.	10.30 " " 4.30 "	3.00
St. Matthew's,	South Boston,	John Wright.	10.30 " " 7.30 "	
St. Mark's,	West Newton Street,	Chas. A. Babcock.	10.30 " " 7.30 "	
St. Paul's,	Tremont St., near Winter,	W. Newton.	10.30 " " 3 "	9 A.M.
Trinity,	Technology Hall, Boylston St.,	Phillips Brooks.	10.30 " " 3.30 "	9 A.M.

METHODIST.

Broadway,	South Boston,	L. B. Bates.	10.30 A.M. and 3 P.M.	1.30 P.M.
Bromfield Street,	Near Tremont,	W. F. Mallalieu.	10.30 " " 3 "	1.45 "
Church Street,	Near Tremont,	J. W. Hamilton.	10.30 " " 3 "	1.45 "
Dorchester Street,	South Boston,	J. Wagner.	10.30 " " 3 "	1.45 "
Egleston Square,	Cor. Washington and Beethoven,	J. L. Hannaford.	10.30 " " 3 "	10.30 A.M.
First,	Temple St.,	R. R. Meredith.	10.30 " " 7.30 "	2.30 P.M.
German,	Boston Highlands,	Kolb.	10.30 " " 7.30 "	
Hanover Street,	Near Richmond,	C. T. Watkins.	10.30 " " 3 "	10.30 A.M.
Highland,	160 Warren St.,	J. W. Johnston.	10.30 " " 3 "	1.45 P.M.
Jamaica Plain,	Elm Street,	E. W. Virgin.	10.30 " " 7 "	
Meridian Street,	East Boston,	John H. Mansfield.	10.30 " " 3 "	1.45 "
Revere Street (African),	Revere St.,	J. F. Jeffrey.	10.30 " " 3 "	1.45 "
Saratoga Street,	East Boston,	A. McKeown, D. D.	10.30 " " 3 "	1.45 "
Tremont Street,	Cor. Concord,	J. E. Cookman,	10.30 " " 7.30 "	2.30 "
Washington Village,	Dorchester St.,	J. N. Ayann.	10.30 " " 3 "	10.30 A.M.
Zion (African),	North Russell St.,	M. H. Ross.	10.30 " " 3 "	1.45 "

PRESBYTERIAN.

Columbus Avenue,	Cor. Berkeley,	J. B. Dunn.	10.30 A.M. and 7.30 P.M.	
Fourth,	South Boston,		10.30 " " 7.30 "	
Meridian Street,	East Boston,	E. Annand.	10.30 " " 7 "	

EVANGELICAL ADVENT, Hudson St., cor. Kneeland, C. Cunningham, 3 P.M. 10.30 A.M.

Young Men's Christian Association, Tremont St., cor. Eliot. Sunday Services, see page 1.

Will Pastors please send the hour of their Sunday School, and make any needed correction in the Guide above.

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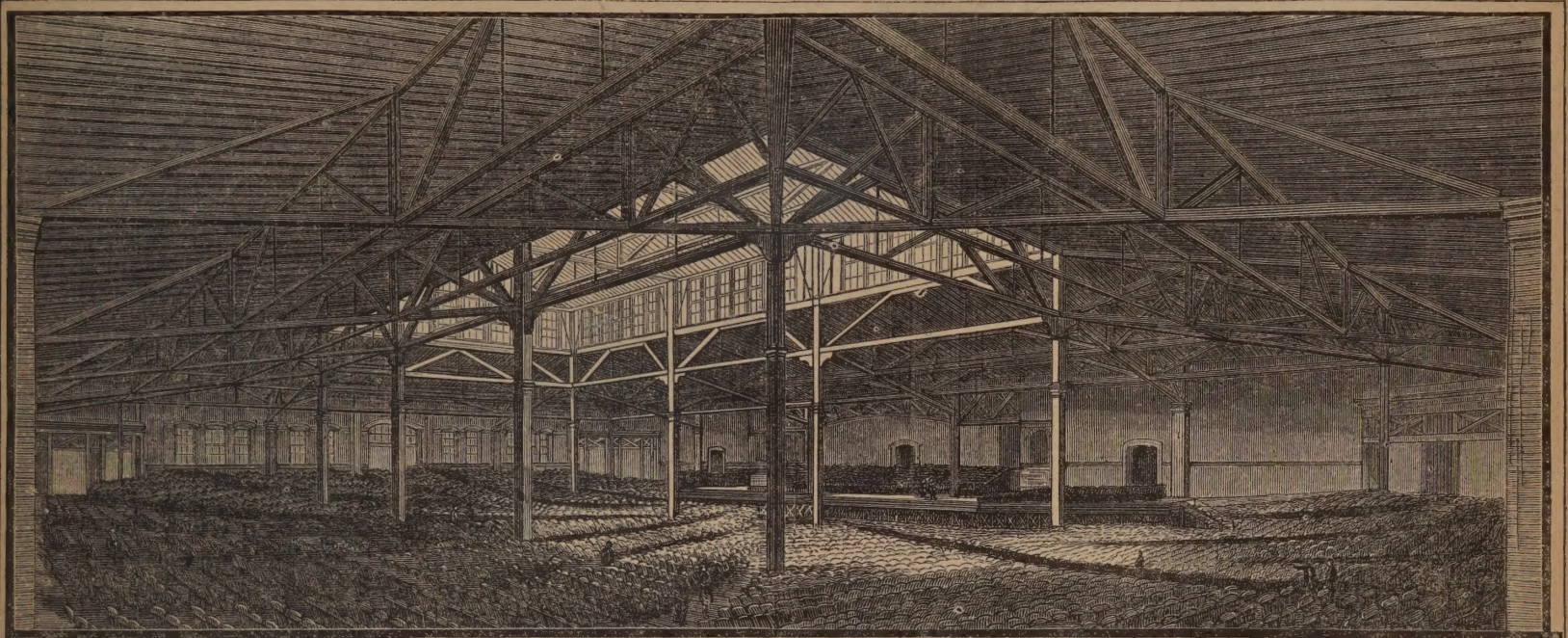
THE Association Bulletin.

PUBLISHED BY THE BOSTON Y. M. C. A. FROM THEIR ROOMS, TREMONT STREET, COR. ELIOT, EVERY SATURDAY.

Volume I.} EDITION 2000.

BOSTON, MASS., JANUARY 13, 1877.

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The Boston Tabernacle is finished, and the contractors will deliver the keys to the Building Committee, next Monday or Tuesday. The acoustic properties have been fully tested, and are well nigh perfect. A number of the best architects of the city visited the building, this week, and expressed themselves as highly pleased with the structure and its appointments. Messrs. Agnew and Thorne, of New York, who had the management of Mr. Moody's meetings in that city, were in Boston, on Wednesday, and were highly pleased with the Tabernacle. It not only excels the Hippodrome in New York, but every building which has been erected for Messrs. Moody and Sankey, thus far. Great credit is due to the architect, the building committee, and the subscribers to the building fund.

Owing to the exigencies of the great work in Chicago, Messrs. Moody and Sankey will not leave that city until Tuesday, the 16th. They will need some time to rest, and have definitely arranged to open their work in Boston, Sunday, January 28th. If they follow their custom in other cities, their first service will be one for Christian workers, in the Tabernacle, at 8 A. M.

HOW TO PRESENT THE ATONEMENT TO INQUIRERS.

BY REV. A. J. GORDON.

First, we must believe in it ourselves. I do not say we must understand all about it, but we must believe in it. I shall not attempt to give an exposition of the doctrine of the atonement; but I want to give you a single passage that will, I think, present the best idea of the kind of atonement we must offer to the inquirer. Now, if you wish to find a truth stated strongly and emphatically, go to one who has once disbelieved it, and has afterwards accepted it. I do not wish to speak irreverently, but,

if you will study his life, I think you will find that Peter in his earlier days was not a believer in the atonement. You remember that, when our Lord said that he was to go to Jerusalem and suffer there, and be crucified and arise the third day, Peter rebuked him, and said: "Be it far from thee, Lord; this shall not be unto thee." He was perfectly scandalized, you see, at the idea that Christ should die. But we find that, later, a great change has come over him; for in his first epistle he gives a wonderful statement of the doctrine of the atonement: "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." I think that that passage analyzed will be likely to answer almost any case that you will meet in Boston. One says, "I do not believe that another person can bear my sins—sin is such a personal and radical thing. I have no doubt that Christ, by his death, draws men away from their sins, but I cannot believe he can bear sin for another." But mark the expression, "Who his own self bare our sins." Talk about emphasizing Bagster bibles! I believe God has done this himself; as though foreseeing that men would put secondary meanings on his word, such as, *e. g.*, that the coming of Jesus Christ is at death, and all that sort of thing. We have it written, "The Lord himself shall descend from heaven;" and so we have in this passage: "Who his own self bare our sins." "Well," says one, "I believe that in his spirit and in his moral sympathies, he took my sins on him, so to speak." That was not all. Mark the words, "Who his own self bare our sins in his own body." "O," says one, "it is written also that he bare our sicknesses. And I have no doubt that in both body and soul he sympathized with us." Go one step further. "Bare our sins in his own body on the tree." Thus we are brought to the very cross of Christ and to his sufferings then endured for our salvation. Some persons say to us that Jesus Christ was not punished for our sins, and make a distinction between chastisement and punishment; well, I don't know but there is such a difference, but here we read, "By whose stripes ye were healed."

Turn again to Is. 53: 5, and we read there, "But he was wounded for our transgressions, he was bruised for our iniquities;

the chastisement of our peace was upon him; and with his stripes we are healed." It is the atonement—that is what we want to bring to a person under conviction. And then we want him by a personal faith to consent to that atonement. Faith is the consent of a sinner to Christ. Jesus Christ says, I consent to save you because I have borne your sins; all you have to do is to consent to be saved on these terms. A friend of mine who is very successful in leading men to the Saviour, said he met a man who said he had been seeking Christ for fourteen years. He made him read this passage in this way, reducing it from the general to the personal form: "Surely he hath borne my griefs." "Do you believe that?" He said, "Yes." "And carried my sorrows." "Do you believe that?" He thought a moment and answered that he did. "The chastisement of my peace was upon him." "Do you believe that?" The man was in tears at the third passage, and actually leaped up for joy as he read: "By his stripes I am healed." Fourteen years he had been seeking Christ, but when he came to the point of appropriating Christ's finished work, he was healed instantly. Let us urge men not to look at their faith, but at Jesus Christ; and not to believe that they believe, but believe that Christ has borne their sins. If a man has a telescope, and his attention is all taken up with the barrel, and not at all with the heavens, he will not see the stars. So it is with a man who looks at his faith instead of looking to Christ. Then remember to tell men to believe on the Lord Jesus Christ, and not tell them to pray or read their Bibles for salvation. When I was in Providence, a man was convicted of sin, in the chapel of the jail; he went to the chaplain, and said, "What shall I do? I have been a very bad man; I shall be lost. What shall I do?" "Go back to your cell," said the chaplain, "and shut yourself in, and say: God be merciful to me a sinner." The man told the story the next Sunday in the chapel. "I did so," he said, "but felt no better. Every prayer I uttered, it seemed as a mockery to God, and I felt as though the ground would open and drop me into hell. Then I remembered the minister said, 'The blood of Jesus Christ saves us from all sin.' I believed it, and then I knew I was saved. That is the foundation: simply to believe it on the grounds that Christ presents it to us.

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Communications should be addressed to C. J. Littlefield, State Secretary Y. M. C. A., 124 K Street, South Boston.

The State Canvass meetings, last Friday, Saturday and Sunday, were held in Provincetown. There was an immediate and precious work of grace. The shipwrecks near the town a few days previous prepared the people to attend to eternal things. Brothers Littlefield, Shaw and Moore were active in the meetings. Pray for the Canvass meetings.

PROSPECTUS.

The attractive features of this paper will be notes on the International Sunday School Lessons by our city pastors, a column of selections from the lectures of Rev. Joseph Cook, latest reports from the Moody and Sankey meetings in Chicago and Boston, and Association news from

all parts of the world.

All communications concerning the reading matter should be addressed to M. R. DEMING, Y. M. C. A., 68 Eliot St.

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I am often asked if I believe in these Young Men's Christian Associations. I wish to say I do. I believe in them with all my heart. The young men who come to large cities want some one to take an interest in them, and I contend no one can do this so well as the Young Men's Christian Association. —D. L. MOODY.

EDITORIAL.

The revival in this city has begun, and begun well. Nearly all the churches are holding daily or nightly meetings. Deep solemnity is manifest. The conviction is widening that a great work of grace is nigh at hand. There is more of a "divine atmosphere" pervading the city than has been known for many years. It is not a time to rejoice. The Gospel is a savour of life unto those who believe, but of death unto those who reject. On the day of Pentecost there were those who despised, and wondered, and perished. There are those in this city who have witnessed several outpourings of the Holy Spirit, and are still unsaved. There are those who will receive in the coming work of grace their last call to repent and believe on Christ. It is a time for tearful anxiety for souls. It is not a time to boast. "Let not him that girdeth on his harness boast himself as he that putteth it off." If Boston shall soon become a fountain of the pure Gospel of Christ, instead of a centre of scepticism, it will be a change not lightly wrought. Our God is able, but he will require from us unwavering faith, prevailing prayer, deep humility, brotherly love, and whole-souled consecration. He will require us to seek and save the lost in Christ's spirit and with Christ's methods. May we be willing in the day of his power.

FAMILY CHIT CHAT.

We are indebted to the courtesy of Mr. John Dougall, editor and proprietor of that valuable paper, the *Daily Witness*, for the portrait of Mr. P. P. Bliss, on the fourth page.

There has been a gratifying accession of new members since the first of the month. Our new membership books are large enough to contain ten thousand names. Bring them in.

A special effort has been made, the past week, in the 9 P. M. Prayer Meetings. Brethren Roberts, Irwin, Shorey, Harriott, and others, have been present, each night, and greatly assisted Brother Scoville in making the meetings fruitful.

The Noon Meeting, this week, has been blessed beyond our expectations. A spirit of prevailing prayer has rested upon the congregation, and many excellent things have been said. The meeting, Wednesday, was one exclusively of prayer, many participating. We are grateful for the valuable aid of the pastors who led, and of others who took part.

The class in German starts off well. There is a large number of scholars. Mr. Vail is an enthusiastic and judicious teacher. As no charge is made for tuition, young men and young ladies who desire to study German will never have a better opportunity. The class meets Wednesday and Saturday evenings, in Room 9.

We did not announce the Memorial service to P. P. Bliss, which was held last Sabbath, at the service of song, for the simple reason that the audience so far exceeds our accommodations, every Sabbath, rain or shine, it would have only made the difficulty worse. Those who were present listened with fixed attention to the admirable address of Dr. Tourjee, and were impressed with the solemn character of the services. A collection was taken up in behalf of the two orphan boys, and the amount has been forwarded to Mr. Moody.

Attendance at the Association Rooms, Tremont street, corner of Eliot, for the week January 4th to 11th:

Visitors to the Reading Room, 3638; Aggregate attendance at the 9 P.M. Prayer Meeting, 873; Attendance at the Service of Song, January 7th, at 4.30, 1010; Aggregate attendance upon the evening classes in French, German and Singing, 141.

The Noon Meeting is held in the Meionaeon, which is filled daily.

These figures are not guess work, but the result of an actual count.

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NOTICES OF MEETINGS.

Rev. Joseph Cook will lecture in Tremont Temple, Monday, January 15th, at 12 o'clock. Subject: Theodore Parker's Absolute Religion. Organ recital fifteen minutes before the lecture, by Mr. W. S. Sargent, Assistant Librarian of the Boston Y. M. C. A. Seats free.

The noon meetings will continue in the Meionaeon, next week. The very large attendance and deep interest, the past week, seem to justify the continuance. The following is a list of leaders: Tuesday, Jan. 16—Russell Sturgis, Jr. Wednesday, " 17—Moses H. Sargent. Thursday, " 18—Rev. Joseph Cook. Friday, " 19—Eben Shute. Saturday, " 20—Rev. H. M. Parsons, on the Sunday School lesson.

We earnestly invite Christians of all denominations, who believe in prayer, and who desire a change for the better in the spiritual and moral condition of this city, to attend the Noon Meetings, to pray for them and take part in them. Let us forget party names and subordinate objects, for the present.

Young men, both Christian and unconverted, are invited to the 9 P. M. meeting each evening, the coming week.

There will be a social gathering, Thursday evening, January 18th. Mr. Ed. H. Frye, the talented personator of character, will give an entertainment in the Hall, at 7.30. A Parlor entertainment will follow that in the Hall. Mr. Frye gave an entertainment in the Tremont Temple course, this season, with great success. He has no superiors in his line. Each member's ticket admits himself and lady free.

THE REV. JOSEPH COOK.

REPLIES TO SCEPTICS.

We often have offered to us in Boston the crumbs from German philosophical tables; and, although I must not speak harshly, the truth must be told, namely, that the faithful in the uneducated ranks of scepticism—I do not deny that there are vast masses of Orthodoxy uneducated also—are not infrequently fed on cold remnants swept away with derision from the scholarly repasts of the world. If you will open the biography of David Friedrich Strauss, by Zeller, his admiring friend and a professor at Heidelberg, you will read these unqualified words: "Average theological liberalism pressed forward eagerly to renounce all compromising association with Strauss after he published the last statement of his mythical theory." (See Zeller, Professor Eduard, Strauss in his Life Writings, Eng. trans., London, 1874, pp. 135, 141, 143.) It did so under irresistible logical pressure, and especially because recent discoveries have carried back the dates of the New Testament literature fifty years.

Thirty years ago it used to be thought that the earliest date at which the New Testament literature can be shown to have been received as of equal authority with the Old, was about A. D. 180. But, as all scholars will tell you, even Baur admitted that Paul's chief epistles were genuine, and were written before the year 60. This admission is fatal to the mythical theory put forth by Strauss when he was a young man, and now for twenty years marked as juvenile by the best scholarship of Germany. These letters of Paul, written at that date, are incontrovertible proof that the leading traits of the character of the Author of Christianity, as given in the so-called mythical gospels, were familiar to the Christian world within twenty-five years after his death. (Thayer, Professor J. Henry, of Andover, Boston Lectures, 1871, p. 372.) There is now in the hands of scholars incontrovertible evidence that even the Gospels had acquired authority with the earliest churches, as early as A. D. 125. Schenkel, Renan, Kein, Weizsacker, and others, widely removed from the traditional views, teach that the fourth Gospel itself could not have appeared later than a few years after the beginning of the second century. (See Fisher, Professor George P., Essay on the Supernatural Origin of Christianity, 1870, preface, p. 38.) These discoveries explain the new attitude of German scholarship. They carry back the indubitable traces of the New Testament literature more than fifty years. They shut the colossal shears of chronology upon the theories of Baur, Strauss and Renan. They narrow by so much the previously too narrow room used by these theories to explain the growth of myths and legends. Strauss demands a century after the death of Paul for his imaginative additions to Christianity to grow up in. It is now established that not only not a century, but not a quarter of a century, can be had for this purpose. The upper date of A. D. 34, and the lower date of A. D. 60, as established by exact research, are the two merciless blades of the shears between which the latest and most deftly-woven web of doubt is cut in two. [Applause.] There is no room for that course of mythical development which the Tubingen school describes. As a sect in Biblical criticism, this school has perished. Its history has been written in more than one tongue. (Thayer, Prof. J. Henry, Criticism Confirmatory of the Gospels, Boston Lectures, 1871, pp. 363, 364, 371.)

Chevalier Bunsen once wrote to Thomas Arnold this incisive exclamation: "The idea of men writing mythic histories between the time of Livy and Tacitus and St. Paul mistaking such for realities!" (Arnold's Life, Letter 144.) Paul had opportunity to know the truth, and was besides one of the boldest and acutest spirits of his own or of any age. Was Paul a dupe? [Loud applause.]

But who does not know the history of the defeat of sceptical school after sceptical school on the rationalistic side of the field of exegetical research? The naturalistic theory was swallowed by the mythical theory, and the mythical by the tendency theory, and the tendency by the legendary theory, and each of the four by time. [Applause.] Strauss laughs at Paulus, Baur at Strauss, Renan at Baur, the hour-glass at all. [Loud applause.] "Under his guidance," says Strauss of Paulus (New Life of Jesus, Eng. trans., p. 18), "we tumble into the mire; and assuredly dross, not gold, is the issue to which his method of interpretation generally leads." "Up to the present day," says Baur of Strauss

(Krit. Unters. uber die canonische Evangel., 121, 40-71), "the mythical theory has been rejected by every man of education." And yet New York lips teach it here in modern Athens! [Loud applause.] "Insufficient," says Renan of Baur (Etude d'Hist. Rel., 163), "is what he leaves existing of the Gospels to account for the faith of the apostles." He makes the Pauline and Petrine factions account for the Pauline and Petrine factions. "Criticism has run all to leaves," said Strauss (see Zeller, Life of Strauss, p. 143), in his bitter disappointment at the failure of his final volume.

Appropriately was there carried on Richter's coffin to his grave a manuscript of his last work,—a discussion in proof of the immortality of the soul; appropriately might there have been carried on Strauss's coffin to his grave his last work, re-stating his mythical theory, if only that theory had not, as every scholar knows, died and been buried before its author. [Applause.]

The supreme question concerning the origin of the New Testament literature is now whether, in less than thirty years intervening between the death of the Author of Christianity and A. D. 60, in which Paul's epistles are known to have become authorities, there is room enough in the age of Livy and Tacitus for the growth and enwreathing of mythical fictions around an idolized memory lying in the dim haze of the past. An unscholarly and discredited theory was presented to you yesterday, gracefully but not forcefully.

Let us see what a vigorous and unpartisan mind says on the same topic: "I know men," said Napoleon at St. Helena—the record is authentic; read it in Liddons' Bampton lectures on the Divinity of Our Lord, the best recent book on that theme—"I know men, and I tell you that Jesus of Nazareth was not a man." Daniel Webster, on his dying bed, wrote on the marble of his tombstone: "The Sermon on the Mount cannot be a merely human production." Renan was particularly cited to you yesterday; but when I went into the study of Professor Dörner, Schleiermacher's successor, at Berlin, and conversed with him about the greatest sceptics of Europe, I came to the name of Renan, and said: "What are we to think of his Life of Jesus?"

"Das ist nichts," he answered, and added no more. "That is nothing." [Loud applause.] Boston Advertiser.

SUNDAY SCHOOL TEACHERS' MEETING

In the TREMONT TEMPLE VESTRY, EVERY SATURDAY NOON, for one hour.

Saturday, January 13, 1877.

Omitted on account of the week of Prayer.

LESSON II. SUNDAY, JAN. 14, 1877. THE SIN OF JEROBOAM.—1 KINGS, xii: 25-33; B. C. 975.

G. T., 1 Kings, xiv: 16; Connection.—1 Kings, xii: 21-24. Rehoboam assembles all the men of Judah and Benjamin to fight against Israel and recover the Kingdom. The word of the Lord forbids them, and, obedient to Him, they return, and for three years Rehoboam followed in the way of David and Solomon, during his obedience to God.

25. ¶ Then Jeroboam built Shechem in Mount Ephraim, and dwelt therein; and went out from thence, and built Penuel. Gen. xii: 6; xxxii: 30; xxxiii: 18; Josh. xx: 7; xxiv: 32; Judges ix: 6, 48; John iv: 5; Gen. xxxii: 30, 31; Judges viii: 17. 26. And Jeroboam said in his heart, Now shall the kingdom return to the house of David.

1 Kings 11: 38. 27. If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam, king of Judah, and they shall kill me, and go again to Rehoboam, king of Judah. Deut. xii: 5, 6; Prov. xxix: 25; Gen. xii: 11, 12; 1 Cor. i: 19.

28. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt. Isa. xxx: 1; Ps. lxxxi: 12; cvi: 20; Ex. xx: 4; xxxii: 4, 8; xx: 24, 26; Isa. xl: 19; Hosea viii: 4-6; x: 5, 6.

29. And he set the one in Beth-el, and the other put he in Dan. Gen. xxviii: 19; Judges xviii: 29; 2 Kings x: 29; 1 Sam. iii: 20.

30. And this thing became a sin: for the people went to worship before the one, even unto Dan.

1 Kings xiii: 34; 2 Kings xvii: 21; 1 Kings xvi: 19.

31. And he made a house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

1 Kings xiii: 32, 33; xvi: 19; 2 Kings xvii: 32; 2 Chron. xi: 14, 15; Num. iii: 6, 10; Ezek. xlv: 7, 8; Nahum i: 14.

32. And Jeroboam ordained a feast in the eighth month on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Beth-el, sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made.

Lev. xxiii: 33, 34; Num. xxix: 12; 1 Kings viii: 25; Amos. vii: 13; Mark. iv: 24; Luke viii: 18.

33. So he offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar and burnt incense.

1 Kings xiii: 1; 1 Sam. xiii: 11, 13; 2 Chron. xxvi: 16; Ps. cvi: 39; Matt. xv: 6.

OUTLINES (From National S. S. Teacher).
I. *Fear of Man*.—25. Jeroboam built Shechem. 26. Now shall the kingdom return. 27. They shall kill me.

II. *Fatal Steps*.—The King took counsel, 28. Made two calves of gold, 28. Too much to go up to Jerusalem, 28. And this thing became a sin, 30. Made a house of high places, 31. Made priests of the lowest, 31.

III. *False Worship*.—Ordained a feast like that in Judah, 32. Offered upon the altar and burnt incense, 33.

SERMONS.

1. *Jeroboam's great sin the same as ours*: departure from the known word of God.

2. *Ease and convenience* are the plausible motives, by which the people were corrupted. So to-day; this conformity to self—in our flesh and in the world—makes us faithless.

3. One evil step leads to another. Once consulting with flesh and blood, and following that course, makes the next downward step easy.

4. Our opportunities far greater than those of Israel. We have a kingdom promised, and the power now given [through promises to secure and possess it.

5. Progress in sin must be instantly checked, or the downward course will be more rapid.

6. *Evil influences* are most potent when under a religious guise. Jeroboam imitated the forms of Judah's worship, and so deceived the people.

7. The word of God declares how hateful this sin is in His sight, by the frequent references the Holy Ghost makes to "Jeroboam, the son of Nebat, who made Israel to sin. Apostasy in the professing church, and destruction of many of its members is predicted."—Matt. vii: 21-23; Luke xlii: 24-27; 2 Thess. ii: 7, 8; 1 Tim. iv: 1, 2.

8. Only possible escape from the doom and the war predicted, is the refuge found in the death and resurrection of Jesus.—Mark xvi: 16; John iii: 18, 36; Acts iv: 12; 2 Thess. i: 6-9.

LESSON III. SUNDAY, JAN. 21, 1877.

OMRI AND AHAH.—1 KINGS xvi: 23-34; G. T. 2 TIM. iii: 13; B. C. 925-918.

Connection.—1 Kings xiii: 16, 22; 2 Chron. xi: 13; xvi: 10. An interval of fifty years. After three years, there was war between Rehoboam and Jeroboam all their days.—1 Kings xiv: 30. Abijah followed his father on the throne of Judah three years. Then Asa, his son, followed, and reigned forty-one years. The first part of his reign he followed the Lord, but in his old age declined. The history of the prophet in the 14th chapter, who could resist the king when solicited to disobey God, and yet yielded to the entreaty of another prophet, and was slain for his disobedience, is full of suggestion and warning in these days of Jeroboam religion.

On the throne of Israel, after Jeroboam, we find his son Nadab, following the sin of his father, and reigning two years. He was slain by Baasha, of the house of Issachar, who reigned twenty-four years and was followed by his son Elah, a drunkard, slain the same year by Zimri, who possessed the throne, and caused a division of Israel, a part making Omri, captain of the host, king. The traitor, Zimri, after seven days' reign, committed suicide. The people then were divided, and half followed Tibni, son of Ginath, to make him

king; and a part Omri. The latter prevailed against the former, and reigned.

1 KINGS xvi: 23-34.

23. ¶ In the thirty and first year of Asa, king of Judah, began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.

1 Kings xvi: 16; xv: 33; xiv: 17; Mic. vi: 16; Josh. xii: 24; Sol. Song vi: 4.

24. And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.

1 Kings xx: 1; 2 Kings xvii: 6; Hos. xiii: 16; Acts viii: 5.

25. ¶ But Omri wrought evil in the eyes of the Lord, and did worse than all that were before him.

Prov. xv: 3; 2 Tim. ii: 16; Hos. xii: 1; 1 Cor. v: 6.

26. For he walked in all the way of Jeroboam, the son of Nebat, and in his sin, wherewith he made Israel to sin, to provoke the Lord God of Israel to anger with their vanities.

Ps. i: 1; Prov. 4: 14, 15; Ps. lxxviii: 58; Jer. viii: 19; Acts xiv: 15; Deut. xxxii: 21; Jonah ii: 6.

27. Now the rest of the acts of Omri which he did, and his might that he showed, are they not written in the book of the chronicles of the kings of Israel?

Zech. iv: 6; Num. xxi: 14; Josh. x: 13; 1 Kings xi: 41; 1 Chron. xxix: 29; 2 Chron. ix: 29; xii: 15.

28. So Omri slept with his fathers, and was buried in Samaria: and Ahab, his son, reigned in his stead.

Ezek. iii: 20; viii: 8; 1 Sam. xxv: 1; Gen. xv: 15; Judges ii: 10; 1 Kings ii: 10; 2 Kings xii: 20.

29. ¶ And in the thirty and eighth year of Asa, king of Judah, began Ahab, the son of Omri, to reign over Israel: and Ahab, the son of Omri, reigned over Israel in Samaria twenty and two years.

1 Kings xv: 9-11; Compare Ch. xv: 10 with xxii: 51.

30. And Ahab, the son of Omri, did evil in the sight of the Lord above all that were before him.

1 Kings xxi: 25; 2 Kings iii: 2.

31. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam, the son of Nebat, that he took to wife Jezebel, the daughter of Ethbaal, king of the Zidonians, and went and served Baal, and worshipped him.

Ezek. viii: 17; Gen. vi: 2; Deut. vii: 3, 4; 1 Kings xviii: 4; iv: 19; Neh. xiii: 23-29; Rev. ii: 20.

32. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

1 Kings xviii: 18; 2 Kings x: 27, 28.

33. And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.

Deut. iv: 24; Ps. vii: 11; Ex. xxxiv: 13.

34. ¶ In his days did Hiel, the Bethelite, build Jericho: he laid the foundation thereof in Abiram, his firstborn, and set up the gates thereof in his youngest son, Segub, according to the word of the Lord, which he spake by Joshua, the son of Nun.

Josh. vi: 26; Matt. xxiv: 35.

TOPIC.—PROGRESS IN SIN.

I. *Sin of Omri*, v. 23-28.—1. Worse than all before him, because he compelled the worship of idols by law.—Micah vi: 16.

2. Found idolatrous alliance for his son Ahab, and brought the heathen customs into Israel. 3. By all these things and his own wicked example provoked the Lord to anger. 4. God records his sin and shame for our warning.

II. *Sin of Ahab*, v. 29-34.—1. His opportunity was great, with Elijah for counsellor; he resisted and became infamous. 2. His ungodly marriage with Jezebel and becoming her tool in diabolical wickedness. 3. His service and worship of Baal. 4. Making those horrid orgies the state religion. 5. In making corruption through all ranks of the people more deadly by the fashionable example of his court. 6. In rebuilding Jericho, in defiance of God's word against it.

III. The Woman Jezebel, v. 31-33.—

1. Her influence in worship of Baal; setting aside true priests; attempt to put them to death; committing vilest sins in public.—2 K. ix: 22; Jer. iv: 30; 2 K. ix: 30. 2. Her character typical—see Rev. ii: 20. The lesson for our day—Jezebel brought the power of Satan along with false worship into the assembly of God's people; the triumph of the world is greatest in the church when

apparently vanquished by the cross. 3. Her rule produced confusion and ruin in Israel; but God had Elijah, Elisha, Obadiah and Joab in secret. 4. Her works—1, fornication, or full fellowship with the world; 2, eating things sacrificed to idols, or reunciation of Jehovah; 3, communion with devils and Satanic power against the church of God.

Lessons.—1. All works of darkness in the church are the fruit of false teaching.

2. Strict adherence to the word of God the only salvation in times of corruption.

3. The greatest enemy of the church to-day is the world spirit which tempts her to adopt that which is pleasing and popular instead of the "power and wisdom of God."

4. The comforting hope of the church is in his coming King. He now has all power in heaven and in earth. He will come, and will put down all else, and his people will reign with him.—Consult Rev. ii: 28; xxii: 16; and 1 Thess. iv: 13-18; John xiv: 3.

"Even so, come, Lord Jesus!"

A member of the Buffalo Y. M. C. A., who is a commercial traveller, has written an excellent letter to "Our Young Men's Paper," published by that Association, in which he argues the value of the great system of Associations to business men of his class. He speaks incidentally of the pleasure derived from a few hours' visit with us. We hope to see him again. There are said to be 60,000 commercial travellers in the United States. Our Associations have a special interest in them and appreciate their peculiar needs. Those who will take the pains to look in on us, at the corner of Tremont and Eliot streets, will receive a cordial welcome.

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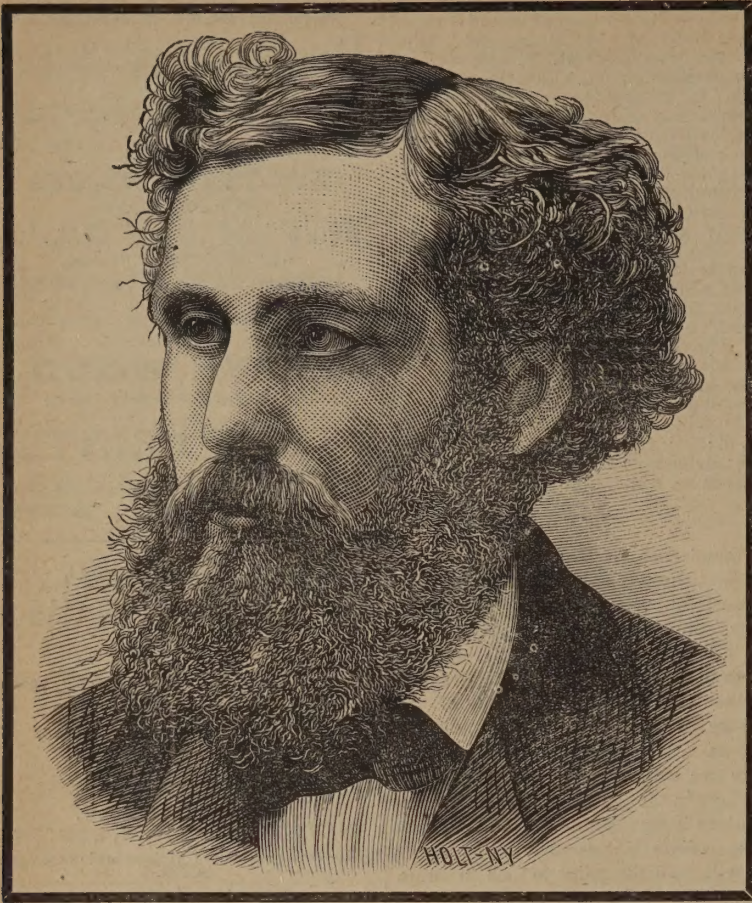
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THE LATE P. P. BLISS.

[The following memorial sketch is taken from the *Congregationalist* of this week. It is the best of those which have as yet appeared in the religious or secular press.]

THE "SWEET SINGER" TAKEN

BY REV. W. W. PATTON, D. D.

Among the many victims of the Ash-tabula calamity, none will be more widely and deeply mourned than Mr. P. P. Bliss, who perished with his wife, their remains being entirely consumed by the flames. He was the author of the most popular of the pieces sung in the Moody and Sankey meetings in this country and abroad, such as "Hallelujah, 'tis done;" "What shall the harvest be?" "Whosoever Will;" "More to Follow;" "That will be Heaven for me;" "My Prayer;" "Almost Persuaded;" "How much owest thou?" and many others, both the words and music of which were composed by him. He also wrote the music to many others of the favorite hymns which are sung in those meetings. In addition to this, he was an uncommonly effective singer, having a rich baritone voice, well cultivated, and full of expression.

Mr. Bliss was born in the wilds of northern Pennsylvania, and was of quite humble extraction. He had but few advantages in early life. He married, young, a lady of his own social position who had much strength of character, who gave him his first lessons in singing and playing, and who through life was his unflinching good genius. "I owe everything to my wife," he once remarked to a friend. She sometimes wrote the words of his pieces, under the *nom de plume* of "Paulina." Curiously, the best known and most used of these, is the one beginning:

"We're going home,
No more to roam,
No more to sin and sorrow,
No more to wear
The brow of care;
We're going home to-morrow."

Mr. Bliss for a time was in the employment of the publishing firm of Root & Cady, Chicago, and held musical conventions at leading points through the north-west. His early religious connections were with the Methodists; but, on going to Chicago, he united with the First Congregational Church, under the pastoral care of Rev. Dr. Goodwin, and became the leader of the choir and the superintendent of the Sunday school, during a period of several years. Such was the kindness of his heart, the warmth of his piety, and the personal interest which he took in the members of the choir and school, that he won the affection as well as the regard of the whole church, which now mourns him with a special sense of bereavement.

When Major Whittle, induced by the example and urgent entreaty of Mr. Moody and other Christian friends, surrendered the lucrative business-post, at which he was receiving a salary of \$5,000, and gave himself in simple faith unreservedly to the work of a lay-evangelist, Mr. Bliss decided to become his fellow-laborer, and to "sing the gospel," while Mr. Whittle preached it. And this he has done for the three past years with great success, visiting not only numerous places in the Western States, but also Louisville, Nashville, Atlanta, Memphis and other points at the South. Being tall and well-developed in his physical frame, with clustering black hair and a handsome face, and possessing easy and polished manners and a very joyous temperament, together with a wealth of sympathy, he impressed most favorably those who saw and heard him, whether in public or in private. His singing, like that of Mr. Sankey's, often led sinners to Christ, by its touching presentations of gospel truth. He was not much of a poet, in the high sense, but he had a poetic susceptibility of feeling and an unusual skill in versifying evangelic doctrine in the very phrases of Scripture, as also in adapting the music to the sentiment so as powerfully to impress the hearer. What multitudes have been thrilled by his lines,—

"Hallelujah, 'tis done!
I believe in the Son;
I am saved by the blood of the Crucified One!"

At the time of his death, he was announced to lead, at Dr. Goodwin's church, a "praise meeting" of the Sunday school on the afternoon of the last Sunday of the year, and also to sing, at a later hour, in the afternoon services of the Tabernacle. It had been arranged that, after the departure of Moody and Sankey for Boston, Whittle and Bliss should take their places, and carry on the glorious work. But, so far as Mr. Bliss was concerned, this was not to be. He had long enough "held the fort," and was to be relieved from further earthly service. The last piece which he sang at the Tabernacle, before he went East, to spend the holidays with family relatives, began with the lines of his own composition:

"I know not the hour when my Lord will come
To take me away to his own dear home;
But I know that His presence will lighten the gloom,
And that will be glory for me!"

So far as can be ascertained, Mr. Bliss, after escaping out of a window of the car, was burned to death on going back to rescue his wife. "Lovely and pleasant in their lives, in their death they were not divided."

INCIDENTS.

Upon receipt of the news of the death of Mr. and Mrs. Bliss, a party of friends started immediately from Chicago for Ashtabula, to secure, if possible, the charred remains of their bodies. Upon their arrival, they made diligent search, but not a trace could be found.

The funeral services of Mr. Bliss and his wife were held at Rome, Pa., the home of his mother, Sunday Jan. 7th. Rev. Dr. Goodwin, of Chicago, his pastor, and Major Whittle, his co-laborer in evangelistic work, officiated. The services were very impressive, and were attended by a great congregation.

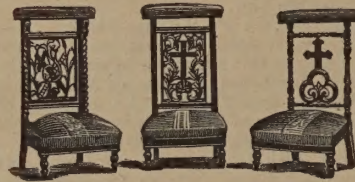
The expression of grief in Chicago was intense. Mr. Moody was unable to speak the Sunday morning after the calamity. In the afternoon and evening the tabernacle was a place of weeping, both Mr. Moody and the audiences of 8000 souls being overcome with sorrow.

Mr. Sankey writes that Mr. Bliss' last composition was Number 43 of the new Gospel hymns, entitled, "Hold fast till I come."

Rev. Dr. Vincent, the noted Sunday School worker, has written a most affectionate tribute to Mr. Bliss, for this week's number of the *Christian Union*.

The memorial service in the Chicago tabernacle, Friday evening, Jan. 5th, was crowded to excess, and over 4000 people failed to gain admission. A crowded overflow meeting was held in Farwell Hall. Mr. Moody related some new and interesting facts concerning the composition of a number of Mr. Bliss' hymns. Appropriate remarks were made by Mr. Moody and other friends of the deceased.

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THE Association Bulletin.

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Volume I.} EDITION 2000.

BOSTON, MASS., JANUARY 20, 1877.

PRICE 5 CENTS. {Number 11.

I am often asked if I believe in these Young Men's Christian Associations. I wish to say I do. I believe in them with all my heart. The young men who come to large cities want some one to take an interest in them, and I contend no one can do this so well as the Young Men's Christian Association. —D. L. MOODY.

GOD'S WORD FOR INQUIRERS.
REMARKS AT THE YOUNG MEN'S CHRISTIAN ASSOCIATION, MONDAY EVENING, NOV. 30, BY REV. H. L. HASTINGS.

The scripture tells us that "by grace we are saved through faith," and it tells us again that "faith cometh by hearing, and hearing by the word of God;" we are also told that we are saved by hope, and we hear again, that "whatsoever things were written aforetime were written for our learning; that we, through patience and comfort of the scriptures might have hope."

The apostle desired that the faith of his brethren should stand, not in the wisdom of men, but in the power of God. When we testify of our own personal experience of the grace of God, and his dealings with us, we may do that, of course, in such terms as the Lord shall give us ability to utter; but when we testify what God has said, which is the basis of all reliable and saving faith, we cannot be too careful to appeal directly to the word of God. Our Saviour led his doubting disciples into confidence and trust by reference to the prophets. "Thus it is written, and thus it behooved Christ to suffer." And he expounded unto them in all the scriptures, the things concerning himself.

Among those who inquire the way of life, there are many who need that same thing to be done. They need to have us begin and "open to them the scriptures;" for multitudes who have been seeking the way of life for years, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God. And there is nothing like the word of God to show them the way of life and salvation. Besides, this word of God contains in it "the promise and potency of all spiritual life;" it is the word of God that "liveth and abideth forever." And if souls are to be quickened, it is according to His word; if the high thoughts and imaginations of men's hearts are to be cast down, it is by this same weapon of our warfare. Hence we are to take unto ourselves the whole armor of God. There is the helmet, shield, girdle, breast plate and shoes, but none of these are weapons of offence; the sword of the Spirit, which is the Word of God, is the only arm with which we can fight, and the apostle tells us that "the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

This piercing, discerning work is needed in every soul; and there is no instrument but God's word that can effect it; and so we need to possess ourselves of the word; rather we need to be possessed by it. It is one thing to get hold of an idea, and it is a much greater thing to have an idea get hold of us, so that we can get rid of it, so that it follows us by day and by night.

An inquiry was once made as to how a bank, which was rather unsuccessful, could be made to succeed; and the answer was, "Get a man who will take the bank to bed with him." The man who would prosper in his religious life must take the word of God to bed with him; like the blessed man of whom the psalmist writes: "His delight is in the law of the Lord, and in his law doth he meditate day and night." And if we do this, we shall find that by it the man of God is "perfect, thoroughly finished unto all good works;" and we shall then be ready to teach transgressors God's ways, and guide the seeking soul to rest in Jesus Christ.

Saying "Yes" to what God says.

HOLINESS and happiness are both wrapped up in this, the heart's assent and consent to what God asserts; the compliance of the will with his will; all of which is conveyed in the sincere utterance of ONE WORD:

"YES."

Let us seek thus to converse with the I AM—the present LORD.

Son of Adam, thou art a guilty sinner.

YES. Rom. iii. 9, 19, 23.

Thou art helpless for thine own salvation.

YES. Rom. v. 6; John xv. 5.

Thou art ignorant and I must teach thee.

YES. Rom. x. 3; John vi. 45.

Thou hast been very proud and rebellious.

YES. Jer. xiii. 15, 17; Dan. ix. 9.

Yet I love thee.

YES. John iii. 16; Jer. xxxi. 3.

Rom. v. 8.

I sent my son, JESUS, to die for thee—to save thee.

YES. Matt. i. 21; 1 Cor. xv. 3.

1 John iv. 10.

I have laid on him the iniquity of you all.

YES. Isaiah liii. 6.

I have raised him from the dead for thy justification.

YES. Rom. iv. 25.

I have given him to be thy eternal life—thy all in all.

YES. 1 John v. 11, 12; Col. iii. 11.

Through him thou canst do all things.

YES. Phil. iv. 13.

Thou art now my dear child.

YES. 1 John iii. 1, 2; Rom. viii. 15.

All my promises are for thee.

YES. 2 Cor. i. 20.

My commands also thou wilt accept?

YES. John xiv. 15; 1 John v. 2, 3.

Thou wilt give the full control of thy life to me?

YES. Rom. vi. 13; James iv. 7.

Thou wilt trust me for all—even in the dark?

YES. Ps. lxxi. 8; Is. i. 10.

I am able and willing to sanctify thee wholly.

YES. 1 Thes. v. 23, 24.

I am able to keep thee from falling.

YES. Jude i. 24; Ps. cxvi. 8.

Thou must forsake thine own righteousness, and submit to receive mine.

YES. Rom. x. 3.

Thou must venture to be nothing, that Christ may live in you.

YES. Gal. ii. 20; 2 Cor. xii. 9, 11.

"I have called thee by thy name—thou art mine."

YES. Is. xliii. 1; Ps. cxix. 94.

And I am thine.

YES. Is. xli. 10; Cant. ii. 16.

For ever and ever.

YES. Ps. xlviii. 14.

I charge thee to confess me before men.

YES. Luke xii. 8; Rom. x. 9.

Heb. xiii. 15, margin.

To love me with all thy heart.

YES. Deut. xxx. 6.

To love thy brother also.

YES. 1 John iv. 21.

To be holy and without blame before me in Love.

YES. Eph. i. 4.

To be filled with the Spirit.

YES. Eph. v. 18.

To be glad and rejoice in me at all times.

YES. Phil. iv. 4; Ps. xxxiv. 1.

To instantly confess thy failures, and accept my restoring grace.

YES. 1 John i. 9; Ps. xxxii. 5.

To put on the whole armor of God.

YES. Eph. vi. 11.

To be strong in the Lord and in the power of his might.

YES. Eph. vi. 10.

In the world thou shalt have tribulation.

YES. John xvi. 33.

Be of good cheer: I have overcome the world.

YES. John xvi. 33.

Surely, I come quickly.

AMEN, EVEN SO, COME, LORD JESUS.

None of God's appointments will seem grievous to us, if we remember that the Will of God never differs from the Love of God. If we fear not to rest on the one, we may fearlessly and fully accept the other.

EXECUTIVE COMMITTEE IN CHARGE OF THE MOODY & SANKEY MEETINGS IN BOSTON:—

Rev. E. B. Webb, D.D., Chairman; D. E. Snow, Secretary; Russell Sturgis, Jr., Joseph Story, S. G. Debois, H. M. Moore, John O. Bishop.

EX-OFFICIO MEMBERS.—Rev. G. F. Pentecost, Chairman Committee on Inquiry Rooms; E. Tourjee, Chorister; Franklin W. Smith, Chief Usher.

HELPS FOR CHRISTIAN WORKERS.—MR. MOODY'S TEXTS.

We inserted in No. 2 of the BULLETIN Mr. Moody's texts for the inquiry room. We now insert the following, given by him Sunday morning, Dec. 10th, in his address to Christian workers in Chicago, as being a more complete and correct list, to meet most all classes:—

He advises Christian workers to study each case carefully, learn the difficulties, and apply the scriptural remedy to each. What is a help to one is a hindrance to another. Use tact in approaching inquirers, judgment in dealing with them, and God's Word as the only remedy. Always carry your Bible into the inquiry room, and use the printed page, appealing to the eye as well as to the ear. There are passages in the Bible suited to every case; and be ready to meet every objection with "Thus said the Lord."

Inquirers are divided into classes. First, the professing Christian who has no liberty, no assurance, is in "Doubting Castle." The whole of John's first epistle was written for such. Use 1 John v. 13; iii. 2, 14 and 24.

The second class are backsliders. Use Jeremiah ii. 5, 13, 19, 27 and 32; iii. 12, 13, 14 and 22; Hosea xiv. 1, 2 and 4; examples of backsliders reclaimed, David, Peter, Thomas and all the disciples.

The third class are those not deeply convicted of sin. Use Romans iii. 10, 12 and 23; Isaiah i. 5 and 6; 1 John i. 10; Isaiah liii. 6.

Avoid speaking false peace. Don't tell a man he is converted. Let God tell him that. See Jeremiah vi. 14.

The fourth class think themselves too great sinners. They are under deep conviction. Use Isaiah i. 18; liii. 4 and 5; 1 Peter ii. 24; Isaiah xliii. 25; xlv. 22; Romans v. 6; Matthew, xviii. 11; ix. 12.

The fifth class don't know how to come to Christ. They must receive a person, not a creed. John i. 12. They must believe. John iii. 15, 16, 18 and 36; v. 24; vi. 10 and 47. They must trust. Isaiah xxvi. 3; Psalms xxxiv. 8. They must take a gift. Revelation xii. 17; Psalms cxvi. 13; Romans, vi. 23. They must come. John vi. 37; Isaiah lv. 1.

The sixth class don't feel that they are saved. Nowhere in the Bible is feeling coupled with salvation.

The seventh class go away trusting and come back doubting. They have neglected to confess Christ. Use Romans x. 9; Matthew x. 32.

The eighth class are afraid they will fall. Use Jude 14th verse; Isaiah xlv. 10 and 13; 2 Timothy i. 12; Romans viii. 35 and 39; Colossians iii. 3 and 4.

The ninth class say they can't believe. Use John vii. 17.

The tenth class say they will try to be saved. Use Romans iv. 5.

For the time to be saved, see Isaiah lv. 6; 2 Corinthians vi. 2; Hebrews iii. 7.

For the danger of delay, see Proverbs i. 24 and 28; Psalms ix. 17; 2 Peter ii. 9.

For contrasts in conversion, see Acts xvi, for Lydia and the jailer; Acts viii, the eunuch; Acts ix, Paul; Acts x, the centurion.

See the great invitations, Revelation xxii. 17; Matthew xi. 28.

Clip this out and paste it in your Bible, so as to have it ready for reference.

PROSPECTUS.

The attractive features of this paper will be notes on the International Sunday School Lessons by our city pastors, a column of selections from the lectures of Rev. Joseph Cook, latest reports from the Moody and Sankey meetings in Chicago and Boston, and Association news from all parts of the world.

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OUR PLATFORM.

We commend to ministers and laymen the following propositions, presented by Rev. Joseph Cook, in his address at the exercises in Music Hall last May, on our Twenty-fifth Anniversary.

1. That there is a great amount of work which ought to be done for young men in cities, especially for the unemployed, the strangers and the homeless; and that, as the proportion of the American population living in cities has increased since the opening of the century from one-twenty-fifth to one-fifth, the importance of this work in cities is great and growing.
2. That neither individual churches taken separately, nor individual denominations taken separately, can do this work easily and adequately.
3. That all the evangelical denominations united in a city can do the work easily by the organization of a Young Men's Christian Association as their representative.
4. That a Young Men's Christian Association should be neither a club nor a church, but a representative agency of the churches; not a club, making amusement and social intercourse as much its objects as religion and practical philanthropy; not a church, with independent creed and membership, initiating its own activities; but a representative agency of the churches, or the library, the fireside, the prayer meeting, and the philanthropic committee of the religious population of a city in its relations to young men who need aid.
5. That Young Men's Christian Associations should bring the churches together in spiritual and practical, and not in ecclesiastical, union.
6. That jealousy on the part of the churches of an institution thus representative of themselves is as unreasonable as jealousy of representatives on the part of constituents.
7. That many and varied experiments have proved that all evangelical denominations are capable of agreeing as to the character of libraries, religious meetings, lectures, preaching, and work in revivals; and that, for evident reasons, the evangelical and unevangelical denominations cannot thus practically unite with each other.
8. That the necessity of the case, business convenience, and the interests of peace, and not of bigotry and exclusiveness, require, therefore, that the voting power in Young Men's Christian Associations should belong only to evangelical church members.
9. That membership in Young Men's Christian Associations should be open to any one of good moral character, wholly irrespective of creed.
10. That in Great Britain and the United States, in the largest Christian cities of the world, Young Men's Christian Associations thus managed have had for a third of a century a growing success in meeting wants which the growth of great cities is making colossal; and that this success is a sign of the times, clearly indicating it to be the duty of the churches to give to such representative institutions zealous support.

Y. M. C. A. News.

EDITORIAL.

There has been a great acceleration of the revival in this city, the past week. The religious interest has seemed quiet, but only because it was so deep. Nearly all the churches are holding nightly meetings, and many of them are busily engaged in pointing inquirers to the "Lamb of God who taketh away the sin of the world." The signs of a deep work of grace are: the pungent convictions of sin among the inquirers and their hearty acceptance of the terms of salvation; the willingness of Christians of different denominations to work together; the increasing conviction that the kingdom of Christ and the kingdom of Satan are about to have a hard struggle for the supremacy of this city.

FAMILY CHIT-CHAT.

Merchants who advertise for men and boys might save their cost of advertising by sending to J. E. Gray, the Superintendent of our employment bureau. Reliable help supplied at the shortest notice.

The Social Gathering, Thursday evening, was largely attended. The entertainment in the Hall consisted of character sketches by Mr. Ed. H. Fry, which were admirably given and enthusiastically applauded. The story of the Old Engineer was recited with great naturalness and pathos. Notwithstanding the great variety of the characters portrayed, Mr. Fry was thoroughly successful in each. We should like to hear him give his own conception of Sam Weller rather than Mr. Dickens' rendering. Mr. Fry should give his genius more scope. Every one was pleased with the entertainment.

Our members who do not frequent our meetings will be pleased to learn of the deep interest which has prevailed the past week. Both after the Service of Song and the gospel meetings, last Sabbath, inquiry meetings were held, which were well attended. The nine o'clock meetings have been much blessed; our noon meeting in the Meionan also. Over twenty young men who attend the Employment Bureau each morning, in search of work, are asking what they must do to be saved. In fact, more inquirers present themselves than we can look after with our present force of workers. Will our brethren who have leisure come to our help?

HERE AND THERE.

Mr. Moody reached his home in Northfield, yesterday. He will remain there until the latter part of next week. A large amount of mail matter is daily arriving for him at our Rooms, from this country and abroad, and for Mr. Sankey also.

The Mass Y. M. C. A. State Canvass has visited North Cambridge this week; the Baptist and Congregational churches uniting. There was much interest in the meetings. Between thirty and forty inquirers presented themselves for instruction in the way of life.

The Conn. State Canvass under the leadership of Bro. K. A. Burnell of Ill., has recently visited Haddam, and held very profitable meetings. The New Hampshire State Canvass is moving vigorously on its way, blessing all the towns it visits.

The second meeting for the instruction of Christian workers, under the direction of the Committee on Inquiry Rooms, was held Wednesday evening, in the Shawmut Ave. Baptist Church. There was a large attendance. Addresses were delivered by Revs. Parsons, Plumb, Pentecost and Boyd. A number of our young men who attended, expressed themselves as greatly profited.

One marked feature of the revival work in Chicago has been the house-to-house visitation. The whole city was districted and assigned to such churches as would become responsible for districts, and an effort was made to have every house visited, and, where practicable, a personal invitation given to the meetings, and the judicious visitor found many opportunities to improve the call. In this house-to-house visitation there were used 100,000 copies of a four-page paper, the *Tabernacle*, 500,000 pages of tracts, 25,000 Scripture leaflets, and an immense number of notices of the meetings. The ladies' committee, composed of ladies from all the churches, was very efficient. They had charge of the work for women, and much of the house-to-house visitation was done by them.

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For Moral and Spiritual Welfare.—A safe and attractive resort, open day and evening, Sundays included; good companionship, opportunities for Christian work, Bible-class and reference library, daily religious meetings, and special sermons on important themes.

Attendance at the Association Rooms, Tremont Street, corner of Eliot, for the week ending January 4th to 11th:

Visitors to the Reading Room, 3638; aggregate attendance at the 9 P.M. Prayer Meeting, 873; attendance at the Service of Song, January 7th, at 4.30, 1010; aggregate attendance upon the evening classes in French, German and Singing, 141.

The Noon Meeting is held in the Meionan, which is filled daily.

These figures are not guess-work, but the result of an actual count.

NOTICES OF MEETINGS.

Rev. Joseph Cook will lecture in Tremont Temple, Monday, January 15th, at 12 o'clock. Subject: Theodore Parker's Absolute Religion. Organ recital fifteen minutes before the lecture, by Mr. W. S. Sargent, Assistant Librarian of the Boston Y. M. C. A. Seats free.

The noon meetings will continue in the Meionan, next week. The very large attendance and deep interest, the past week, seem to justify the continuance. The following is a list of leaders:

Tuesday, Jan. 23—W. F. Mallalieu, D.D.
Wednesday, " 24—A. B. Kendig.
Thursday, " 25—Reuben Thomas.
Friday, " 26—W. W. Boyd.
Saturday, " 27—Rev. H. M. Parsons, on the Sunday School lesson.

Owing to the exigencies of the great work in Chicago, Messrs. Moody and Sankey will not leave that city until Tuesday, the 16th. They will need some time to rest, and have definitely arranged to open their work in Boston, Sunday, January 28th. If they follow their custom in other cities, their first service will be one for Christian workers, in the Tabernacle, at 8 A. M.

REV. JOSEPH COOK ON THE BIBLE.

There is a Book composed of sixty-six pamphlets written in different ages, some of them barbarous; and I affirm that there are in the volume no adulterate moral elements. It is a winnowed book. Its winnowedness is a fact made tangible by ages of the world's experience. Of course I need not say to this distinguished audience what Galileo said to his persecutors, that the Bible is given to teach how to go to heaven, and not how the heavens go. (Laughter.) Do not suppose that inspiration guarantees infallibility in merely botanical truth. A small philosopher said to me once: "The Bible affirms that the mustard seed is the smallest of all seeds. Now, there are seeds so small that they cannot be seen with the naked eye. Where, therefore, is your doctrine of inspiration?" I thought that man's mind was the smallest of all mustard seeds. (Laughter.) Inspiration is rightly defined in religious science as the gift of infallibility in teaching moral and religious truth. The Scriptures are given by inspiration in this sense, and therefore are profitable for what? For botany? That is not the record. They are profitable for reproof, correction and instruction in righteousness. They are a rule of religious, and not of botanical, faith and practice. My mustard-seed philosopher, like many another objector to the doctrine of the inspiration of the Scripture, appeared to be in ignorance of the definition of inspiration.

Perfect moral and religious winnowedness exists in the Bible, and in no other book in the world. Is there any other book the ages could absorb into their veins as they have the Bible, and feel nothing but health as the result?

Mr. Emerson told a convention of rationalists once in this city that the morality of the New Testament is scientific and perfect. But the morality of the New Testament is that of the Old. Yes, you say; but what of the imprecatory Psalms? A renowned professor, who, as Germany thinks, has done more for New England theology than any man since Jonathan Edwards, was once walking in this city with a clergyman of a radical faith, who objected to the doctrine that the Bible is inspired, and did so on the ground of the imprecatory Psalms. The replies of the usual kind were made, and it was presumed that David expressed the divine purpose in praying that his enemies might be destroyed, and that he gave utterance only to the natural righteous indignation of conscience against unspeakable iniquity. But the doubter would not be satisfied. The two came at last to a newspaper bulletin, on which the words were written: "The time was at the opening of our civil war—" Baltimore to be shelled at 12 o'clock." "I am glad of it," said the radical preacher; "I am glad of it." "And so am I," said his companion, "but I hardly dare say so, for fear you will say I am uttering an imprecatory psalm." (Laughter and great applause.)

One proof of the inspiration of the Bible is its perfect moral winnowedness; and there are a thousand other proofs. Inspiration must at least guarantee winnowedness; and I find no modern inspiration that guarantees even as little as that. [Sensation.] I am not giving the proof of inspiration, but only illustrating the distinction between *inspiration* and *illumination*.

Why, our literati will probably bow down before Shakespeare as an inspired man, if that phrase is to be taken in the loose misleading sense in which Parker used it. How often otherwise brilliant literature tells us that inspiration is of the same kind in all writers, sacred and profane, differing only in degree. Very well; if any modern man has been inspired, perhaps Shakespeare was. But is there moral winnowedness in his writings? Shakespeare's father was a high bailiff of Stratford-on-Avon. John Shakespeare, alderman, high bailiff and justice of the peace, the worshipful,—these were Shakespeare's father's titles, and it was his business to execute the laws. But in 1552 he was fined for the unsavory offence of allowing a heap of refuse to accumulate in front of his own door. The next year he repeated this violation of law. (White's Shakespeare, vol. i., p. 15.)

The son afterwards exhibited by fits much of the father's mind. [Laughter and applause.] I never read certain passages in Shakespeare without thinking of that experience of the high bailiff on Henley street in Stratford. Nevertheless, although Shakespeare's mirror is so wide that it takes into its lower ranges the gutter and the feather-heads, it takes in, also,

in its upper ranges, eternity itself! [Applause.] This great soul held the mirror up, not merely to time, but, in some sense, to the Unseen Holy. I reverence him fathomlessly, but not as a winnowed writer. "He never blotted a line," said Ben. Johnson. "Would he had blotted a thousand."

There is no winnowed writer outside of the Bible. You cannot put together out of the world a dozen, or six, to say nothing of sixty-six, pamphlets that shall contain, as the sixty-six in the Bible do, an harmonious system of religious truth, and no morally adulterate element. Where are there six volumes that could be stitched together, even from among those that Christianity has inspired, of which we can say they possess this lowest and by no means exhaustive trait of true inspiration, perfect moral and religious winnowedness? The difference between illumination and inspiration is as vast as that between the east and the west. Long enough we have heard here in Boston that all men are inspired more or less; and long enough have we learned that the confusion of inspiration and illumination with each other may work endless mischief, even when a man as honest as Theodore Parker endeavors to build up after confusing them, a system of faith.—*Boston Advertiser*, Jan. 16.

SUNDAY SCHOOL TEACHERS' MEETING

In the TREMONT TEMPLE VESTRY, EVERY

SATURDAY NOON, for one hour.

Saturday, January 27, 1877.

LESSON III. SUNDAY, JAN. 21, 1877.

OMRI AND AHAB.—1 KINGS xvi: 23-34;
G. T. 2 TIM. iii: 13; B. C. 925-918.

Connection.—1 Kings xiii: 16, 22; 2 Chron. xi: 13; xvi: 10. An interval of fifty years. After three years, there was war between Rehoboam and Jeroboam all their days.—1 Kings xiv: 30. Abijah followed his father on the throne of Judah three years. Then Asa, his son, followed, and reigned forty-one years. The first part of his reign he followed the Lord, but in his old age declined. The history of the prophet in the 14th chapter, who could resist the king when solicited to disobey God, and yet yielded to the entreaty of another prophet, and was slain for his disobedience, is full of suggestion and warning in these days of Jeroboam religion.

On the throne of Israel, after Jeroboam, we find his son Nadab, following the sin of his father, and reigning two years. He was slain by Baasha, of the house of Issachar, who reigned twenty-four years and was followed by his son Elah, a drunkard, slain the same year by Zimri, who possessed the throne, and caused a division of Israel, a part making Omri, captain of the host, king. The traitor, Zimri, after seven days' reign, committed suicide. The people then were divided, and half followed Tibni, son of Ginath, to make him king; and a part Omri. The latter prevailed against the former, and reigned.

1 KINGS xvi: 23-34.

23. ¶ In the thirty and first year of Asa, king of Judah, began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.

1 Kings xvi: 16; xv: 33; xiv: 17; Mic. vi: 16; Josh. xii: 24; Sol. Song vi: 4.

24. And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.

1 Kings xx: 1; 2 Kings xvii: 6; Hos. xiii: 16; Acts viii: 5.

25. ¶ But Omri wrought evil in the eyes of the Lord, and did worse than all that were before him.

Prov. xv: 3; 2 Tim. ii: 16; Hos. xii: 1; 1 Cor. v: 6.

26. For he walked in all the way of Jeroboam, the son of Nebat, and in his sin, wherewith he made Israel to sin, to provoke the Lord God of Israel to anger with their vanities.

Ps. i: 1; Prov. 4: 14, 15; Ps. lxxviii: 58; Jer. viii: 19; Acts xiv: 15; Deut. xxxii: 21; Jonah ii: 6.

27. Now the rest of the acts of Omri which he did, and his might that he showed, are they not written in the book of the chronicles of the kings of Israel?

Zech. iv: 6; Num. xxi: 14; Josh. x: 13; 1 Kings xi: 41; 1 Chron. xxix: 29; 2 Chron. ix: 29; xii: 15.

28. So Omri slept with his fathers, and was buried in Samaria: and Ahab, his son, reigned in his stead.

Ecc. iii: 20; viii: 8; 1 Sam. xxv: 1; Gen. xv: 15; Judges ii: 10; 1 Kings ii: 10; 2 Kings xii: 20.

29. ¶ And in the thirty and eighth year of Asa, king of Judah, began Ahab, the son of Omri, to reign over Israel: and Ahab, the son of Omri, reigned over Israel in Samaria twenty and two years.

1 Kings xv: 9-11; Compare Ch. xv: 10 with xxii: 51.

30. And Ahab, the son of Omri, did evil in the sight of the Lord above all that were before him.

1 Kings xxi: 25; 2 Kings iii: 2.

31. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam, the son of Nebat, that he took to wife Jezebel, the daughter of Ethbaal, king of the Zidonians, and went and served Baal, and worshipped him.

Ezek. viii: 17; Gen. vi: 2; Deut. vii: 3, 4; 1 Kings xviii: 4; iv: 19; Neh. xiii: 23-29; Rev. ii: 20.

32. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

1 Kings xviii: 18; 2 Kings x: 27, 28.

33. And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.

Deut. iv: 24; Ps. vii: 11; Ex. xxxiv: 13.

34. ¶ In his days did Hiel, the Bethelite, build Jericho: he laid the foundation thereof in Abiram, his firstborn, and set up the gates thereof in his youngest son, Segub, according to the word of the Lord, which he spake by Joshua, the son of Nun.

Josh. vi: 26; Matt. xxiv: 35.

TOPIC.—PROGRESS IN SIN.

I. *Sin of Omri*, v. 23-28.—1. Worse than all before him, because he compelled the worship of idols by law.—Micah vi: 16. 2. Formed idolatrous alliance for his son Ahab, and brought the heathen customs into Israel. 3. By all these things and his own wicked example provoked the Lord to anger. 4. God records his sin and shame for our warning.

II. *Sin of Ahab*, v. 29-34.—1. His opportunity was great, with Elijah for counsellor; he resisted and became infamous. 2. His ungodly marriage with Jezebel and becoming her tool in diabolical wickedness. 3. His service and worship of Baal. 4. Making those horrid orgies the state religion. 5. In making corruption through all ranks of the people more deadly by the fashionable example of his court. 6. In rebuilding Jericho, in defiance of God's word against it.

III. *The Woman Jezebel*, v. 31-33.—1. Her influence in worship of Baal; setting aside true priests; attempt to put them to death; committing vilest sins in public.—2 K. ix: 22; Jer. iv: 30; 2 K. ix: 30. 2. Her character typical—see Rev. ii: 20. The lesson for our day—Jezebel brought the power of Satan along with false worship into the assembly of God's people; the triumph of the world is greatest in the church when apparently vanquished by the cross. 3. Her rule produced confusion and ruin in Israel; but God had Elijah, Elisha, Obadiah and Joab in secret. 4. Her works—1, fornication, or full fellowship with the world; 2, eating things sacrificed to idols, or renunciation of Jehovah; 3, communion with devils and Satanic power against the church of God.

Lessons.—1. All works of darkness in the church are the fruit of false teaching. 2. Strict adherence to the word of God the only salvation in times of corruption. 3. The greatest enemy of the church to-day is the world spirit which tempts her to adopt that which is pleasing and popular instead of the "power and wisdom of God."

4. The comforting hope of the church is in her coming King. He now has all power in heaven and in earth. He will come, and will put down all else, and his people will reign with him.—Consult Rev. ii: 28; xxii: 16; and 1 Thess. iv: 13-18; John xiv: 3.

"Even so, come, Lord Jesus!"

LESSON IV. SUNDAY, JAN. 28, 1877.

1 KINGS xvii: 1-16; B. C. 910.

Elijah the Tishbite.

G. T., Job v: 20; "In famine He shall redeem thee from death."

Connection.—Ahab had reigned with increasing wickedness for several years,

and his bold advances in idolatry led to the demand for bold and fearless rebuke, and God raised up a man to meet the occasion. The suddenness with which the power of God confronts and reproves the bold king and his wicked queen for their enormities shows the truth of God as to retribution, and the certainty of His word as to the eternal punishment of the incorrigible sinner.

TEXT AND SCRIPTURAL STATEMENT.

Chapter XVII.

Elijah fed by ravens, and by a widow.

1. And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab: As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

Luke iv: 25; James v: 17; Acts xxvii: 23; Lev. xxvi: 19; Rev. xi: 6; Ps. xxv: 14; Acts ix: 29; Job xix: 25; Luke xxi: 36; 1 Kings xvi: 33; Matt. iii: 4; xvii: 10-13; Deut. xi: 17; xxviii: 23.

2. And the word of the Lord came unto him, saying:

Gen. x: 1; Ps. xviii: 30; 1 Pet. i: 25; Isaiah xxx: 21; John i: 1, 14; iii: 13.

3. Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.

Ps. xxxi: 20; lxxxiii: 3; John viii: 59; Heb. xi: 37, 38; Rev. xii: 6, 14; vii: 27; Ps. xxvii: 5.

4. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

Ps. xxxiii: 18, 19; cxlviii: 7-10; John iv: 14; Isaiah xxxiii: 16; Matt. vi: 11.

5. So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan.

Prov. iii: 5; John xv: 14; James ii: 18; Matt. xv: 33.

6. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

Matt. iv: 4; vi: 31-33; xix: 26; Ps. xxxiv: 9, 10; lxxxviii: 15, 16, 23, 24; Num. xi: 23; Ex. xvi: 35; Luke xxii: 35; Heb. xiii: 5, 6; Job xxxviii: 41; Ps. cxlvii: 9.

7. And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

Isaiah liv: 10.

8. ¶ And the word of the Lord came unto him, saying:

9. Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

Luke iv: 25, 26; Matt. xv: 21, 22; Obadiah 20; Micah ii: 10.

10. So he arose and went to Zarephath. And when he came to the gates of the city, behold, the widow woman was there gathering of sticks: and he called to her and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

Romans iv: 18-21; John iv: 7; Isaiah i: 19; 1 Sam. xvi: 7; Matt. x: 42.

11. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

Matt. v: 42; xxv: 35, 40.

12. And she said, As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

2 Kings iv: 2; John vi: 9; Lamentations iv: 9; Matt. xiv: 17.

13. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.

14. For thus saith the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.

Prov. iii: 9, 10; Malachi iii: 10; Ps. xxxvii: 3; Luke vi: 38; Phil. iv: 19.

15. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days.

16. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.

Gen. vi: 22; xii: 4; xxii: 2, 3; 2 Kings iv: 43, 44; Matt. xv: 28; John xi: 40; Ps. xxxi: 23; Heb. xiii: 5.

(From S. S. Journal.)

DAILY READINGS.

M. Faith of Elijah—1 Kings xvii: 1-16. Tu. Faith of the Patriarchs—Heb. xi: 1-22. Wed. Faith of Moses and Prophets

—Heb. xi: 23-40. Th. Faith of Daniel—Dan. vi: 10-24. Fri. Faith of the three Hebrews—Dan. iii: 8-27. Sat. Faith of the Centurion—Luke vii: 1-10. Sun. Faith of the Ruler—Luke viii: 41-56.

Analysis.—1. The man before unknown appears—the messenger and prophet of God—to announce judgments.

2. God's word always with those who "stand" before Him.

3. Solitude God's training place.

4. Daily supplies guaranteed to all God's obedient children.

5. Obedience the evidence of faith.

6. Certainty of God's promise.

7. Earthly streams often dry up in order to reveal heavenly supplies.

8, 9. Communion with God the channel of new blessings.

10, 11. Obedience consistent with known human ways of supply.

12. The real poverty of man no obstacle to God.

13, 14. God's word relieves fear, and under the Holy Spirit inspires faith.

15, 16. "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

OUTLINES.

International Lesson Monthly.—"God's faithfulness and love, verses 1-4. Alone with God, verses 5-7. Elijah at Cherith, verses 8-16. Elijah at Zarephath, verses 1-16. The brook and barrel."

S. S. Journal.—"Verses 1-7, Famine in the land. Verses 8-16, Fed by the Lord."

National S. S. Teacher.—"Verse 1, Before Ahab. Verses 2-7, At the brook. Verses 8-16, With the widow."

LESSONS.—1. Retirement and communion with God essential to qualification and fitting for service. Disciples with Christ in the desert; Moses in Horeb; Paul in Arabia.

2. The power of prayer seen in the conscious standing of Elijah before the Lord.

3. The trials of faith—dependence on ravens; then on a widow woman in abject poverty. God's command is enough for faith. Faith always believes and obeys.

4. From this famous fact our Lord justified His free grace to Gentiles. God respects no man's person. Salvation for all who believe.

5. Having Christ, the barrel of meal, emblem of the word, and the cruse of oil, symbol of the Holy Ghost, shall not fail till the outpouring of the Spirit in His millennial reign.

6. When we are risen with Christ, who has "all power," it is not what we have, but whom we have. Jno. xv: 4, 5.

EMPLOYMENT BUREAU.

During the month of December we filled sixteen situations. One of our life members was among the number to obtain employment. Another member, a young man, obtained work in a retail dry goods house, to commence on a salary of \$10 a week. Another member was placed in a real estate office, commencing on a salary of \$300 a year, with a chance of earning a commission besides, in the Spring. Members of our Association out of work will always receive the first chance. The following is a note received from a gentleman to whom we had sent a very worthy Christian man who had been out of work for a number of months, but who had experienced religion during the time, and was able to thank God for the distressing circumstances that brought him to his knees:

"I am glad to say to you that — is at work for us, and is just the man we want. The Lord has sent him in answer to prayer. I hope he will remain with us."

Several men have reported to us that they had succeeded in obtaining work through their own efforts, and thanked us for the interest shown in them, and for the addresses they had listened to, from time to time, from those who had been invited to speak to them. During this month, thus far, a very few situations have been filled, but there is no decrease in the number of applicants. Still they come, so that some mornings we have fifty persons present at one time, to see what we can do for them. Much religious interest has recently manifested itself among our applicants. Thursday morning there were seventeen unconverted persons who remained for prayer and religious conversation, after the regular business had been transacted. Room No. 3 is used for the Employment Bureau, from 9½ to 10½ A.M.

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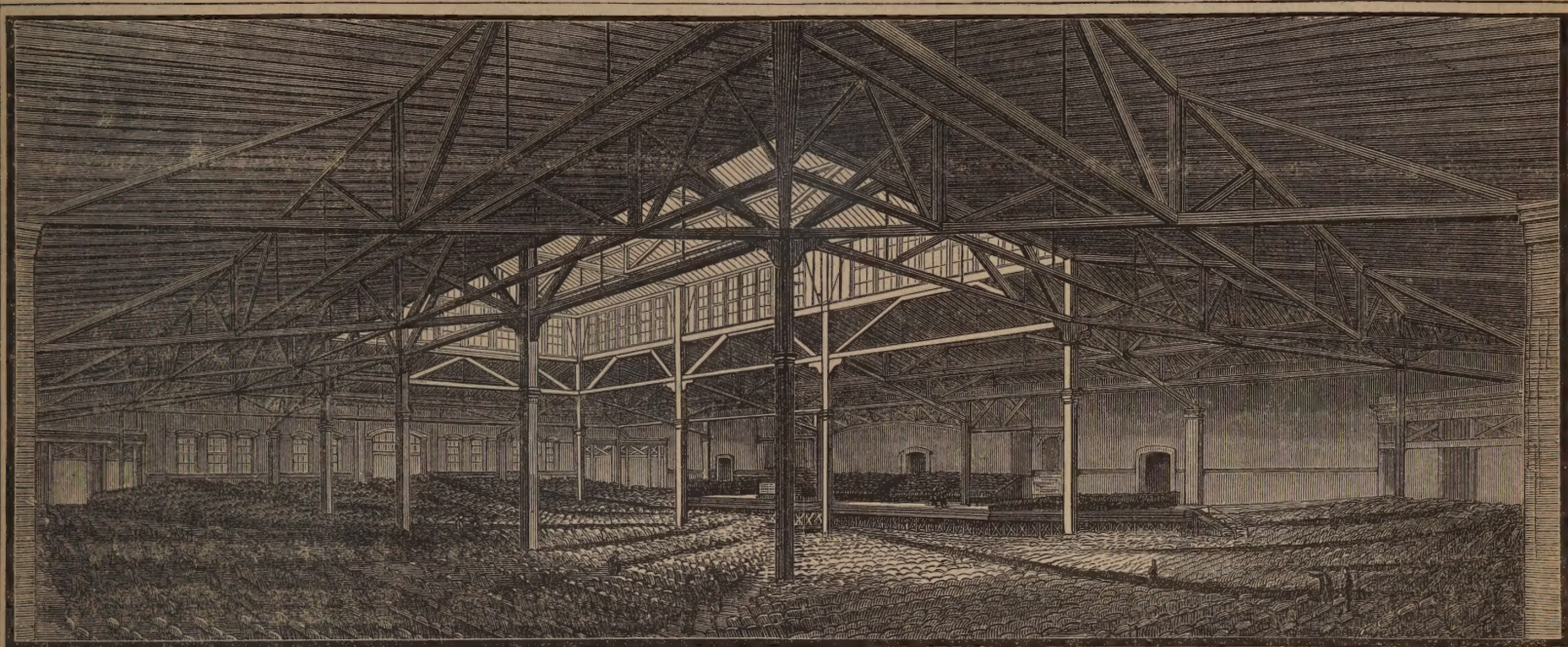
THE Association Bulletin.

PUBLISHED BY THE BOSTON Y. M. C. A. FROM THEIR ROOMS, TREMONT STREET, COR. ELIOT, EVERY SATURDAY.

Volume I.} EDITION 2000.

BOSTON, MASS., JANUARY 27, 1877.

PRICE 5 CENTS. {Number 12.



MOODY AND SANKEY'S TABERNACLE BOSTON

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Rev. Dr. Webb is chairman and Mr. D. E. Snow secretary, both of the general and executive committees, and Mr. Snow is also treasurer of the general committee.

Messrs. Seymour and Annand have charge of the religious literature to be used in the inquiry rooms.
Mr. H. M. Moore has charge of the selling the hymn books in the building.

TABERNACLE NOTES.

Dr. Tourjee and the choirs have worked hard this week and made great improvement.

We doubt whether they will be a whit behind any of the choirs of the other cities where Messrs. Moody and Sankey have labored.

The Committee on Inquiry Rooms held

a meeting in Rev. A. E. Dunning's Church, Wednesday evening. There was a fair attendance, and Mr. Dunning presided. Dr. Withrow, of Park-street Church, made an address on the necessity of saving all men, the pressing need of awakening the indifferent, and leading all to believe in the doctrine that no believer in Jesus Christ can perish. Faith stood for righteousness. Rev. A. J. Gordon, of Clarendon-street Church, spoke on the way to present the doctrine of the vicarious atonement, and other addresses were made by Rev. Dr. Geo. F. Pentecost and Rev. Reuben Thomas of Brookline. The dedication of the Tabernacle, Thursday evening, was pronounced a grand success by those who attended the services.

The daily papers gave such exhaustive reports that nothing can be added, except the amount of the collection, which was \$2,390.00.

The editorial in yesterday's *Advertiser*, upon the Moody and Sankey meetings in this city, must give great satisfaction to all interested in the movement, and to fair-minded men generally.

INCIDENTS OF THE WORK IN CHICAGO.

On Thanksgiving Day Mr. Lattimore made the following interesting statement concerning his conversion at the Tabernacle. Said he had much to thank God for. This was the first Thanksgiving Day he had spent soberly in many years. For sixteen years he had been an inveterate drinker. At first he thought, as most drinkers did, that he could control his inclination for drink; but after a time he found that strong drink had obtained a mastery over him from which he could not extricate himself. For many years he yielded himself up to the cups, and when he came to the city, not long ago, he had given up all hope. When he entered the Tabernacle, a few weeks ago, he did not think there was a power that could break his passion. As he stood leaning upon one of the pillars, with the fumes of strong drink upon him, and looked upon the happy faces around him, he found he had nothing in common with the people there. All was foreign to him. Mr. Sankey began to sing "What shall the harvest be?" and when he came to the lines,—

Sowing the seed of a lingering pain,
Sowing the seed of a maddened brain,
Sowing the seed of a tarnished name,
Sowing the seed of eternal shame,

they awoke his slumbering conscience; he thought of his younger days, and the hopes and promises that he had broken, and fled to drown his thoughts in intoxication. He went to the gaming rooms, the drinking saloons, but the words haunted him. Wherever he went, they were ever present. At last he was driven into the inquiry room, where he found Christianity. He spoke of the comfort, the blessings he had experienced since he had been converted, and closed with an earnest appeal to all who were in a similar condition to that in which he had been, to come and accept the only remedy.

A FORGER SEEKING LIGHT.

An incident occurred in the inquiry rooms which is so touching that I will relate it. At a noon meeting, among the requests for prayer was one by a wife and her children for the husband, who had committed crime and was a fugitive from justice. The unhappy man was present at the time, and made himself known to Mr. Moody. He said he had committed forgery, and asked advice. "Shall I go back and surrender myself, and take the punishment which I have incurred?" He was told to go and ask Jesus. He did so, and next day told Mr. Moody that he was going back, and would confess, and take his sentence. He was greatly distressed, but firm in his resolve; and he went back alone and was locked up in jail, to await his trial.

A RATIONALIST'S LOGIC.

A rationalist, sure of his logic, accosted Mr. Moody the other day with. "Mr. Moody, will you meet me in argument on this whole question?"
"No," said Moody; "I will not."
"Just as I expected. You can dogmatize *ad libitum* at the Tabernacle, but you dare not meet the tests of reasons."
"Look here, my friend," said Moody; "you are an educated man, and have a wide range of learning; now, do you suppose you could make a fly understand all that you know?"
"No, of course I could not."
"Well, the difference between you and God is a million times greater than the

difference between you and a fly. Wouldn't it be more in keeping if you would not deny what *you know* that God has said to you *through your own conscience*? Settle that quarrel of yours with God, and you'll have enough to do."

There was no answer to this, because the man knew he was having just that battle on hand. Such keen handling of weapons not unfrequently occurs; but the work demonstrates what the belligerent element in our natures makes us very willing to forget, that truth is not disseminated and enforced by controversy, but by the mere exhibition of it; that it needs nobody's championship.

WHAT the secular press say of the revival in Chicago. The following comments are selected from an editorial in the "*Inter-Ocean*," of that city:

Mr. Moody preached a farewell sermon to a vast audience in the Tabernacle last evening, the discourse being directed more particularly to a large body of converts who have been gathered in during the revival services. Thus is brought to a conclusion one of the most remarkable series of religious meetings ever held in this city, and, for aught we know, anywhere since the Reformation of the sixteenth century.

If ever anything was put forward by system, it has been this revival movement; one man performing one kind of labor, and another another kind of labor, Mr. Moody and the ministers and the workers sounding out more and more warmly the great battle-cry. The instrumentalities have been short prayers, short sermons, pathetic gospel songs, Bible readings, hard work, common sense in an unusual degree, and a zeal and faith which grew stronger every hour up to the close, the leaders exhibiting a marvelous combination of nature and spirit, of the shrewd men of the world and the meek child of God, a combination of prayer and strong battalions, of money spent like water, and a religious fire kindled in the very bones of the people.

It remains to be seen how much is of God and how much of man, and whether the work is enduring or otherwise. We will hope that it will be permanent. That great good has been accomplished is the sentiment of all, irrespective of theological differences.

I am often asked if I believe in these Young Men's Christian Associations. I wish to say I do. I believe in them with all my heart. The young men who come to large cities want some one to take an interest in them, and I contend no one can do this so well as the Young Men's Christian Association. —D. L. MOODY.

Y. M. C. A. News.

FAMILY CHIT-CHAT.

We are arranging a canvass of our entire membership, in order to call their attention to the *Bulletin*, and secure their subscription if possible.

We are happy to announce that Rev. H. M. Parsons has been secured to furnish notes on the Sunday School Lesson to be published each week in the *Bulletin*. It has been a difficult task to obtain notes on the lesson from the city pastors alternately, as they are overwhelmed with work. Mr. Parsons ranks very high as a biblical expositor, and makes the study of the Sunday School Lesson a specialty.

It pleases us to hear some of our good brethren express the wish that Rev. Joseph Cook would "preach the Gospel" instead of lecturing on Emerson, Parker, &c. We have never seen them at the lectures, and therefore kindly dissent from their opinion, because it is not based on evidence. The course of argument in Mr. Cook's lectures is decidedly Pauline. Peter thought Paul's writings contained "some things hard to be understood, which they that are unlearned and unstable wrest, as also the other Scriptures, unto their own destruction." Paul was just as useful a preacher as Peter. Both were beloved of the Lord.

NOTES FOR A BIBLE READING.

"AND POUR CONTEMPT ON ALL MY PRIDE."

The life and death of our Lord Jesus Christ are a standing rebuke to every form of pride to which men are liable. Take for instance:—

Pride of birth and rank—"Is not this the carpenter's son?"

Pride of wealth—"The Son of Man hath not where to lay his head."

Pride of respectability—"Can any good thing come out of Nazareth?" "He shall be called a Nazarene."

Pride of personal appearance—"He hath no form nor comeliness."

Pride of reputation—"Behold, a man glutinous and a wine-bibber, a friend of publicans and sinners."

Pride of independence—"Many others, who ministered to him of their substance."

Pride of learning—"How knoweth this man letters, having never learned?"

Pride of superiority—"I am among you as he that serveth." "He humbled himself." "Made a curse for us."

Pride of success—"He came unto his own, and his own received him not." "Neither did his brethren believe on him." "He was despised and rejected of men."

Pride of self-reliance—"He went down to Nazareth, and was subject unto them."

Pride of ability—"I can of mine own self do nothing."

Pride of self-will—"I seek not mine own will, but the will of him that sent me."

Pride of intellect—"As my Father hath taught me I speak these things."

Pride of bigotry—"Forbid him not; for he that is not against us is on our part."

Pride of resentment—"Father, forgive them; for they know not what they do." "Friend, wherefore art thou come?"

Pride of reserve—"My soul is exceeding sorrowful, even unto death. Tarry ye here, and watch with me." "The Son of Man must suffer many things and be rejected."

Pride of sanctity—"This man receiveth sinners, and eateth with them."

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (Gal. vi. 14.)—*Word and Work.*

ECHOES FROM THE MOODY AND SANKEY MEETINGS IN PHILADELPHIA, DUBLIN AND CHICAGO.—WILL IT LAST?

This is the question which many people have sagely put to themselves and others, in connection with the work of God through the labors of Messrs. Moody and Sankey. We have never considered it worth while to spend much thought over it, having a firm belief that when God says, "My word shall not return to me void," he is both able and willing to make the promise good. At the same time, we gladly welcome any undoubted testimony as to the apparent fruits of the work.

A correspondent of the *Freeman* gives the result of special inquiries, made in Philadelphia and New York, as to the effect of the special services recently held there. From his communication we quote the following:

"Let me say at once that the testimony is emphatic in favor of the abiding good remaining from the revival. The streets of Philadelphia were filling with men, chiefly young, in search of employment, lured by the prospect of the Exposition. Many of these were converted, and, through great privation and besetment, have remained steadfast. The effect on drunkards who have been reclaimed has been equally satisfactory. The ministers of the city, brought together for Christian work, have learned to know and love one another as never before. Christian fellowship has become more than ever a reality. The general conclusion is that, after some considerable trial, after the breaking up of active work, in many directions, for the summer, in spite of the growing interest in the Exposition and of the exceptional excitement of a presidential campaign, the work of Moody and Sankey has stood well. The churches which were most ready for it have reaped the richest harvest. All denominations have shared in the blessing. None have been more benefited by the movement than the pastors themselves. Religious life to-day, throughout the continent, is better, every way, than it was twelve months ago."

At a recent Christian convention in Dublin, the clearest testimony was given as to the permanence of the results of the evangelistic work of Messrs. Moody and Sankey in Ireland. Indeed, the possibility of holding such a convention was due, in the judgment of several speakers, to that work. Referring to the changes which had occurred, one layman said: "Christians had been accustomed to walk back to back, but now they walk shoulder to shoulder."

MOODY IN LONDON.

"Are you going to preach the Gospel to the miserable poor of London?" said some one to Mr. Moody.

"Yes, and to the miserable rich," was the reply, sufficiently characteristic to prove its own authenticity.

And so, after some two years of raiding and skirmishing through all parts of Great Britain, at length they laid siege to London. First for a month in the great Agricultural Hall, in the north part of the city, where much blessing was experienced; then they went to a great West End theatre, in the midst of aristocratic London, and there for a month they preached and sang the glad tidings. Their next field of labor was in East London; and here an immense structure, somewhat resembling a half-dozen great ice houses, such as stand joined together on the borders of some New England lake, was erected in Bow Road, near Mile End; and here congregations of from six to eight or ten thousand assembled, week after week, to hear the glad tidings of eternal life in Jesus Christ.

Completing their month of labor here, and leaving Mr. Atkin and others to continue the services, aided by the jubilee singers, Messrs. Moody and Sankey commenced on the south or Surrey side of London, near Camberwell Green, and not very far from Mr. Spurgeon's Tabernacle. We were there at the opening service; that is, we were there too late to get in. Mr. Spurgeon, Atkin and others were to speak, and the throng filled the place at an early hour. The tabernacle was surrounded by high fences, entered by gates at various points, and when the doors were shut the gates without were also closed; and there we stood in the drip and drizzle of a London rain. Mr. Hodder and Lord Radstock came out and spoke to the outsiders, and we followed with a few remarks on the words "The door was shut." It was not, however, shut forever, and for many subsequent days we had

the privilege of listening to the fervent appeals and hallowed songs of the evangelists, and of joining in the worship and the labor to save the lost. Probably about seven thousand could be accommodated in the Camberwell Tabernacle, which was similar in its structure, though less in size than the Bow Road Hall. Large as were the places occupied by the evangelists in London, none of them would accommodate the crowds which at times desired to attend the meetings.

On Sunday afternoons women's meetings were held, no others being admitted to the hall. In the evening the meeting was for men, the same sermon being preached at both times, and the congregation being in this way doubled. Persons would crowd the streets and approaches to the gates long before the service, waiting for an opportunity to enter. On the last Sunday it was said that people were there in the early morning, waiting for the eight o'clock service. We can only say that half an hour before the time for the service to begin the hall was filled, the gates closed, and thousands of people were turning away, unable to gain admittance. In the afternoon, at the women's meeting, the hall was also filled and many were turned away, and we held an overflow meeting in a neighboring church. On returning to the tabernacle after the women's meeting had dismissed, hundreds of men were standing outside in the drizzling rain, waiting for the doors to open, that they might enter. At length the gates swung back, and presently some one called to Mr. and Mrs. Moody to come up on the platform. We ran up stairs to see the sight. Through all the doors a living stream of men was surging in. They came like soldiers marching "double-quick," and in five minutes vacant seats were scarce and scattering. The poor fellows were wet from standing in the rain, and they began to pull off their coats to dry them; and a hasty glance revealed a larger breadth of shirt sleeves than we ever saw before.

In due time the meeting commenced; and the person who has never heard six or seven thousand men singing, can form but little idea of the power with which they sang that night. The services were deeply solemn; and when, after earnest pleading and entreaty, Mr. Moody inquired, "Who is there here who will take Christ to-night?" there was a moment's pause, when a manly voice spoke out, "I will." And another said "I will," and then, from all parts of the house, scores, and perhaps hundreds of voices echoed the decision: "I will," "I will." It was a scene to make angels glad.

The public services closed, and large numbers poured into the inquiry room, to learn more perfectly the way of life. Various workers mingled with them to counsel and advise; and the writer, with Mr. Edwyn Slipton, the secretary of the London Y. M. C. A., remained in the tabernacle, to unite with others who lingered there, in the closing service—a season of united prayer. Earnest petitions were offered, parting words were briefly spoken, and then we sang the closing hymn—the same which had awakened the first echoes in the tabernacle:

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains."

And the four months' evangelistic services in London were done, and the solemn record closed until that day when the judgment shall sit and the books be opened, and the word proclaimed shall be known to be a savor of life unto life, or else of death unto death.

POEM OF ST. ANATOLIUS.

Fierce was the wild billow;
Dark was the night;
Oars labored heavily;
Foam glimmered white;
Trembled the mariners;
Peril was high;
Then said the God of God,
"Peace, it is I!"
Ridge of the mountain wave,
Lower thy crest!
Wail of Euroclydon,
Be thou at rest!
Sorrow can never be—
Darkness must fly—
Where saith the Light of Light,
"Peace, it is I!"
Jesu, Deliverer!
Come Thou to me;
Soothe Thou my voyaging
Over life's sea!
Thou, when the storm of death
Roars, sweeping by,
Whisper, O Truth of Truth!
"Peace, it is I!"

REV. JOSEPH COOK ON THEODORE PARKER'S ABSOLUTE RELIGION.

Theodore Parker seemed to understand little of the distinction between belief and faith.

He never misconceived Orthodoxy more monstrously than when he said: "It is this false theology, with its vicarious atonement, salvation without morality or piety, only by belief in absurd doctrines, which has bewitched the leading nations of the earth with such practical mischief." (Weiss, *Life of Theodore Parker*, vol. 2, p. 497.) Gentlemen, is that Orthodoxy? [Sensation, and many voices: "No!" "No!" "No!"] This audience says that this is not a fair statement; I therefore shall undertake to call it a caricature. It is omnipresent in Parker's works. Whether it is a dishonest representation, I care not to determine. My general feeling is, that Theodore Parker was honest. He rarely came in companionship with Orthodox scholars of the first rank. When he did, he seemed to be pleased and softened, and was, in many respects, another man: attacked, he always stood up with the spirit of the early martyr of Lexington under his waistcoat. [Laughter and applause.]

What is saving faith? What is the difference between belief and faith? I venture much, but I shall be corrected swiftly here if I am wrong. Saving faith, rightly defined, is—

1. A conviction of the intellect that God, or God in Christ, is, and

2. An affectionate choice of the heart that God, or God in Christ, should be both our Saviour and our Lord.

The first half of this definition is belief; the whole is faith. All of it without the last two words, would be merely religiosity and not religion. There is nothing in that definition which teaches that a man is saved by opinion, irrespective of character. Belief is assent, faith is consent to God as both Saviour and Lord.

On April 19, 1775, a rider on a horse flecked with blood and foam, brought to the city of Worcester the news of the battle of Lexington, in which Theodore Parker's grandfather captured the first British gun. The horse fell dead on the main street of the city, and, on another steed, the rider passed westward with his news. Some of those who heard the intelligence were loyal, and some were disloyal. They all heard that there had been a victory of the American troops over the British, and they all believed the report. Now, was there any political virtue or vice in the belief by the Tory in Worcester that there had been a victory over the British? Was there any political virtue or vice in the belief by the patriot yonder that there had been a victory over the British? Neither the one nor the other. Where, then, did the political virtue or political vice come in? Why, when your Tory at Worcester heard of the victory, he believed the report, and was sorry, and was so sorry that he took up arms against his own people. When the patriot heard the report, he believed it and was glad, and was so glad that he took up arms and put himself side by side with the stalwart shoulders of Parker's grandfather. [Loud applause.] In that attitude of the heart lay the political virtue or political vice. Just so in the government of the universe; we all hear that God is our Saviour and Lord, and we all believe this, and so do all the devils, and tremble. Is there any virtue or vice in that belief, taken alone? None whatever. But some of us believe this, and are sorry. We turn aside; and, although we have assent, we have no consent to God, and we take up arms against the fact that he is our Saviour and Lord. Others of us believe this, and, by divine grace, are glad; we have assent and consent both; we come into the mood of total, affectionate, irreversible, self-surrender to God, not merely as a Saviour, but also as Lord. When we are in that mood of rejoicing loyalty to God, we have saving faith, and never till then. [Great applause.] How can salvation be obtained by assent alone; that is, by opinion merely? What is salvation? It is permanent deliverance from both the love of sin and the guilt of sin. Accepting God gladly as Saviour, we are delivered from the guilt of sin; and accepting him gladly as Lord, we are delivered from the love of sin. Only when we accept God as both Saviour and Lord are we loyal; only when we are affectionately glad to take Him as both are we or can we be at peace. When we believe the news that he is Saviour and Lord, and are glad, and so glad as to face the foe, we are in safety.—*Advertiser.*

SUNDAY SCHOOL TEACHERS' MEETING

In the TREMONT TEMPLE VESTRY, EVERY

SATURDAY NOON, for one hour.

Omitted during Mr. Moody's Meetings.

LESSON V. SUNDAY, FEB. 4, 1877.

1 KINGS XVIII: 5-18; B. C. 906.

Elijah and Ahab.

DAILY READINGS.

Mon. Gen. xlii: 1-38; Deut. xxviii: 1-24; 1 Kings xviii: 5-18; xxi: 17-26. Tu. Jos. vii: 1-26; xlii: 1-16; 1 Kings xvii: 17-24; 2 Kings vi: 24-29; vii: 12-16. Wed. 2 Kings v: 1-27; 1 Sam. xv: 13-26; 1 Sam. vii: 1-17; John iii: 1-17. Thurs. 2 Kings xvii: 1-23; 2 Sam. xii: 1-10; 1 Sam. xii: 1-25; James v: 15-20. Fri. Isa. i: 1-31; 2 Kings xx: 12-21; 1 Kings vii: 22-40; Ezek. iii: 1-14. Sat. Matt. xxvii: 1-10; John viii: 31-51; 2 Chron. xv: 1-15; xviii: 1-7. Sab. Acts v: 1-14; viii: 9-24; 1 Kings xviii: 1-18; viii: 37-43.

GOLDEN TEXT.—Joshua vii: 25. And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day.

Connection.—The widow's son having sickened and died, his resurrection from death attests the character of Elijah to the widow as a man of God, and "that the word of the Lord in thy mouth is truth." The effect of resurrection always the same to believers: Rom. i: 4. The famine for three and one-half years has no effect but to harden and embitter the impious monarch and his fiendish wife. Afflictions generally harden the wicked, while melting the righteous. God had heard his prophet's prayer, and Ahab virtually admits it in his rage against Elijah and murder of the prophets. God is now to hear prayer again; and he calls Elijah, saying, "Go, show thyself unto Ahab, and I will send rain upon the earth."

STATEMENT.

International Lesson Monthly.—The time of this lesson was 906 B. C. The places, Zarephath, where Elijah was staying; Samaria, Ahab's capital; and the place of meeting, probably the plain of Esdraelon. The persons, Elijah; Ahab the king; Obadiah, meaning servant of God; the governor of the palace; Jezebel, the queen; and the one hundred prophets. The events, the famine in Samaria; the search for water; the two meetings with Elijah. The lessons this month afford a fine opportunity for pictorial teaching.

TEXT AND TEXTUAL COMMENT.

Chap. xviii: 5. And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks; peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts.

1 Kings xviii: 4; Jer. xiv: 5, 6; Joel i: 18, 20; Rom. viii: 22; Ps. civ: 14.

6. So they divided the land between them to pass throughout it. Ahab went one way by himself, and Obadiah went another way by himself.

Jer. xiv: 3, 4. 7. And as Obadiah was in the way, behold, Elijah met him; and he knew him, and fell on his face, and said, Art thou that my lord Elijah?

2 Kings i: 7, 8; Gen. l: 18; Isa. lx: 14; Num. xi: 28; 12: 11.

8. And he answered, I am: go, tell thy lord, Behold, Elijah is here.

Matt. xxiii: 8; Luke xiii: 2, 3. 9. And he said, What have I sinned, that thou wouldst deliver thy servant into the hand of Ahab, to slay me?

1 Kings xvii: 18; John ix: 2; Luke xiii: 2, 3.

10. As the Lord thy God liveth, there is no nation or kingdom whither my lord hath not sent to seek thee: and when they said, He is not there, he took an oath of the kingdom or nation, that they found thee not.

Ps. x: 2; Jer. xxvi: 21-23; Ps. xii: 7; xci: 1; John viii: 59.

11. And now thou sayest, Go, tell thy lord, Behold, Elijah is here.

Matt. x: 26; Luke xiii: 32; 2 Kings v: 8. 12. And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I, thy servant, fear the Lord from my youth.

2 Kings ii: 16; Ezek. iii: 14; Mark i: 12; Acts viii: 39; 2 Chron. xxxiv: 3; Ps. lxxi: 17; Eccl. xii: 12; 2 Tim. iii: 15.

13. Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the

Lord's prophets by fifty in a cave, and fed them with bread and water?

Matt. x: 41, 42; xxvi: 13; Heb. vi: 10; 1 Kings xix: 10; Neh. ix: 26; Rev. xvii: 6. 14. And now thou sayest, Go, tell thy lord, Behold Elijah is here: and he shall slay me.

Matt. x: 28; Isa. viii: 12; li: 12.

15. And Elijah said, As the Lord of hosts liveth, before whom I stand, I will surely shew myself unto him to-day.

1 Kings xvii: 1; Heb. vi: 16; Prov. xxvii: 1; xxviii: 1.

16. So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

John xv: 10, 14.

17. And it came to pass when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?

1 Kings xxi: 20; Jer. xxxviii: 4; Acts xxiv: 5.

18. And he answered, I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.

1 Sam. xv: 23; 2 Sam. xii: 7, 9; 1 Kings xxi: 20, 25; xvi: 31, 32; Ezek. iii: 8.

[Notes from International Lesson Monthly.]

"The Message of Grace, v. 1-18.—God remembered unrepenting Israel, Isaiah lxiii: 9, at the cry of Elijah.—James v: 18. This the prescribed way, 1 Kings viii: 35, 36. Ahab feared Elijah, bringing a message of peace and joy; so the sinner, guilty and trembling, fears God when speaking in love and grace.—Luke ii: 10; Isaiah i: 18. Famine and death are around us. Deliverance is near. We have an advocate with the Father.—1 John ii: 4; Heb. xix: 24." "One who knows all our wants; One whom the Father heareth always."

POINTS.

[From National S. S. Teacher.]

"1. God doth not afflict willingly.—Deut. viii: 5; Ps. xciv: 12; cxix: 75; Sam. iii: 33; Heb. xii: 6-10; Jas. 1: 12; 1 Peter v: 6, 7; Rev. iii: 19.

2. God desires public as well as secret service.—Ps. cxix: 46; Matt. x: 32, 33; Luke ix: 26; xii: 8, 9; Acts ix: 29; Rom. x: 9, 10; 1 Tim. vi: 12, 13; Rev. xx: 4.

3. Obadiah's fears were ill-placed; he greatly feared the Lord, but feared man more.—Ps. xxvii: 1; lvi: 3, 4; cxviii: 6; Prov. xxix: 25; Isa. xii: 2; li: 12, 13; Luke xii: 4, 5; Rom. viii: 31; Heb. xiii: 6; 1 Pet. iii: 14.

4. Judgments harden as well as soften the heart; Pharaoh and Ahab examples. God will not always mingle mercy with reproof.—Prov. xxvii: 22; xxix: 1; Isa. ix: 13; Jer. v: 3; Mal. iii: 13, 14; Matt. xi: 16, 17; John xii: 37-40; Acts xxviii: 26, 27.

5. Sin is a trouble. The cause of all calamities.—Job xv: 20; Ps. xi: 6; xxxii: 10; Prov. xiii: 21; Isa. iii: 11; xlviii: 22; lvii: 20, 21; Mal. iii: 18; Rom. ii: 13; iii: 16, 17."

TEACHINGS OF THE LESSON.

[S. S. Journal.]

"1. There is no peace to the wicked.—Isa. xlviii: 22.

2. The wicked are unjust and cruel.—Isa. lix: 6, 7.

3. The wicked, and not the righteous, trouble the world.—Mal. ii: 8, 9.

WORDS FOR LITTLE FOLKS.

1. Never be afraid to speak for Jesus.

2. Don't try to put your own sins upon others.

3. Disobedience to God leads to trouble. 'Be sure your sin will find you out.' Num. xxxii: 23.

DOCTRINE.—The Influence of Sin.—Eccl. ix: 18; Josh. vii: 1, 11, 12."

LESSONS.

1. Elijah the faithful servant.—His communion in secret with God made him obedient, faithful and fearless.

2. Obadiah the fearing servant.—While serving in secret, he has no open proofs of God's favor, as did Elijah. Searching with Ahab for grass instead of going to God for grace. Compromise and expediency, his usual habits with the court, made him distrust Elijah till he gave his oath.

3. The king's question, often heard now, when any one is moved by the Spirit to reprove and rouse a slumbering church from dead formalism and covetousness.

4. The answer was from God, and not from man.—Elijah stood before the Lord, and while in this position God upheld him, and he could not be moved.

5. The choice made by the believer now results as it did then.—Jezebel's table has

many guests from the church, but they are careful to save their heads by conformity, and secret service only.

6. The secret of success.—Standing before God all the time, in the cloud first, then in the world, "he shall reward thee openly."

7. The seven thousand in Israel silently had an advocate in the "troubler," Elijah, "though a man of like passions with us." We also have an advocate with the Father

DIES IRÆ.

A NEW TRANSLATION.

By Crammond Kennedy.

Day of Judgment, Day of Ire, That shall melt the world in fire, As foresang the Prophet choir!

Then shall quail the boldest eye, When the Judge shall rend the sky, Every soul to sift and try.

Trumpet of appalling tone, Through the realm of Hades blown, All shall bring before the Throne.

At the vision Death shall quake, Nature to her centre shake, When the dead to Judgment wake.

Then the All-recording Scroll Hands seraphic shall unroll, Final test of every soul.

When the Judge shall take His seat, Life with light shall be replete, And the guilty vengeance meet.

What shall I, a sinner, say? How shall I have heart to pray, When the just may feel dismay?

King of Majesty divine, Thou who freely savest Thine, Make this free salvation mine!

Jesus, think, though crowned Thou be, Why Thou cam'st from Heaven for me, Lest my soul Perdition see.

Seeking me Thy feet were worn, For my sin Thy cross was borne; Shalt Thou wasted labor mourn?

Just, avenging Judge of all, Hear my heart's imploring call, Ere the sword of Justice fall.

Conscience-smitten, I bemoan; Guilt in grief and shame I own; Spare me, prostrate at Thy throne!

Thou from sin didst Mary free, Heard'st the Thief on Calvary's tree, And hast given hope to me.

Though Thou well my prayers might spurn, Good for ill to me return, Lest in quenchless fire I burn.

Far from where the goats shall stand, Jesus, room for me command With the sheep at thy right hand.

When their doom th' accursed see, And at last confounded be, With the blessed number me.

Suppliant in the dust I lie; From a broken heart I cry, Take me, Jesus, when I die!

Day of Weeping, Day of Sighs! When from ashes man shall rise, Guilty—to be judged by Thee— Spare him, mighty Trinity!

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NAME OF CHURCH.	LOCATION.	PASTOR.	Preaching Services.	Sunday School.
Allston Church, Bethel,	Allston, Hanover St., near N. Bennet,	F. E. Tower.	A. M. P. M.	
Bowdoin Square, Bunker Hill,	Bowdoin Square, Cor. Bunker Hill and Mystic Sts.,	H. A. Cooke.	10.30 3.00	1.45 P. M.
Clarendon Street, Day Star,	Cor. Montgomery St., Nassau Hall,	E. W. Andrews.	10.30 3.00	1.45 P. M.
Dearborn Street, Dudley Street, First,	Dearborn St., Boston Highlands,	W. O. Holman.	10.30 3.00	1.45 "
Fourth Street, Free-Will,	Somerset St., South Boston,	A. J. Gordon.	10.30 3.00	1.45 "
Free-Will, Harvard Street, Jamaica Plain,	Charlestown, South Boston,	A. Ellis.	10.30 3.00	1.45 "
Joy Street (African), Ruggles Street,	Harrison Ave., cor. Harvard St., Cor. Centre and Myrtle Sts.,	E. W. Pride.	10.30 3.00	2.30 "
Shawmut Avenue, Stoughton Street, Tabernacle,	Smith Court, Near Tremont, Cor. Rutland St.,	H. M. King.	10.30 3.00	1.45 "
Twelfth (African), Christian Baptist, Union Temple, Warren Avenue,	Cor. Shawmut Ave. and Madison St., Phillips St.,	R. H. Neale, D. D.	10.30 3.00	1.45 "
	Tyler St., cor. Kneeland, Tremont St.,	L. L. Wood.	10.30 3.00	1.30 "
	Cor. W. Canton St.,	Rev. J. Hand, Rev. E. Minard,	10.30 3.00	1.30 "
		O. T. Walker,	10.30 3.00	1.45 "
		D. H. Taylor,	10.30 3.00	1.30 "
			3.00 7.30 A. M.	
		R. G. Seymour.	10.30 7.00	2.00 P. M.
			10.30 7.30	2.30 "
		M. A. Dougherty.	10.30 7.30	2.30 "
		D. C. Eddy, D. D.	10.30 7.30	2.30 "
			10.30 3.00	1.30 "
		E. Edmunds.	10.30 3.00	1.45 "
		Geo. C. Lorimer, D. D.	10.30 3.00	1.30 "
		G. F. Pentecost.	10.30 7.30	2.30 "

CONGREGATIONALIST.

Berkeley Street, Brighton Church, Central Church, Central Church, Chambers Street, Cottage Street, Dorchester Church, Eliot Church,	Cor. Warren Ave., Washington St., Berkeley St., cor. Newbury, Jamaica Plain, Chambers St., Near Pleasant St., Cor. Centre and Washington Sts., Boston Highlands,	Wm. B. Wright, H. A. Stevens.	10.30 7.30	12.15 P. M.
Highland Church, Holland, Maverick, Mount Vernon, New England, Old South, Olivet, Park Street, Phillips, Salem and Mariners', Shawmut, Trinity, Union, Vine Street, Walnut Avenue, West Roxbury, Winthrop,	Parker, near Tremont, Cor. Parker and Ruggles Sts., East Boston, Ashburton Place, Music Hall, Boylston St., Springfield Street, near Tremont, Tremont, cor. Park St., South Boston, Cor. Salem and N. Bennet Sts., Tremont, cor. Brookline St., Neponset, Columbus Ave., cor. Rutland St., Boston Highlands, Boston Highlands, Centre, cor. Mt. Vernon, Charlestown,	J. B. Clarke, F. B. Allen, J. H. Means, D. D., A. C. Thompson, D. D., and B. F. Hamilton, A. E. Dunning, G. Van Der Kreeke, J. V. Hilton, S. E. Herrick, W. H. H. Murray, J. M. Manning, D. D., H. M. Parsons, J. L. Wilbrow, D. D., S. H. Hayes, E. B. Webb, D. D., F. A. Warfield, A. H. Plumb, Edward Strong, D. D., A. S. Twombly.	10.30 7.30	12.00 M.
			10.30 3.30	2.00 P. M.
			10.30 7.30	3.00 "
			10.30 3.00	1.30 "
			10.30 7.30	3.00 "
			10.30 3.00	9.00 A. M.
			10.30 7.30	1.30 P. M.
			10.30 7.30	3.00 "
			10.30 3.00	1.30 "
			10.30 7.30	3.00 "
			10.30 3.00	1.30 "
			10.30 7.30	3.00 "
			10.30 3.00	1.30 "
			10.30 7.30	3.00 "
			10.30 7.30	3.00 P. M.

EPISCOPALIAN.

Chapel of Good Sheph'd, Christ, Church of the Advent, Emmanuel, St. James', St. Matthew's, St. Mark's, Trinity, Paul,	Cortes Street, Salem Street, Bowdoin Street, Newbury Street, St. James Street, South Boston, West Newton Street, Tremont Street, near Winter, Technology Hall, Boylston Street,	G. J. Prescott, H. Burroughs, D. D., A. C. A. Hall, A. H. Vinton, D. D., Percy Browne, John Wright, Chas. A. Babcock, W. Newton, Phillips Brooks.	10.30 7.30	
			10.30 3.00	1.30 P. M.
			10.30 7.30	2.30 "
			10.30 3.30	2.00 "
			10.30 4.30	3.00 "
			10.30 7.30	2.00 "
			10.30 7.30	2.00 "
			10.30 3.00	9.00 A. M.
			10.30 3.30	9.00 "

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Broadway, Bromfield Street, Church Street, Dorchester Street, Egleston Square, First, German, Hanover street, Highland, Jamaica Plain, Meridian Street, Revere Street (African), Saratoga Street, Tremont Street, Washington Village, Zion (African),	South Boston, Near Tremont, Near Tremont, South Boston, Cor. Washington and Beethoven, Temple Street, Boston Highlands, Near Richmond, 160 Warren Street, Elm Street, East Boston, Revere Street, East Boston, Cor. Concord, Dorchester Street, North Russell Street,	L. B. Bates, W. F. Mallalieu, J. W. Hamilton, J. Wagner, J. L. Hanaford, R. R. Meredith, C. T. Watkins, J. W. Johnston, E. W. Virgin, John H. Mansfield, J. F. Jeffrey, A. McKeown, D. D., J. E. Cookman, D. D., J. N. Avann, M. H. Ross.	10.30 3.00	1.30 P. M.
			10.30 3.00	1.45 "
			10.30 3.00	1.45 "
			10.30 3.00	1.45 "
			10.30 7.30	10.30 A. M.
			10.30 7.30	2.30 P. M.
			10.30 7.30	1.30 "
			10.30 3.00	1.45 P. M.
			10.30 7.00	1.50 "
			10.30 3.00	1.45 "
			10.30 3.00	1.45 "
			10.30 7.30	2.30 "
			10.30 3.00	10.30 A. M.
			10.30 3.00	1.45 P. M.

PRESBYTERIAN.

Columbus Avenue, Fourth, Meridian Street,	Cor. Berkeley, South Boston, East Boston,	J. B. Dunn, E. Annand.	10.30 7.30	3.00 P. M.
			10.30 7.30	3.00 "
			10.30 7.30	3.00 "

EVANGELICAL ADVENT, Hudson Street, cor. Kneeland, C. Cunningham. 3.00 10.30 A. M.

Young Men's Christian Association, Tremont St., cor. of Eliot, Sunday Services, 12.15, 4.30 and 8.45.

Will Pastors please send the hour of their Sunday School, and make any needed correction in the Guide above?

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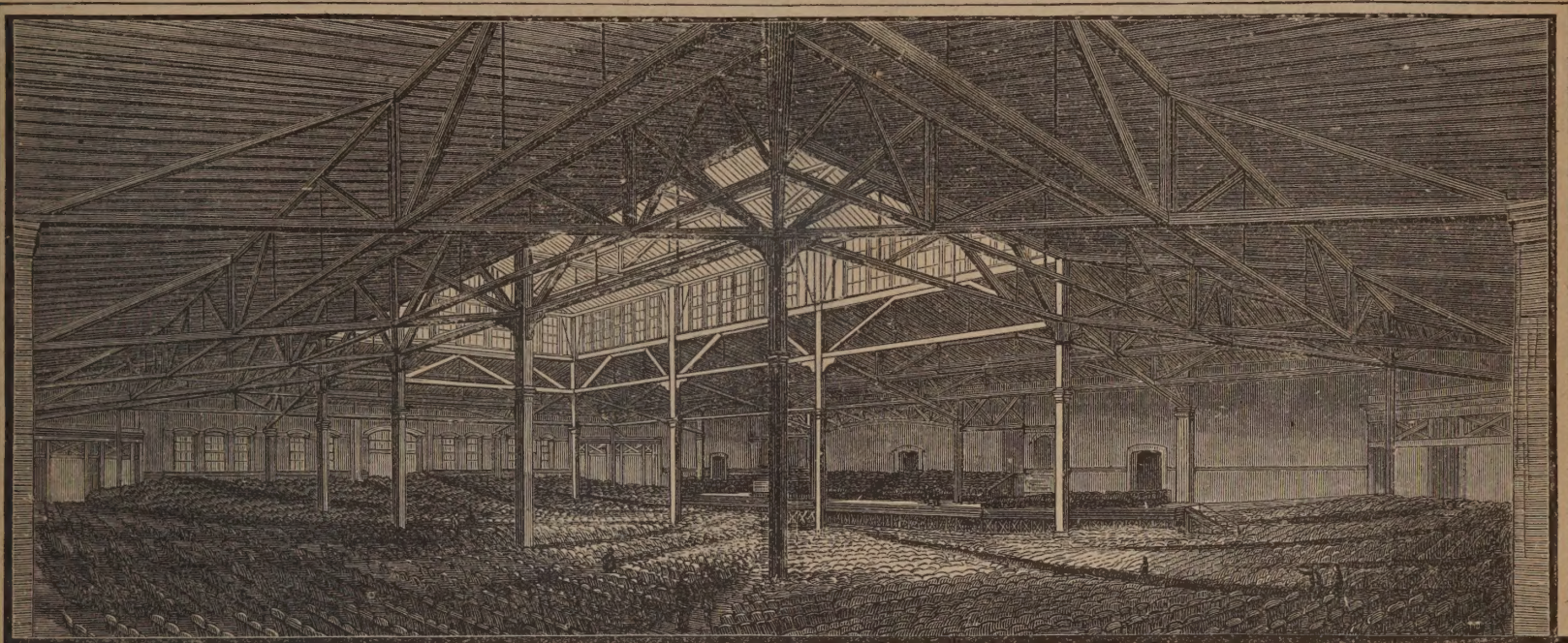
THE Association Bulletin.

PUBLISHED BY THE BOSTON Y. M. C. A. FROM THEIR ROOMS, TREMONT STREET, COR. ELIOT, EVERY SATURDAY.

Volume I.} EDITION 2000.

BOSTON, MASS., FEBRUARY 3, 1877.

PRICE 5 CENTS. {Number 13.



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Messrs. Seymour and Annand have charge of the religious literature to be used in the inquiry rooms.

Mr. H. M. Moore has charge of the selling the hymn books in the building.

TABERNACLE NOTES.

The daily papers publish such exhaustive reports of the revival meetings that we cannot attempt more than a brief outline. It is a matter of devout thanksgiving

that so great a blessing attends the very commencement of the services. It is not a time for counting converts, though many have already decided for Christ. It is well for pastors and laymen to remember that the evangelists will stay but a short time. What we do must be done quickly.

JOSEPH A TYPE OF CHRIST.

BY JAMES E. CHUTE.

Joseph was a shepherd. Gen. xxxvii: 2. Christ was a Good Shepherd. John x: 11.

Joseph was sent by his father to seek his brethren. Gen. xxxvii: 13, 14, 16. Christ was sent by his Father to seek and save his people. John iii: 16, 17.

When Joseph's brethren saw him coming, they sought to slay him. Gen. xxxvii: 20. When Christ came on earth, the Jews, his people, sought to kill him. Matt. ii: 20.

Joseph was put in a pit and raised again from it. Gen. xxxvii: 28. Christ was put in a tomb and raised again from it. Matt. xxvii: 59, 60; Luke xxiv: 6, 7.

Joseph was sold for twenty pieces of silver, the price of a slave under age. Gen. xxxvii: 28. Christ was sold for thirty pieces of silver, the price of a slave of full age. Matt. xxvi: 15.

Joseph was carried down into Egypt. Gen. xxxix: 1. Christ was carried down into Egypt. Matt. ii: 13, 14.

Joseph was tempted by Potiphar's wife. Gen. xxxix: 7. Christ was tempted by Satan in the wilderness. Mark i: 19.

Joseph was condemned by false witnesses and put in prison. Gen. xxxix: 19, 20. Christ was condemned by a false witness and put to death. Matt. xxvi: 59, 60.

Joseph was put in prison with two prisoners. Gen. xl: 2, 3; xli: 22. Christ was crucified with two prisoners. Luke xxiii: 39-43.

Joseph became governor, ruler and saviour of his people in Egypt. Gen. xli: 6, 41, 43. Christ was Governor, Ruler and Saviour of his people on earth. Matt. ii: 6. (Christ shall be ruler when he comes in his kingdom.—Luke i: 33; Dan. vii: 13-27.—Ed.)

Joseph was thirty years old when he began his public ministry. Gen. xli: 46. Christ was thirty years old when he began his public ministry. Luke ii: 23.

Joseph was blessed with a spirit of wisdom, and the Lord made all that he did prosper. Gen. xli: 38, 39; xxxix: 23. Christ was blessed with a spirit of wisdom, and the pleasure of the Lord prospered in his hand. Luke ii: 40; Isa. liii: 10.

Joseph went about doing good, laying up food for the famine. Gen. xl: 46-49. Christ went about doing good and healing the sick. Matt. iv: 23, 24.

Joseph's people had to come to him for their temporal food. Gen. xlii: 3-10. Christ's have to all come to him for their spiritual food. John vi: 48-51.

Joseph knew his brethren, but they did not know him. Gen. xliii: 8. Christ knew his disciples, but they did not know him. Luke xxiv: 16, 31, 32.

Joseph's brethren became humble and willing to be his servants before he showed them his tender, loving heart. Gen. xlii: 16. Christ's people have to become humble like little children before he reveals to them his heart. Matt. xviii: 3, 4.

Joseph gave to his people freely, without money or price. Gen. xlii: 25. Christ gives to his people freely, without money and without price. Isa. lv: 1.

Joseph's brethren all had to bow down to him. Gen. xlii: 6. Christ's people all have to bow down to him. Phil. ii: 10.

Joseph was one of twelve brethren, the patriarchs. Gen. xlii: 32. Christ had his twelve disciples, the apostles. Matt. x: 2.

Joseph made himself known to his brethren after they supposed him dead. Gen. xlv: 1. Christ made himself known to his disciples after they had seen him laid in the tomb. Luke xxiv: 36-40.

Joseph said to them, "I am Joseph, your brother, whom ye sold into Egypt." Gen. xlv: 4. Christ said to his disciples, "It is I, myself; handle me and see." Luke xxiv: 39.

Joseph forgave his brethren their trespasses. Gen. xlv: 3-8. Christ forgave his people their sins. Matt. ix: 2-6.

Joseph had a beloved brother, Benjamin. Gen. xliii: 27, 30; xlv: 14, 22. Christ had a beloved disciple, John. John xiv: 23.

Joseph wept over his brethren. Gen. xlv, 15. Christ wept over his people. Luke xix: 41.

Joseph dined with his twelve brethren, he making the twelfth. Gen. xliii: 16. Christ supped with his twelve apostles. John xiii: 14.

Joseph loved his father and nourished him. Gen. xlvii: 11, 12. Christ loved his father and obeyed him. John xv: 10.

Joseph was blessed by his father. Gen. xlix: 22, 26. Christ was blessed by his father. John iii: 35.

Joseph's father received his son from the dead. Gen. xlii: 39. Christ's father received his son from the dead. Matt. xvi: 19.

Joseph had been a man of sorrow, and had anguish of soul in the pit. Gen. xlii: 21. Christ was a man of sorrow, and had anguish of soul in the garden. Isa. liii: 3; Luke xxii: 44.

Joseph's garments had been stained with blood. Gen. xxxvii: 31. Christ's garments were with blood. John xix: 33; Isa. lixiii: 3.

Joseph's life seems to be without blemish, as nothing is recorded against it. Gen. xxix: 2-6. Christ's life was without blemish, for he was holy and without sin. Heb. iv: 15; 1 Pet. ii: 22.

Joseph was clothed in fine linen. Gen. xli: 42. Christ was wrapt in fine linen. Matt. xxvii: 59.

Joseph's bones were raised from the grave and carried up to the earthly Canaan. Gen. i: 25. Christ arose from the grave and was carried up for the heavenly Canaan. Luke xiv: 51.

Joseph was raised from the prison to a post of honor and power. Gen. xli: 40-43. Christ was raised from the grave and crowned with glory and honor. Heb. ii: 9.

The word Joseph signifies increase or addition. It is said of Christ, "Of the increase of his government and peace there shall be no end." Isa. ix: 7.

Christ's earthly or reputed father's name was Joseph. Matt. i: 18. The man who begged the body of Christ and laid it in his own tomb was named Joseph. Matt. xxvii: 57-60.

When Simeon saw the young child Jesus, he said, "Now let me die or depart in peace." Luke ii: 29. When old Jacob saw his son Joseph, he said, "Now let me die, since thou art yet alive. Gen. xlii: 30.

I am often asked if I believe in these Young Men's Christian Associations. I wish to say I do. I believe in them with all my heart. The young men who come to large cities want some one to take an interest in them, and I contend no one can do this so well as the Young Men's Christian Association. —D. L. MOODY.

Y. M. C. A. News.

FAMILY CHIT-CHAT.

The cry is for more "Chit-Chat." Even editors must practice homoeopathy. Degenerate age!

"Once a Month," published by the Rome Y. M. C. A., contains in its January number a column account of our silver wedding.

Our Reception Committee usher the choirs at all the tabernacle services. They must be doing their work well, or we should have heard about it from Dr. Tourjee.

We have received an application to start a meeting for the market men, from 12.30 to 1 o'clock, near Quincy Market. We are ready to begin whenever a suitable room can be secured.

"Our Platform" is attracting much attention. The January number of the Brooklyn Y. M. C. A. Advocate reprints it. It is broad enough and strong enough to hold all of our Associations.

The brief article concerning the royalty on the Moody and Sankey hymn books, in the column of "Here and There," should be noted by all friends of truth and enemies of slander.

The Erie Home Journal, published by the Association of that city, contains a four-column account of our silver wedding. Brethren of the Y. M. C. A. do not need urging to show their interest in each other.

Leaders for noon meeting next week:—Mon., Feb. 5, Rev. F. A. Warfield; Tues., 6, Rev. Geo. C. Lorimer; Wed., 7, Rev. A. J. Gordon; Thurs., 8, Rev. S. E. Her- rick; Fri., 9, Russell Sturgis, Jr.; Sat., 10, Rev. H. M. Parsons.

A noonday meeting from 12.30 to 1 has been started at 51 High Street, in the slipper factory of Mr. D. W. Butler. About one hundred and fifty persons attend each day. Christian men who belong to the boot and shoe trade should give this new meeting a vigorous support.

The Buffalo Y. M. C. A. was organized only four months later than our own. Had we known it, we should have asked congratulations from them at our silver wedding. They have the honor of being the second Y. M. C. A. organized in the United States. They are so much interested in their brother Associations, that they publish four columns and a half of the report of our silver wedding, in their monthly paper for January.

The regular monthly meeting of the Standing Committee was held in room 9, Thursday evening, at six o'clock. There was a full attendance. The reports of the committees gave evidence of an unusual activity, particularly the committees on devotional meetings, distribution of religious reading, and on reception work. There has been an addition of one hundred and thirty-two to the membership of the Association during January. It was voted to suspend the nine o'clock meetings for a while, and to assist in Mr. Moody's meetings for young men in Berkeley Street church.

The Association commenced a series of Sunday morning breakfasts for the homeless poor, last Sabbath, at 9 A. M., in an unoccupied store at the North End. Tickets were left at the station houses Saturday evening, with a request that they be given, not to tramps, but to the unfortunate poor. Fifty-two men and eighteen women took them and were passed in to the breakfast, nearly all from the station houses. They were all tolerably well-clad, but were a thin sad-faced company. The men evidently were utterly discouraged. The edibles consisted of ham and tongue sandwiches, doughnuts, cheese and apples. No one was stinted for food. Each person was given two large mugs of pure coffee, well made. A Gospel Service was held after the breakfast, consisting of singing, prayer and addresses. A good many tears were shed both by speakers and hearers. It was the first time for many a month that the auditors had enjoyed a good meal, or had received a portion of the bread of life.

HERE AND THERE.

Miss Smiley is giving afternoon Bible readings at Association Hall, Montreal.

A gracious revival followed the late Provincial Convention at London, Ont.

The Holland Associations of Michigan have taken steps toward the organization of a Staat Bund.

Milwaukee, which has a very efficient German Association, has just organized an American Y. M. C. A.

A special meeting in the interests of the Y. M. C. A. was recently held at St. Louis, Mo. Mr. H. Thane Miller, of Cincinnati, addressed the congregation upon "Christian Association Work in the United States."

Messrs. Davis and Carpenter, of Vermont, will visit Nova Scotia during January and February, holding Association conferences and Gospel meetings. J. S. MacLean, of Halifax, and the Provincial Committee, will assist.

The Montreal Association recently observed its quarter centennial anniversary. Addresses were delivered by President Claxton, Secretary Budge, Rev. Canon Baldwin and others, and the exercises were of an exceedingly interesting character throughout.

HELPS FOR CHRISTIAN WORKERS.—MR. MOODY'S TEXTS.

We inserted in No. 2 of the BULLETIN Mr. Moody's texts for the inquiry room. We now insert the following, given by him Sunday Morning, Dec. 10th, in his address to Christian workers in Chicago, as being a more complete and correct list, to meet most all classes:—

He advises Christian workers to study each case carefully, learn the difficulties, and apply the scriptural remedy to each. What is a help to one is a hindrance to another. Use tact in approaching inquirers, judgment in dealing with them, and God's Word as the only remedy. Always carry your Bible into the inquiry room, and use the printed page, appealing to the eye as well as to the ear. There are passages in the bible suited to every case; and be ready to meet every objection with "Thus said the Lord."

Inquirers are divided into classes. First, the professing Christian who has no liberty, no assurance, is in "Doubting Castle." The whole of John's first epistle was written for such. Use 1 John v: 13; iii: 2, 14 and 24.

The second class are backsliders. Use Jeremiah ii: 5, 13, 19, 27 and 32; iii: 12, 13, 14 and 22; Hosea xiv: 1, 2 and 4; examples of backsliders reclaimed, David, Peter, Thomas and all the disciples.

The third class are those not deeply convicted of sin. Use Rom. iii: 10, 12 and 23; Isaiah i: 5 and 6; 1 John i: 10; Isaiah liii: 6.

Avoid speaking false peace. Don't tell a man he is converted. Let God tell him that. See Jeremiah vi: 14.

The fourth class think themselves too great sinners. They are under deep conviction. Use Isaiah i: 18; liii: 4 and 5; 1 Peter ii: 24; Isaiah xliii: 25; xlv: 22; Romans v: 6; Matthew xviii: 11; ix: 12.

The fifth class don't know how to come to Christ. They must receive a person not a creed. John i: 12. They must believe. John iii: 15, 16, 18 and 36; v: 24; vi: 29 and 47. They must trust. Isaiah xxvi: 3; Psalms xxxiv: 8. They must take a gift. Revelations xxii: 17; Psalms cxvi: 13; Romans vi: 23. They must come. John vi: 37; Isaiah lv: 1.

The sixth class don't feel that they are saved. Nowhere in the Bible is feeling coupled with salvation.

The seventh class go away trusting and come back doubting. They have neglected to confess Christ. Use Romans x: 9; Matthew x: 32.

The eighth class are afraid they will fall. Use Jude 24th verse; Isaiah xli: 10 and 13; 2 Timothy i: 12; Romans, viii: 35 and 39; Colossians iii: 3 and 4.

The ninth class say they can't believe. Use John vii: 17.

The tenth class say they will try to be saved. Use Romans iv: 5.

For the time to be saved, see Isaiah lv: 6; 2 Corinthians vi: 2; Hebrews iii: 7.

For the danger of delay, see Proverbs i: 24 and 28; Psalms ix: 17; 2 Peter ii: 9.

For contrasts in conversion, see Acts xvi, for Lydia and the jailer; Acts viii, the eunuch; Acts ix, Paul; Acts x, the centurion.

See the great invitations, Revelation xxii: 17; Matthew xi: 28.

Clip this out and paste it in your Bible, so as to have it ready for reference.

REV. JOSEPH COOK ON THE SELF-EVIDENT FACT OF SIN.

Having already shown that Theodore Parker did not carefully distinguish intuition from instinct, or inspiration from illumination, or inspiration from dictation, or the supernatural from the unnatural, or belief from faith, I must further affirm that,—

He made no adequate distinction between human infirmity and human iniquity. [Applause.]

What are the chief points established by self-evident truths as to the fact of sin?

1. Good is what ought to be.
2. Evil is what ought not to be.
3. Conscience intuitively perceives the difference between what ought to be and what ought not to be in the soul's choices among motives.
4. Conscience reveals, therefore, a moral law.
5. That law is above the human will, and acts without and even against the consent of the will.
6. There cannot be a thought without a being who thinks; nor a law without a being who wills; nor a moral law without a moral lawgiver.
7. When, therefore, the will chooses to act from a motive which conscience pronounces evil, that act of the will is disobedience, not to abstract law only, but to God.
8. Thus evil becomes sin.
9. It is incontrovertible that man often hears a still, small voice within him saying "I ought."
10. It is incontrovertible that man often answers the voice which says "I ought," by saying "I will not."

You doubt that? Is it not a fact certified to you by any narrative of your own experience, that you have multitudes of times replied to this still, small voice "I ought," by a soft or vehement "I will not?"

11. It is incontrovertible that, instantly and invariably after saying to "I ought," "I will not," a man must say, "I am not at peace with myself."

12. It is incontrovertible that he must say also, "I am not in fellowship with the nature of things."

13. It is incontrovertible that he must say also, "I have lost fellowship with God."

What is there in sin more mysterious than the sense which always comes with it that the stars in their courses fight against us when we do not say "I will," in response to "I ought?" There is in the inner heavens a voice saying "Thou shalt," "Thou oughtest;" and we reply to that celestial summons, "I will not," and instantly out of the inner heavens falls on us a thunderbolt. It is by irreversible, natural law that every man who says "I will not," when the inner voice says "I ought," falls into dissonance with himself, and into a feeling that the stars in their courses fight against him. There is nowhere a heart given at all to sensitive self-study that does not understand perfectly how the sun behind the sun may be put out by saying "I will not" to the still, small voice which says "I ought."

God causes the natural sun to rise on both the just and the unjust; but not the sun behind the sun. We are so made that the only light of our inner sky is peace with ourselves. In the nature of things, the sun behind the sun comes not, and cannot come forth for us, from the East, if we say "I will not," when conscience says "I ought."

The simple refusal to follow that still, small voice leaves a drouth in the soul, for it dries up the sweetest rains from the sky behind the sky. It is terrific, scientific, penetratingly human truth, that the sun behind the sun does not rise equally upon the just and the unjust; and that the rains from the sky behind the sky do not fall, never have fallen, and in the nature of things never will or can fall, in this world or the next, equally upon the righteous and the unrighteous. [Sensation and applause.]

14. It is incontrovertible that he who is disloyal to the voice which says "I ought," must also say, "I ought to satisfy the injured majesty of the law I have violated."

Sin creates an obligation to satisfy the injured majesty of the moral law. (See Julius Muller, Doctrine of Sin, vol. 1, pp. 1-200.)

15. It is incontrovertible that, in the absence of expiation, man forebodes punishment.

I do not affirm, my friends, that by reason I can prove the fact of the atonement; I believe as assuredly as that I exist that by reason I can prove our need of the atonement. [Applause.] I do not assert the sufficiency of natural religion. I assert merely its efficiency. I believe that

Julius Muller, building on the same axiomatic truths which Parker relied upon, and forming his system with entire freedom, and at last finding it correspondent with Christian truth, has been far more loyal to the scientific method than he who asserted that there is in man no enmity against God. That an atonement has been made you must learn from revelation. That an atonement is needed you can learn from human reason.—Advertiser.

HERE AND THERE.

NEW HAMPSHIRE Y. M. C. A.—The blessing largely follows the lay canvassers. At Alton, ten inquirers; at Gilmanton, eighteen; at Sanbornton, forty-six, among them several heads of families, and so deep the interest that the meetings are to be continued by an evangelist.

Messrs. Hall, Cree and Taggart are engaged in a systematic tour of the Southern States, under direction of the International Committee. Five State Conventions will be held during their visit, and a large number of cities will be visited in the interests of work for young men. The several State Committees will assist.

The seventh annual State Convention of the Y. M. C. A. of Iowa was held recently at Marshalltown. The Hon. John V. Farwell, of Chicago, opened the exercises by an address on "The Unity of Believers in Christ." During three and a half days of the sessions, no less than thirty meetings were held.

The eighth annual report of the Y. M. C. A. of Paris, France, shows steady progress. The Bible readings are well attended, and are now conducted by the young men of the Association, in place of Mr. George Pearse, the eminent Bible reader, who has now been called to another district.

Bands of young men from the Y. M. C. A. of New York have in charge, on certain evenings of the week, religious services at Bellevue and Charity Hospitals. The services are well attended by the inmates, and are looked forward to with much delight by them. The singing over at Bellevue of a Monday evening is something simply excellent.

The annual State Convention of the Y. M. C. Associations of Michigan was recently held at Grand Rapids. The Committee on State Organization reported in favor of appointing a State Secretary. The report was accepted and adopted, with the proviso that the total cost should not exceed \$2,500. The Grand Rapids Eagle concludes its account by saying: "It was the most successful convention of the kind ever held in the State."

Certain evangelists have created suspicions of a love of money-making, by sales of books at their meetings. To avoid this, on his return from England, Mr. Moody called Messrs. Whittle, Bliss and Sankey to Northfield; and all agreed that the royalty on the "Gospel Hymns and Sacred Songs" should be appropriated to benevolent purposes by trustees. Mr. Bliss thus nobly surrendered \$12,000 a year; and when subsequently urged to take \$5000 for a home for his family, while he gave himself to the evangelistic work, refused to accept a dollar.

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LESSON VI. SUNDAY, FEB. 11, 1877.

Elijah and the Prophets of Baal.

1 KINGS xviii: 19-29; B. C. 906.

HOME READINGS.

Mon. 1 Kings, xviii: 19-29. Tue. Ex. xxxii: 15-35. Wed. Josh. xxiv: 14-28. Thur. Judges vi: 25-40. Fri. 1 Sam. vii: 3-17. Sat. Acts xiv: 8-20. Sun. Acts xvii: 16-34.

19. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal, four hundred and fifty, and the prophets of the groves, four hundred, which eat at Jezebel's table.

20. So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

Jer. xvi: 15; Amos i: 2; Sol. Songs vii: 5; Micah vii: 14; 2 Kings xix: 23; 2 Chron. xxvi: 10; Isa. xxxv: 2; 2 Peter ii: 1; 1 Kings xvi: 33; 2 Kings xiii: 6; Josh. xxiv: 1; 1 Sam. vii: 5.

21. And Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word.

Matt. vi: 24; Josh. xxiv: 15; 1 Sam. vii: 3; Rev. iii: 16; Col. iii: 1; 2 Cor. vi: 14-18; Jas. i: 8; iv: 8; Gen. xiv: 16; Job xl: 4; Matt. xxii: 12.

22. Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men.

1 Kings xix: 10; xxii: 8; Matt. vii: 14; 2 Tim. iv: 3.

23. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on the wood, and put no fire under.

24. And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

Lev. i: 6-8; Ps. cxv: 4-6; Ps. iv: 3; Lev. ix: 24; 1 Chron. xxi: 26; 1 Kings xviii: 38; Isaiah xxxi: 9.

25. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under.

Matt. vii: 13; Ps. xiv: 3.

26. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made.

Matt. vi: 7; Isaiah xlv: 20; Jer. x: 5; Dan. v: 23; 1 Cor. viii: 4.

27. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. Prov. i: 26; Isaiah xli: 23, 24; Ps. cxxi: 4.

28. And they cried aloud and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

29. And it came to pass, when mid-day was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

Lev. xix: 28; Deut. xiv: 1; 1 Kings xxii: 10; 1 Sam. xviii: 10; Acts xvi: 16.

GOLDEN TEXT.—"How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him."—1 Kings xviii: 21.

[From the National Sunday School Teacher.]

BIBLICAL LESSON OUTLINE.

The Discomfited Prophets.

"Woe unto the foolish prophets that follow their own spirit and have seen nothing.—Ezek. xiii: 3.

THE CONVOCATION.

Gather to me all Israel. 19.

Compel them to come in. Luke xiv: 23. He will—purge his floor. Matt. iii: 12. He hath appointed a day. Acts xvii: 31. And the prophets of Baal. 19.

Gather—first the tares. Matt. xiii: 30. He will burn up the chaff. Matt. iii: 12. Shall separate—one from another. Matt. xxv: 32.

How long halt ye between two opinions? 21.

No man can serve two masters. Matt. vi: 24.

How long—ere they believe. Num. xiv: 11.

Harden not your hearts. Heb. iii: 8.

If the Lord be God, follow him. 21.

Choose you this day. Josh. xxiv: 15.

Neither is there any God beside. 2 Sam. vii: 22.

I am God, and there is none else. Isa. xlv: 22.

None other name under heaven. Acts iv: 12.

THE CHALLENGE.

I, even I only, remain a prophet of the Lord. 22.

There is none that seeketh after God. Rom. iii: 11.

They are sottish children. Jer. iv: 22.

Few there be that find it. Matt. vii: 14.

Call ye—and I will call. 24.

Prove me now herewith. Mal. iii: 10.

Prove all things; hold fast—good. 1 Thess. v: 21.

Try the spirits whether—of God. 1 John iv: 1.

Be greatly ashamed that trust—images. Isa. xlii: 17.

Call upon me and I will answer. Ps. xoi: 15.

That answereth by fire, let him be God. 24.

Came a fire out from—the Lord. Lev. ix: 24.

Rose up fire out of the rock. Judg. vi: 21.

Answered him from heaven by fire. 1 Chr. xxi: 26.

Fire came down from heaven. 2 Chr. vii: 1.

THE CRYING.

Called on the name of Baal. 26.

Ye worship ye know not what. John iv: 22.

The customs of the people are vain. Jer. x: 3.

Can not do evil, neither—good. Jer. x: 8.

Cry aloud: peradventure he sleepeth. 27.

I will mock when your fear cometh. Prov. i: 26.

He that sitteth in the heavens—laugh. Ps. ii: 4.

Thou shalt be laughed to scorn. Ezek. xliii: 32.

Cut themselves—with knives and lancets. 28.

Ye shall not cut yourselves. Deut. xiv: 1.

Blood—maketh an atonement. Lev. xvii: 11.

By his own blood. Heb. ix: 12.

Neither voice, nor any to answer. 29.

We know that an idol is nothing. 1 Cor. viii: 4.

Have mouths but speak not. Ps. cxv: 5.

What profiteth a graven image? Hab. ii: 18.

If a man—gain the whole world. Matt. xvi: 26.

[From International Lesson Monthly.]

TOPICAL ANALYSIS.

"Verses 19, 20. The gathering at Carmel.

The prophet was determined to bring Baal and the God of Israel face to face before the nation. The trial was very great. This nation has forsaken God and bowed to idols. The lust for power and wealth has well-nigh undermined the foundations of society, and even God's profound children have bowed to Baal. Solemn judgments have fallen upon us, and instead of turning the hearts of the people to God, we have gone on in sin.

Verses 20, 21. The Appeal to Israel.

Perhaps 'the seven thousand' were waiting and praying for some Moses, or Gideon, or David to arise and deliver Israel.

But the people were silenced by the truth. Double-mindedness has no defence. Settle the question: Is the Lord the God? If he is, then serve him. If not, give up the Bible, the sanctuary, the Lord's Day; give up prayer and hope, and go over whole-hearted to the world.

Verses 22-24. The challenge to Baal.

They could not refuse. There was no opportunity for escape. The people answered, It is well spoken.

Verses 25-29. The false prophets tried.

Their zeal and their failure suggest many lessons. The question of our lesson is a personal one: How long halt ye? Who is our God?"

[From S. S. Journal.]

ADDITIONAL PRACTICAL LESSONS.

1. A man with God may safely defy a multitude who defy God.

2. God graciously builds up conviction in the minds of those who are willing to be convinced.

3. All teachings of men will be subjected to the final test of fire, and every man's work shall be tried by fire.

4. Men are called both to decide for God and to follow him.

5. The true work of the teacher is to call men to decision.

6. There will be no indecision at the judgment.

7. "Less hateful are they to God that serve him not than they that serve him with a rival."—Bishop Hall.

ANALYSIS.

V. 19. The prophet awes and commands the king.

V. 20. The gathering at Carmel by the king's appointment.

V. 21. The prophet's appeal to the people a bold challenge to decision.

V. 22. The challenge to the prophets, a fair and open preparation and selection.

V. 24. The test proposed. Baal, the sun-god, supposed to have control of fire from the clouds. See Gen. xv: 17; Ex. iii: 2; xix: 18; Judges xiii: 20; 1 Chron. xxi: 26; 2 Chron. vii: 1; Gen. xix: 24; Num. xvi: 35. The people could not but approve. Indicates the undecided state of many in Israel.

V. 25. The prophet orders the false priests with Divine authority.

V. 26. The delusion and deception of the priests made obedient to the prophet's order.

V. 27. Elijah spurs them to diligence by his irony, and reveals his own sublime confidence.

V. 28. They try their utmost methods of deception and imposition without avail.

V. 29. All day long they had plied their enchantments, without sign or token that their God was alive. They pause before the hour of evening sacrifice, mortified and baffled; while the prophet in serene confidence proceeds to declare and demonstrate to Israel that the Lord is God.

LESSONS.

1. The world and devils tremble and obey before Christ incarnate in believers.

2. Indecision the great curse of sinners to-day, under the conviction of the Holy Ghost.

3. This indecision is sin in Christians, and the most guilty one we have, because it blockades the work of the Kingdom.

4. A living faith in the personal God never quails before his foes.

5. God is always fair to those who seek him. "If any man will do his will, he shall know of the doctrine."

6. God wants Christians now to show their colors. Who is on the Lord's side?

7. A time is near when no man can pretend to be on both sides at once! Thank God! there is a "right hand" and a "left hand" of the Judge. Where do you stand?

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BAPTIST.

NAME OF CHURCH.	LOCATION.	PASTOR.	Preaching Services.	Sunday School.
Allston Church, Bethel,	Allston,	F. E. Tower.	A. M. P. M.	
Bowdoin Square, Bunker Hill,	Hanover St., near N. Bennet,	H. A. Cooke.	10.30 3.00	1.45 P. M.
Clarendon Street, Day Star,	Cor. Bunker Hill and Mystic Sts.,	E. W. Andrews.	10.30 3.00	1.45 P. M.
Dearborn Street, Dudley Street,	Cor. Montgomery St.,	W. O. Holman.	10.30 3.00	1.45 "
First, Fourth Street,	Nassau Hall,	A. J. Gordon.	10.30 3.00	1.45 "
Free-Will, Free-Will,	Dearborn St.,	A. Ellis.	10.30 3.00	2.30 "
Harvard Street, Jamaica Plain,	Boston Highlands,	E. W. Pride.	10.30 3.00	1.30 "
Joy Street (African), Ruggles Street,	Somerset St.,	H. M. King.	10.30 3.00	1.45 "
Shawmut Avenue, Tabernacle,	South Boston,	R. H. Neale, D. D.	10.30 3.00	1.30 "
Twelfth (African), Christian Baptist,	Charlestown,	L. L. Wood.	10.30 3.00	1.30 "
Union Temple, Warren Avenue,	South Boston,	Rev. J. Rand.	10.30 3.00	1.30 "
	Harrison Ave., cor. Harvard St.,	Rev. B. Minard,	10.30 3.00	1.30 "
	Cor. Centre and Myrtle Sts.,	O. T. Walker.	10.30 3.00	1.45 "
	Smith Court,	D. H. Taylor.	10.30 3.00	1.30 "
			7.30 10.30 A. M.	
	Near Tremont,	R. G. Seymour.	10.30 7.00	2.00 P. M.
	Cor. Rutland St.,		10.30 7.30	2.30 "
	Cor. Summer,	M. A. Dougherty.	10.30 7.30	2.30 "
	Cor. Shawmut Ave. and Madison St.	D. C. Eddy, D. D.	10.30 7.30	2.30 "
	Phillips St.,		10.30 3.00	1.20 "
	Tyler St., cor. Kneeland,	E. Edmunds.	10.30 3.00	1.45 "
	Tremont St.,	Geo. C. Lorimer, D. D.	10.30 3.00	1.30 "
	Cor. W. Canton St.,	G. F. Pentecost.	10.30 7.30	2.30 "

CONGREGATIONALIST.

Berkeley Street, Brighton Church,	Cor. Warren Ave.,	Wm. B. Wright.	10.30 7.30	12.15 P. M.
Central Church, Central Church,	Washington St.,	H. A. Stevens.	10.30 3.00	12.00 M.
Chambers Street, Cottage Street,	Berkeley St., cor. Newbury,	J. B. Clarke.	10.30 3.30	2.00 P. M.
Dorchester Church, Eliot Church,	Jamaica Church,	F. B. Allen.	10.30 3.00	1.30 "
	Chambers St.,		10.30 7.30	3.00 "
	Near Pleasant St.,	J. H. Means, D. D.	10.30 3.00	9.00 A. M.
	Cor. Centre and Washington Sts.,	A. C. Thompson, D. D.	10.30 7.30	1.30 P. M.
	Boston Highlands,	and B. F. Hamilton.	10.30 7.30	3.00 "
		A. E. Dunning.	10.30 3.00	1.30 "
	Parker, near Tremont,	G. Van Der Kreeke.	10.30 3.00	1.30 "
	Cor. Parker and Ruggles Sts.,	J. V. Hilton.	10.30 3.00	1.30 "
	East Boston,	S. E. Herrick.	10.30 3.00	1.30 "
	Asburton Place,	W. H. H. Murray.	10.30 3.00	12.00 M.
	Music Hall,	J. M. Manning, D. D.	10.30 3.30	2.00 P. M.
	Boylston St.,	H. M. Parsons.	10.30 7.30	3.00 "
	Springfield Street, near Tremont,	J. L. Withrow, D. D.	10.30 7.30	12.00 M.
	Tremont, cor. Park St.,		10.30 3.00	1.45 P. M.
	South Boston,		10.30 3.00	1.30 "
	Cor. Salem and N. Bennet Sts.,	S. H. Hayes.	10.30 3.00	1.30 "
	Tremont, cor. Brookline St.,	E. B. Webb, D. D.	10.30 7.30	3.00 "
	Neponset,		10.30 3.00	1.30 "
	Columbus Ave., cor. Rutland St.,	F. A. Warfield.	10.30 7.30	3.00 "
	Boston Highlands,		10.30 3.00	1.30 "
	Boston Highlands,	A. H. Plumb.	10.30 7.30	3.00 "
	Centre, cor. Mt. Vernon,	Edward Strong, D. D.	10.30 7.30	12.00 M.
	Charlestown,	A. S. Twombly.	10.30 7.30	3.00 P. M.

EPISCOPALIAN.

Chapel of Good Sheph'd, Christ,	Cortes Street,	G. J. Prescott.	10.30 7.30	
Church of the Advent, Emmanuel,	Salem Street,	H. Burroughs, D. D.	10.30 3.00	1.30 P. M.
St. James', St. Matthew's,	Bowdoin Street,	A. C. A. Hall.	10.30 7.30	2.30 "
St. Mark's, St. Paul's,	Newbury Street,	A. H. Vinton, D. D.	10.30 3.30	2.00 "
Trinity,	St. James Street,	Percy Browne.	10.30 4.30	3.00 "
	South Boston,	John Wright.	10.30 7.30	2.00 "
	West Newton Street,	Chas. A. Babcock.	10.30 7.30	2.00 "
	Tremont Street, near Winter,	W. Newton.	10.30 3.00	9.00 A. M.
	Technology Hall, Boylston Street,	Phillips Brooks.	10.30 3.30	9.00 "

METHODIST.

Broadway, Bromfield Street,	South Boston,	L. B. Bates.	10.30 3.00	1.30 P. M.
Church Street, Dorchester Street,	Near Tremont,	W. F. Mallalieu.	10.30 3.00	1.45 "
Egleston Square, First,	Near Tremont,	J. W. Farnilton.	10.30 3.00	1.45 "
German, Hanover street,	South Boston,	J. Wagner.	10.30 3.00	1.45 "
Highland, Jamaica Plain,	Cor. Washington and Beethoven,	J. L. Hanaford.	10.30 3.00	10.30 A. M.
Meridian Street, Revere Street (African),	Temple Street,	R. R. Meredith.	10.30 7.30	2.30 P. M.
Saratoga Street, Tremont Street,	Boston Highlands,	Kolb.	10.30 7.30	1.30 "
Washington Village, Zion (African),	Near Richmond,	C. T. Watkins.	10.30 3.00	10.30 A. M.
	160 Warren Street,	J. W. Johnston.	10.30 3.00	1.45 P. M.
	Elm Street,	E. W. Virgin.	10.30 7.00	1.30 "
	East Boston,	John H. Mansfield.	10.30 3.00	1.45 "
	Revere Street,	J. P. Jeffrey.	10.30 3.00	1.45 "
	East Boston,	A. McKeown, D. D.	10.30 3.00	1.45 "
	Cor. Concord,	J. E. Cookman, D. D.	10.30 7.30	2.30 "
	Dorchester Street,	J. N. Avann.	10.30 3.00	10.30 A. M.
	North Russell Street,	M. H. Ross.	10.30 3.00	1.45 P. M.

PRESBYTERIAN.

Columbus Avenue, Fourth,	Cor. Berkely,	J. B. Dunn.	10.30 7.30	3.00 P. M.
Meridian Street,	South Boston,	E. Annand.	10.30 7.30	3.00 "
	East Boston,		10.30 7.30	3.00 "

EVANGELICAL ADVENT, Hudson Street, cor. Kneeland, C. Cunningham. 3.00, 10.30 A. M.

Young Men's Christian Association, Tremont St., cor. of Eliot, Sunday Services, 12.15, 4.30 and 8.45.

Will Pastors please send the hour of their Sunday School, and make any needed correction in the Guide above?

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THE Association Bulletin.

PUBLISHED BY THE BOSTON Y. M. C. A. FROM THEIR ROOMS, TREMONT STREET, COR. ELIOT, EVERY SATURDAY.

Volume I.} EDITION 2000.

BOSTON, MASS., FEBRUARY 10, 1877.

PRICE 5 CENTS. {Number 14.

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Rev. Dr. Webb is chairman and Mr. D. E. Snow secretary, both of the general and executive committees, and Mr. Snow is also treasurer of the general committee.

Messrs. Seymour and Annand have charge of the religious literature to be used in the inquiry rooms.

Mr. H. M. Moore has charge of the selling the hymn books in the building.

TABERNACLE NOTES.

There has been a steady increase of religious interest throughout the city the past week. The meetings in the Tabernacle overshadow the work in the churches, but do not hinder, nay, rather, they greatly assist all other religious efforts. The churches were never fuller than last Sabbath. Mr. Cook's lecture Monday noon was crowded, notwithstanding Mr. Moody had five thousand people at the meeting in the Tabernacle the same hour.

The churches in the outskirts probably are not increased in numbers, but they are benefited in the tone of their meetings by the presence of Messrs. Moody and Sankey. Numbers of persons of all ages have already accepted Christ, and are rejoicing in him. Many more are becoming interested. Great numbers have had their prejudices removed, and are open to conviction of the truth.

Mr. Moody has already proved to us that we were not ready for the work. Still he has found many who are willing to be made ready at once. It should be remembered that Boston has never had a general revival, and it must take some time for Christians to adjust themselves to the new methods. The outlook is most auspicious, and all Christians have great cause for gratitude for the blessings already received.

SHORTER NOTES.

The attendance at three services daily averages better than in any meetings yet held by Messrs. Moody and Sankey either in Europe or America.

Many conversions of uncommon interest have already occurred. To relate them at once might seem vain-glorious. Let all Christians pray for the young converts, and kindly instruct them in the way more perfectly.

We know of a number of ladies being injured by the crowd before or after the doors are opened. There is a remedy. We sincerely trust the committee will discover the best one, and apply it at once.

We are informed that the Right Rev. Archbishop Williams has solemnly warned his people against attending the Tabernacle meetings. We hope it is not so.

The Moody and Sankey meetings have diminished the customers of liquor sellers by thousands. No wonder that they revile the work.

Mr. Edmunds, secretary to the chief usher, who has charge of the platform tickets, can tell of more lame and deaf people than any other man in Boston.

ADVICE TO CHRISTIAN WORKERS.

BY REV. JOSEPH COOK.

Preliminary remarks to his lecture, Monday, February 5th, in Tremont Temple.

[Reported in the Boston Daily Advertiser.]

Bad advice, John Milton says, may slay not only a life, but an immortality.

We have no right to advise the religiously irresolute to do anything which they might die doing, and die unsaved. Applying strenuously to practice that searching and transfiguring principle, from how much dawdling advice should we and those whom we counsel be delivered! [Applause.]

Not a few of us are likely to be called upon this winter to advise inquirers after the religious life, and perhaps some of us will think it sufficient to say: "Read good books," "Converse with pious friends," "Attend church." A man might die doing all these things, and die unsaved. What is salvation? Deliverance from the love of sin and the guilt of sin. Shall we say to the soul which as yet is disloyal to Conscience: "Listen to the best public, and read the best printed, discussions of religious truth?" A man might die doing that, and die unsaved. "Attend devotional meetings; throw yourself into those assemblies where the union of many minds and hearts in one purpose, and that the loftiest, makes religion contagious." A man might die doing that, and not die free from the love of sin or from the guilt of sin.

Of course you will not understand me to undervalue these tried and crowned instrumentalities for the religious awakening and culture of the soul. They are efficient. They are not sufficient. Nevertheless, many who call themselves intelligent Christians give no other than this dawdling, unscientific, completely unbiblical, and often incalculably mischievous advice to the religiously irresolute.

Will the use of stereotyped religious phrases make our advice sufficient, if it is followed, to save a soul from both the love of sin and the guilt of sin? "Look to Jesus," you say. Surely a man might do that in the sense in which many understand the phrase, and not be free from the love of sin or the guilt of sin. I do not say that any soul can do that intelligently and not be saved. What misunderstanding is there of that phrase and of the haloed expression: "Come to Jesus." Some say: "Believe that Jesus is Christ, and you shall be saved. Do you believe that Jesus is God? then you are saved." I have heard that statement made in not a few inquiry rooms, and a more infamous disloyalty to both scriptural and scientific truth cannot be imagined than the assertion that salvation comes from merely believing that Jesus is the Son of God. I know where I am speaking, and what I am saying, I hope. It is not unfamiliar business to me to study the holy of holies of a religious awakening, for it was my fortune for some years to act as Evangelist in part, and I have often found in that innermost shrine the

most ghastly misconceptions doing immortal mischief. The religiously irresolute must be allowed to rest in nothing which does not involve their immediate and total self-surrender to God, as both Saviour and Lord.

Your Romish priest comes to the dying soldier on the battle-field, and there are but a few minutes for religious conversation. He holds the crucifix before the eyes in which the film of death is already visible, and says: "Believe that Jesus is Christ and you will be saved." That is enough to make a wise man insane. That is to slay, perhaps, not only life but immortality. How does the poor, doubting, weak, trembling soul understand that language? Perhaps he has no other meaning conveyed to him than that, if he believes that God was in some way in Christ, he will be saved. Beyond all controversy, he might believe that, and not be free from sin or the guilt of sin. We read on high authority that the black angels believe as much as that, and tremble. We must beware of falling into the Romish error of confounding assent with consent, or belief with faith. In the name of the Bible, no less than that of science, we must beware of advising the unconvinced to do anything that does not include immediate, total, affectionate, irreversible self-surrender to God, as both Saviour and Lord. [Applause.]

Stereotyped phrases, although struck out originally at white heat, may, in religious as well as in poetic phraseology, at last, after centuries of use, become cold cinders. Cant is the use of cooled cinders in place of glowing coals. There is as much literary as religious cant in the world. Great as many of our oldest human religious phrases are, touchingly historic as they are to an educated mind, and fathomlessly deep as some of them are to a student, their stereotyped character of course often diminishes greatly their clearness to the head, and vastly their impressiveness to the heart of the inattentive and half-educated. Once a century the world needs a new set of phrases for all its greatest truths. Changing phrases for truths that never change keeps the latter always new.

There are two styles of language—the biblical and the scientific. And why should we not employ both, since our interpretation of biblical phrases is often not that which the mind of the inquirer makes? There is a great difference between believing and believing in. I believe Congress when it makes a public statement, but I do not believe in all the acts of Congress—nor in all its members. [Laughter.] I believe Benedict Arnold when he writes an autobiographical sketch; but I do not believe in Benedict Arnold. I believe Washington and Lincoln when they write letters, and I also believe in Washington and Lincoln. On the one hand we have believing, and on the other believing in or on, and the Greek tongue makes even a clearer distinction between the two than the English. But when the great words are cited, "Believe on the Lord Jesus Christ," how often, although this language is biblical, does it fail to convey the meaning it always contains, of the necessity of affectionate self-commitment of the soul to God, or of rejoicing personal loyalty to him as both Saviour and Lord? Coleridge said: "I believe Plato and Aristotle; and I believe in Jesus Christ." (Table Conversations.) To believe in a person implies admiration of that person's character, and naturally results in confidence, gladness, pride and alacrity in following his lead.

If in this sense you believe in God in Christ, you accept him loyally as Prophet, Priest and King, or as both Saviour and Lord; and you are learning to love what he loves, and to hate what he hates; and the nature of things will no longer be against you. But until you not only believe, but believe on and believe in, and thus affectionately choose God as both Saviour and Lord, of course, there is no

safety for you, for there cannot be any similarity of feeling between you and God. When you come to believe in him, that means that you love him and that you are ready to obey him, not slavishly, but with delight. I believe in Lincoln; I believe in Washington; and therefore I am ready to have them for my guides. I am proud and glad to follow whithersoever they lead. If we are to be Christians, in a similar sense, we are to believe in God not only as Lord, but also as Saviour.

Shall we look on God chiefly as Saviour or chiefly as Lord? Which of these infinities shall we gaze on first, if, by the gaze, the soul is to be transformed into the divine image?

Two things are meant by the one word, guilt; first, demerit of blameworthiness; secondly, obligation to suffer the punishment due to our offences. Revelation teaches that Christ our Lord had laid on him our guilt in the latter sense, but not in the former; he assumed the obligation to satisfy the demands of justice on our part; he did not assume the demerit or blameworthiness of our transgressions. (Hodge, Systematic Theology, vol. 2, p. 189.) In the nature of things, demerit cannot be transferred from person to person. It rests on the transgressor forever. A criminal who has served out his legal term in prison is freed from all further obligation to suffer the punishment of the law. But he is not free from the demerit of having been a criminal. He is delivered from guilt in the second sense, but not from guilt in the first sense of the word. A man who has been a deserter comes back to his king, and should receive a thousand stripes. His king takes an hundred in his place, and that chastisement is substituted for the deserter's punishment. The deserter's demerit remains. In the nature of things, his king could not assume that. Forever and forever it will be true that the man has behind him the record of a deserter. Even Omnipotence cannot make what once has been not to have been. But forever and forever the deserter's debt to the law is paid, and its payment cannot be demanded of the deserter. If, now, that deserter wishes motives of loyalty, what ought he to keep vividly before his thoughts? His Lord's power, or his Lord's unspeakable condescension? His Lord as his King, or his Lord as his Redeemer? All hearts that understand it, this question melts in this age as it has in every past age, and will in every future age. Let the deserter remember his own irremovable demerit; let him fill his soul with thoughts of his King as his Redeemer.

What am I saying? Look on what God has done: look on what God is: in the old and majestic language, of a depth unfathomable: "Look on the Cross" and you will lose the desire to sin. You will find departing from every pulse of your soul all hate of what God loves, and all love of what God hates. Look first on God as Saviour, and you shall learn to choose him affectionately as Lord. Now, now, now behold and trust him as your Redeemer, and take him gladly as King. This is a direction which a man cannot die following and die without deliverance from the love of sin and the fear of its penalties. So long as you fail to choose God affectionately as both Saviour and Lord, so long your love of sin and fear of its penalties will continue; and so long in the nature of things—a terrible authority!—you cannot enter into peace. When you have accepted God gladly as both Saviour and Lord, you, as a returned deserter, can have peace, not by, but not without, facing the foe. [Applause.]

How queer! Rev. Dr. Ryder, a Universalist minister of Chicago, criticizes Mr. Moody's doctrines and methods of work very severely, and wonders why he and other critics are not invited to aid Mr. Moody in preaching those same doctrines and employing those same methods.

I am often asked if I believe in these Young Men's Christian Associations. I wish to say I do. I believe in them with all my heart. The young men who come to large cities want some one to take an interest in them, and I contend no one can do this so well as the Young Men's Christian Association. —D. L. MOODY.

Y. M. C. A. News.

FAMILY CHIT-CHAT.

A crowd of visitors is the order of the day. Our welcome is never worn out.

The Y. M. C. A. poetry, in another column, is worth reading. It is both witty and true.

Evidence of total depravity: five pieces of soap and one rubber door mat stolen from this building last week.

Various members are inquiring about the next social gathering. Notice is hereby given to the committee.

New rowing apparatus has been put into the gymnasium. It is said to beat all other machines out of sight.

During January six situations were filled by our employment bureau, and we seem to have more than an unusual number of applicants for work.

There has been so much going on in the gymnasium of late that we suspect Superintendent Roberts is getting ready for a first-class exhibition.

Rev. Joseph Cook's advice to workers in the inquiry room, on the first page, is thoroughly endorsed by Mr. Moody, who has read every line of it.

Last Thursday, the day of special prayer and fasting, was just the time for Christians to settle up their old scores. If you did not attend to the matter then, now is the time.

As good a dinner as any one needs can be had at the Seaver House, 255 Tremont street, any day, for twenty-five cents. Three courses of good variety for twenty-five cents! Just think of it! No complimentary tickets!

We have learned of one young man for whom we obtained a situation as assistant book-keeper, to commence on a salary of \$500, that he has since been promoted to the position of chief book-keeper, and is now receiving \$1000 a year. We are glad to hear of the success of our young men.

The following books have been added to our library since the last list was published: History of Our Country, by Abby Sage Richardson; My Opinions and Betsy Bobbet's, by Josiah Allen's wife; The Public Libraries of the U. S., their History, Condition and Management; In the Levant, by Charles Dudley Warner; Near to Nature's Heart, by Rev. E. P. Roe; The Home at Greylock, by Mrs. E. Prentiss; A Young Man's Difficulties with His Bible, by D. W. Faunce, D. D.; Papers for Home Reading, by Rev. John Hall, D. D.; Questions of the day, ditto; Maranatha, or The Lord Cometh, by James H. Brooks, D.D.; The Scarlet Letter, by Nathaniel Hawthorne; Dottings Round the Circle, by Benj. Robbins Curtis.

ON THE RAIL.

The steamboat train from Boston reaches Stonington between nine and ten in the evening, where passengers take the boat for New York. About two o'clock at night the boat from New York arrives, and the train leaves with the passengers for Boston. During the four hours the train-men were thus detained, for more than two years a midnight prayer meeting was sustained by them. So largely blessed was this meeting, that it is said three churches grew out of its influence along the line of the road.

"Take a cigar?" said a passenger one evening to a pious brakeman.

"Thank you," said the brakeman, "I never smoke."

"Take a chew, then?"

"I don't chew."

"Well, then, take a drink?"

"Never drink," was the reply.

"What, never smoke, nor chew, nor drink?" replied the man, quite astonished.

"What do you do?"

"I frequently pray," replied the brakeman.

"Well-I-I," said the stranger, "this is the queerest railroad I ever saw."—*Watchman and Reflector*.

MY THREEFOLD REST.

BY REV. GEO. M. STONE, D.D.

"Come unto me all ye that labor and are heavy laden, and I will give you rest."—Matt. xi: 28.
From sin and sins, dear Lord, I rest;
Altar and priest and sacrifice thou art;
By law and sin no more oppress,
I share in thy beatitude a part.

My yesterdays are covered by thy blood;
To-day my only shelter is thy power;
To-morrow thou wilt be as strong and good
As in the past most gracious hour.

"Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls."—Matt. xi: 29.

I rest by serving at thy will;
Thy yoke is easy and thy burden light;
And peace grows deep and deeper still,
As my obedience proves thy might.

I hold my powers alone for thee,
Use them in loving errands of thy grace;
And calm me though I may not see
Thy methods as before thy face.

"There remaineth therefore a rest to the people of God."—Heb. iv: 9.

And yet the noblest rest remains
In sweet reserve for hope and love;
It hath no place for sighs or pains;
'Tis kept a glad surprise above.

O, rest untroubled and serene!
In thy bright presence, spotless Lamb,
Fit me each day, by every scene,
For robe and harp, for crown and palm.

NOTES FROM THE NEW HAMPSHIRE STATE CANVASS.

Y. M. C. A. — The blessing still abides with the Executive Committee in the canvass work to win N. H. for the Master. At Sanbornton, union meetings have been continued, being held at the Baptist church, with good results therefrom. At Hebron, the meetings were held at the request of Ex-Gov. Berry, now a resident of Worcester, it being his native place. Sixteen were forward for prayers, and the meetings continued by Dea. W. G. Brown, the Ex-Gov., and brethren from Bristol. A letter from Den. Brown reports the work going on with much power.

A letter from the pastor at Madison states that the revival work there is progressing, that "several new ones have started since, and that those that came forward for prayers, while you were here, are persevering nobly."

At Wilmot Flats, good attendance, general interest, and ten inquirers.

At Mont Vernon, one of the most delightful series of meetings we have ever enjoyed was had. Christians were in earnest for a blessing, and realized the promise, "Ask, and ye shall receive." Thirty-four—mostly promising young men and ladies from the Academy—took the attitude of inquirers, and a deep and tender interest pervades the community.

NOTES FROM THE MASS. STATE CANVASS.—LETTER FROM BRO. LITTLEFIELD, THE STATE SECRETARY.

So. Boston, Feb. 5, 1877.

Dear Bro. Deming:—
God is greatly blessing this sixth canvass of the old Bay State. Many interesting revivals are following the work of the past month. At Ashburnham, Sutton, E. Douglass, Merrimac, and No. Cambridge, precious souls in large numbers are coming to Christ, and in their newfound hope and joy are speaking the praises of the "Mighty to Save." During the visit of the brothers at Merrimac, it is believed more than fifty persons made the great decision. The work there began soon after the week of prayer, as the churches were holding extra meetings to prepare the way for the visit of the State Y. M. C. A. Committee. More than one hundred souls have been sweetly saved in that old town with its new name within the past month. A letter from a pastor at Ashburnham says, "More than twenty-five young men in the new Cushing Academy have found Christ as the result of the meetings there and their faithful following up. The entire first graduating class from the Academy will go out Christians. The work is still increasing, and it is hoped that many more will be added to the large number who have already found the Saviour." At Sutton, more than fifty have been saved, many of them in advanced life, and many more are inquiring the way of eternal life. In No. Cambridge, more than seventy-five have come out on the Lord's side. To the precious name of our Immanuel be all the glory. C. J.

REPORTS AND NOTICES OF MEETINGS.

Ninety poor persons were guests at our breakfast, at the North End, last Sabbath morning. They listened very thoughtfully to the remarks at the close of the meal. The spirit of the Lord was manifestly present. The reason may be found in Luke xii: 12-14. Another breakfast will be given to-morrow morning.

The meeting for Christian workers and young converts, held in our Parlor, last Saturday evening, was one of the most interesting and profitable ever held in this building. The report of work with inquirers was cheering. A similar meeting will be held every Saturday evening, at 7½ o'clock.

The nine o'clock Week Evening Meetings have been suspended for the present; our brethren have found plenty to do in the Young Men's meetings in the Berkeley Street Church.

So many people came to attend the Gospel Meeting, last Sabbath evening, that it is thought best to resume that service to-morrow evening, (Sunday, Feb. 11th.)

The Noon Meetings, which were resumed in the Meionaeon, last week, were well attended and deeply spiritual in tone. Many new voices were heard. The following is a list of leaders for next week: Monday, Feb. 12—Rev. Joseph Cook, in the Temple, in place of the Noon Meeting.

Tuesday, Feb. 13—Rev. F. A. Warfield.

Wednesday, " 14—Rev. O. T. Walker.

Thursday, " 15—Rev. L. B. Bates.

Friday, " 16—Rev. J. B. Dunn.

Saturday, " 17—Rev. H. M. Parsons.

Two Services of Song were held at the rooms last Sabbath at 4.30 P. M.—one in the hall, and the other in the parlor. Both places were filled to their utmost capacity. The General Secretary led the former; the Assistant Secretary the latter. An Inquiry Meeting was held in the parlor at the close of both services. A number of new inquirers were present, and a great many testimonies were given by older Christians and young converts.

THE NEW YORK WITNESS.

Gentlemen who have had occasion to travel extensively through these United States say that they meet the WEEKLY WITNESS almost everywhere, and in not a few neighborhoods it is, they say, almost the only paper taken. In some places the DAILY WITNESS is preferred, and it is probably, on the whole, the best value for the money, especially for ministers, merchants and stock or dairy farmers. It is unnecessary to describe a newspaper so widely circulated, or to explain its principles. These, indeed, may be summed up in one sentence. The object of the witness is to promote the best interest of the people for time and eternity, and it is published at a very low price.

The NEW YORK DAILY WITNESS was commenced in 1871 as a witness for truth and righteousness, as well as a live newspaper. In its programme it was pledged to occupy in religion the same ground as the Evangelical Alliance and the Young Men's Christian Association; in temperance as the National Temperance Society; in treatment of the colored race and Indians as the American Missionary Association; and in kindness to animals the same as Mr. Bergh. It was to be under the influence of no party or denomination, and to insert nothing immoral or injurious either in reading matter or advertisements. In a word, to be a Christian newspaper of the most decided stamp.

These pledges have been kept throughout, and its unflinching testimony for the right on all questions of the day and exposure of evils have gained it many friends as well as made it many enemies. It aims to be a thoroughly good family paper, and in point of fact it is a great favorite with mothers and children on account of its interesting tales and valuable domestic articles and recipes. Its sermons, reviews and extracts render it suitable for ministers; its first-rate prices current, reports of produce and cattle markets, for bankers, merchants and farmers; and its full supply of news makes it valuable for a classes. The notes on Sabbath-school Lessons (in both Daily and Weekly) are invaluable. It is the cheapest daily published in New York—only \$5 a year, post-paid. Give it a trial—ten weeks for a dollar. Sample copies sent free.

The NEW YORK WEEKLY WITNESS contains the cream of the Daily at \$1.50 a year, or 40 cents a quarter. It is now said to have the largest circulation of any newspaper in America. Specimen copies sent free on application.

JOHN DOUGALL,
Editor and Proprietor,
2 Spruce Street, New York.

PROSPECTUS.

The attractive features of this paper will be noted on the International Sunday School Lessons by our city pastors, a column of selections from the lectures of Rev. Joseph Cook, latest reports from the Moody and Sankey meetings in Chicago and Boston, and Association news from all parts of the world.

All communications concerning the reading matter should be addressed to M. R. DEMING, Y. M. C. A., 68 Eliot St.

For advertising, address H. A. STAPLES 36 Bromfield Street.

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OUR PLATFORM.

We commend to ministers and laymen the following propositions, presented by Rev. Joseph Cook, in his address at the exercises in Music Hall last May, on our Twenty-fifth Anniversary.

1. That there is a great amount of work which ought to be done for young men in cities, especially for the unemployed, the strangers and the homeless; and that, as the proportion of the American population living in cities has increased since the opening of the century from one-twenty-fifth to one-fifth, the importance of this work in cities is great and growing.
2. That neither individual churches taken separately, nor individual denominations taken separately, can do this work easily and adequately.
3. That all the evangelical denominations united in a city can do the work easily by the organization of a Young Men's Christian Association as their representative.
4. That a Young Men's Christian Association should be neither a club nor a church, but a representative agency of the churches; not a club, making amusement and social intercourse as much its objects as religion and practical philanthropy; not a church, with independent creed and membership, initiating its own activities; but a representative agency of the churches, or the library, the fireside, the prayer meeting, and the philanthropic committee of the religious population of a city in its relations to young men who need aid.
5. That Young Men's Christian Associations should bring the churches together in spiritual and practical, and not in ecclesiastical, union.
6. That jealousy on the part of the churches of an institution thus representative of themselves is as unreasonable as jealousy of representatives on the part of constituents.
7. That many and varied experiments have proved that all evangelical denominations are capable of agreeing as to the character of libraries, religious meetings, lectures, preaching, and work in revivals; and that, for evident reasons, the evangelical and unevangelical denominations cannot thus practically unite with each other.
8. That the necessity of the case, business convenience, and the interests of peace, and not of bigotry and exclusiveness, require, therefore, that the voting power in Young Men's Christian Associations should belong only to evangelical church members.
9. That membership in Young Men's Christian Associations should be open to any one of good moral character, wholly irrespective of creed.
10. That in Great Britain and the United States, in the largest Christian cities of the world, Young Men's Christian Associations thus managed have had for a third of a century a growing success in meeting wants which the growth of great cities is making colossal; and that this success is a sign of the times, clearly indicating it to be the duty of the churches to give to such representative institutions zealous support.

R. M. LOWELL, PLUMBER.

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for one hour.

REV. H. M. PARSONS, LEADER.

LESSON VII. SUNDAY, FEB. 18, 1877.

Elijah and his Sacrifice.

1 Kings xviii: 36-46; B. C. 906.

HOME READINGS.

Mon. Num. xvi: 1-18. Tue. Num. xvi: 19-40. Wed. Deut. xiii: 1-18. Thur. Judges vi: 11-32. Fri. 1 Kings xviii: 30-46. Sat. 2 Tim. iii: 1-17. Sun. Rev. xix: 1-21.

[From S. S. Journal.]

GENERAL STATEMENT.

Baal is a failure. All day long hundreds of his prophets have shouted themselves hoarse, and cut themselves in their frenzy, but no answer comes. Mute despair has settled upon his votaries. Elijah, sure of the result, quietly rebuilds the fallen altar of the Lord. He takes a stone for each tribe, probably to denote that they should still be a united people in God's service. Having prepared his sacrifice, to avoid doubts of the reality of the coming miracle, he drenches it in water. But why twelve? May it signify purification, and possibly repentance? Look at the picture. A united, purified, and repentant Israel, holding forth the sacrifice slain for them, and calling on the God of their fathers for deliverance from sin and soul-famine! Or was it typical of the Messianic Church to be ushered in by a coming Elijah (Mal. iv: 5), founded on the twelve apostles (Rev. xxi: 14), baptized with water, and to be baptized with fire? (Matt. iii: 11.) To Israel it might have stood for the former, to us it may indicate the latter; but in either view it represents an offering well pleasing to God.

36. And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

Ex. xxix: 38, 39; Ex. iii: 15; Heb. xi: 16; iii: 6; Ezek. xxxix: 6; Rom. ix: 23; Isa. xiv: 21; Num. xvi: 29; 2 Kings xix: 19; Ps. lxxxiii: 18.

37. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

James v: 16; Ps. lxxx: 3; Jer. x: 23; xxxi: 18.

38. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

Gen. xv: 17; Ex. xxiv: 17; Lev. ix: 24; 2 Chron. vii: 1; Jer. xxxiii: 3; Judges vi: 21; 1 Chron. xxi: 26.

39. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God.

Isa. xl: 5; Ps. xl: 3; 2 Chron. vii: 3; Phil. ii: 10; Ps. c: 3.

40. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

Deut. xiii: 6-10; xvii: 2-5; Jer. xlvi: 10; Judges v: 21; 1 Sam. xv: 33; Deut. xviii: 20; 2 Kings x: 25.

41. ¶ And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain.

1 Sam. xvi: 1; Eccl. ix: 7; Ps. xxxv: 9; Eph. iii: 20; Job v: 10.

42. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees.

Zech. viii: 21; Ps. lvii: 2; Matt. xxvi: 39; Luke xxii: 44; Deut. ix: 18, 19; Jas. v: 17.

43. And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times.

Mark. xi: 24; James iv: 3; Mark. xiii: 37; Hab. ii: 3.

44. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not.

2 Kings v: 14; Josh. vi: 10-16; Isa. lx: 22; Matt. xiii: 31, 32; Zech. iv: 10.

45. And it came to pass in the mean while, that the heaven was black with

clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

Ps. lxxviii: 9; Ezek. xxxiv: 26; Mal. iii: 10.

46. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

2 Kings i: 8; iv: 29; Deut. xxxi: 8; Matt. iii: 4.

GOLDEN TEXT.—"The God that answereth by fire, let him be God."—1 Kings xviii: 24.

ANALYSIS.

36. The hour of evening sacrifice—and the name of their father's God connects Israel with their past divine history.

37. The prayer that exalts and honors God.

38. God's answer.

39. The effect immediate on the people—a case of instantaneous conversion.

40. God's judgments sure—the prophet obeys the law.—Deut. xiii: 5; xviii: 20.

41. His order to Ahab uttered from faith, not from sense.

42. The different objects for which men live.

43. The order of prayer.

44. The power of prayer.

45. The abundant answer of prayer.

46. The divine strength girds Elijah to thus assert the honor of God publicly in the descending blessing upon the thirsty earth.

BIBLICAL LESSON OUTLINE.

[From the National Sunday School Teacher.]

The Testimony of Fire.

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men."—Rev. xiii: 13.

THE SUPPLICATION.

Elijah—came near and said: Lord God. 36.

Called on—Baal from morning—until noon. 26.

Use not vain repetitions as heathen. Matt. vi: 7.

Let thy words be few. Eccl. v: 2.

Let it be known—thou art God. 36.

Save us—that all—may know. 2 Kings xix: 19.

Beside me there is no God. Is. xlv: 6.

They said, The Lord he is God. 39.

That I have done all—at thy word. 36.

The same works—bear witness of me. John v: 36.

Hereby—ye know—Lord hath sent. Num. xvi: 28.

Do all in the name of—Jesus. Col. iii: 17.

Do all to the glory of God. 1 Cor. x: 31.

Thou hast turned their heart back. 37.

Turn us, O God of our salvation. Ps. lxxxv: 4.

He will subdue our iniquities. Micah vii: 19.

Heart is in the hand of the Lord. Prov. xxi: 1.

THE SACRIFICE BURNED.

Then the fire of the Lord fell. 38.

A fire goeth before him. Ps. xlvii: 3.

Our God is a consuming fire. Heb. xii: 29.

Cloven tongues like as of fire. Acts ii: 3.

And they said, The Lord, he is God! 39.

Thomas answered—my Lord! John xx: 28.

One God, the Father—one Lord Jesus. 1 Cor. viii: 6.

At name of Jesus every knee—bow. Phil. ii: 10.

THE SLAUGHTER.

Took them—slew them there. 40.

Speak—name of other gods—die. Deut. xviii: 20.

He hath spoken to turn you away. Deut. xiii: 5.

The Lord will take vengeance. Nahum i: 2.

The wicked is reserved to destruction. Job xxi: 30.

THE STORM.

There is a sound of abundance of rain. 41.

Faith is—evidence of things not seen. Heb. xi: 1.

We walk by faith, not by sight. 2 Cor. v: 7.

If we hope for that we see not. Rom. viii: 25.

Cast himself down upon the earth. 42.

Let thy promise—be established. 2 Chron. i: 9.

Therefore—found—heart to pray. 2 Sam. vii: 27.

Ask according to his will. 1 John v: 14.

Said to his servant, Go up now. 43.

Whatsoever ye shall ask, believing. Matt. xxi: 22.

Ask in faith, nothing wavering. Jas. i: 6. Believe—receive—shall have them. Mark xi: 24.

And he said, Go again seven times. 43. Ought always to pray—not to faint. Luke xviii: 1.

Continue in prayer, and watch. Col. iv: 2.

Give him no rest, till he establish. Is. lxii: 7.

There was a great rain. 45.

Prayed again, and—heaven gave rain. Jas. v: 18.

Is not slack concerning his promise. 2 Peter iii: 9.

I will—pour you out a blessing. Mal. iii: 10.

According to his abundant mercy. 1 Peter i: 3.

For he will abundantly pardon. Is. lv: 7.

LESSONS.

1. Elijah a witness for Jehovah before the wicked king and backslidden people. "Ye are my witnesses." What testimony do you give before the world?

2. Elijah's prayer has three points: "Let it be known this day that thou art God in Israel;" "that I am thy servant;" "that I have done all these things at thy word." This his whole desire. God is—in his servant according to his word. Self totally renounced and put out of sight.

3. God's answer indicates his pleasure and approval. He is satisfied. The falling fire consuming the sacrifice a type of Christ, who "also hath loved us, and given himself for us, an offering and a sacrifice to God for a sweet-smelling savor."—Eph. v: 2. This the great object set before every sinner: a sacrifice already accepted in his stead, so that the "consuming fire" no more blazes forth against the believing sinner.

4. The abundant blessing is always had when near by faith, not by sense.

5. Elijah's faith in action. (i.) Reserved towards Obadiah. (ii.) Stern in rebuke of Ahab. (iii.) Compassionate towards deluded Israel. (iv.) Scathing and severe upon false prophets. (v.) Utterly prostrate before God on Carmel.

6. Knowledge of God's promise the great incentive to unceasing prayer.

7. Watching for the answer as needful as watching for the prayers the Holy Ghost gives.—Eph. vi: 18.

"Our Association Record," a sprightly little paper, published by the Association in Charleston, S. C., furnishes the following:—

Y. M. C. A.

"Y. M. C. A.!" I heard him say, As he staggered along across the way; "Why? M. C. A.!"—Now! what's to pay? And what's this mean? Y. M. C. A.!

Y. M. C. A.! It aint fair play To post a conundrum up, I say; The fellow that made it'll die some day; Then wont there be "old Ned" to pay!

Y. M. C. A.! Can't go away So long as that sign there blocks the way; If this post 'll hold, then here I'll stay To solve this riddle, if it takes all day.

A. C. M. Y.! what's the use to try? Backward or forward, it's "all in your eye;" A painter, if crazy, such signs might supply From letters a printer had knocked into pi.

Y. M. C. A.! Belshazzar, they say, Once got a mysterious warning this way. I think I'll stop drinking! and, after to-day, Knock off, as he did, from liquor and play.

I've seen other signs lately, most every day: There's I. O. U. means "fellow can't pay;" C. O. D. is another rough sign, I must say—Express brings a package and takes it away.

Y. M. C. A.! Old fellow! I say! What's up at that edifice over the way? The Christian Association's there! you may Go in, and welcome, any hour of the day.

What! go as I am? Yes, go now and pray God to show, and to lead in the better way; Go in and reform! Be saved there to-day, Then try to help others; that's Y. M. C. A.!

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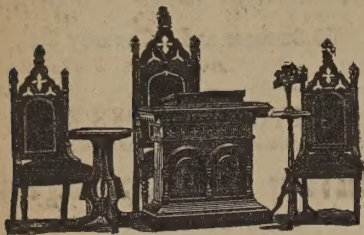
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BAPTIST.

NAME OF CHURCH.	LOCATION.	PASTOR.	Preaching Services.	Sunday School.
Allston Church,	Allston,	F. E. Tower.	A. M. P. M.	
Bethel,	Hanover St., near N. Bennet,	H. A. Cooke.	10.30 3.00 1.45 P. M.	
Bowdoin Square,	Bowdoin Square,	E. W. Andrews.	10.30 7.00 12.00 M.	
Bunker Hill,	Cor. Bunker Hill and Mystic Sts.,	W. O. Holman.	10.30 3.00 1.45 "	
Clarendon Street,	Cor. Montgomery St.,	A. J. Gordon.	10.30 3.00 1.45 "	
Day Star,	Nassau Hall,	A. Ellis.	10.30 7.30 "	
Dearborn Street,	Dearborn St.,	E. W. Pride.	10.30 "	2.30 "
Dudley Street,	Boston Highlands,	H. M. King.	10.30 3.00 1.30 "	
First,	Somerset St.,	R. H. Neale, D. D.	10.30 3.00 1.45 "	
Fourth Street,	South Boston,	L. L. Wood.	10.30 3.00 1.30 "	
Free-Will,	Charlestown,	Rev. J. Rand.	10.30 3.00 1.30 "	
Free-Will,	South Boston,	Rev. B. Minard.	10.30 3.00 1.30 "	
Harvard Street,	Harrison Ave., cor. Harvard St.,	O. T. Walker.	10.30 3.00 1.45 "	
Jamaica Plain,	Cor. Centre and Myrtle Sts.,	D. H. Taylor.	10.30 3.00 1.30 "	
Joy Street (African),	Smith Court,		5.00 10.30 A. M.	
Ruggles Street,	Near Tremont,	R. G. Seymour.	10.30 7.00 2.00 P. M.	
Shawmut Avenue,	Cor. Rutland St.,		10.30 7.30 2.30 "	
Stoughton Street,	Cor. Summer,	M. A. Dougherty.	10.30 7.30 2.30 "	
Tabernacle,	Cor. Shawmut Ave. and Madison St.	D. C. Eddy, D. D.	10.30 7.30 2.30 "	
Twelfth (African),	Phillips St.,		10.30 3.00 1.30 "	
Christian Baptist,	Tyler St., cor. Kneeland,	E. Edmunds.	10.30 3.00 1.45 "	
Union Temple,	Tremont St.,	Geo. C. Lorimer, D. D.	10.30 3.00 1.30 "	
Warren Avenue,	Cor. W. Canton St.,	G. F. Pentecost.	10.30 7.30 2.30 "	

CONGREGATIONALIST.

Berkeley Street,	Cor. Warren Ave.,	Wm. B. Wright.	10.30 7.30 12.15 P. M.
Brighton Church,	Washington St.,	H. A. Stevens.	10.30 3.00 12.00 M.
Central Church,	Berkeley St., cor. Newbury,		10.30 3.00 2.00 P. M.
Central Church,	Jamaica Plain,	J. B. Clarke.	10.30 7.30 3.00 "
Chambers Street,	Chambers St.,	F. B. Allen.	10.30 3.00 1.30 "
Cottage Street,	Near Pleasant St.,		10.30 7.30 12.15 "
Dorchester Church,	Cor. Centre and Washington Sts.,	J. H. Means, D. D.	10.30 3.00 9.00 A. M.
Eliot Church,	Boston Highlands,	A. C. Thompson, D. D.	10.30 7.30 1.30 P. M.
Highland Church,	Parker, near Tremont,	and B. F. Hamilton.	10.30 7.30 3.00 "
Holland,	Cor. Parker and Ruggles Sts.,	A. E. Dunning.	10.30 7.30 3.00 "
Maverick,	East Boston,	G. Van Der Kreeke.	10.15 3.00 1.30 "
Mount Vernon,	Asburton Place,	J. V. Hilton.	10.30 3.00 1.30 "
New England,	Music Hall,	S. E. Herrick.	10.30 3.00 1.30 "
Old South,	Boylston St.,	W. H. H. Murray.	10.30 3.00 1.00 M.
Olivet,	Springfield Street, near Tremont,	H. M. Manning, D. D.	10.30 3.30 2.00 P. M.
Park Street,	Tremont, cor. Park St.,	H. M. Parsons.	10.30 7.30 3.00 "
Phillips,	South Boston,	J. L. Withrow, D. D.	10.30 7.30 12.00 M.
Salem and Mariners',	Cor. Salem and N. Bennet Sts.,		10.30 3.00 1.45 P. M.
Shawmut,	Tremont, cor. Brookline St.,	S. H. Hayes.	10.30 3.00 1.30 "
Trinity,	Neponset,	E. B. Webb, D. D.	10.30 7.30 3.00 "
Union,	Columbus Ave., cor. Rutland St.,		10.30 3.00 1.30 "
Vine Street,	Boston Highlands,	F. A. Wardfield.	10.30 3.00 1.30 "
Walnut Avenue,	Boston Highlands,		10.30 7.30 3.00 "
West Roxbury,	Centre, cor. Mt. Vernon,	A. H. Plumb.	10.30 3.00 1.30 "
Winthrop,	Charlestown,	Edward Strong, D. D.	10.00 7.30 12.00 M.
		A. S. Twombly.	10.30 7.30 3.00 P. M.

EPISCOPALIAN.

Chapel of Good Sheph'd,	Cortes Street,	G. J. Prescott.	10.30 7.30 "
Christ,	Salem Street,	H. Burroughs, D. D.	10.30 3.00 1.30 P. M.
Church of the Advent,	Bowdoin Street,	A. C. A. Hall.	10.30 7.30 2.30 "
Emmanuel,	Newbury Street,	A. H. Vinton, D. D.	10.30 3.30 2.00 "
St. James',	St. James Street,	Percy Browne.	10.30 4.30 3.00 "
St. Matthew's,	South Boston,	John Wright.	10.30 7.30 2.00 "
St. Mark's,	West Newton Street,	Chas. A. Babcock.	10.30 7.30 2.00 "
St. Paul's,	Tremont Street, near Winter,	W. Newton.	10.30 7.30 2.45 P. M.
Trinity,	Technology Hall, Boylston Street,	Phillips Brooks.	10.30 3.30 9.00 "

METHODIST.

Broadway,	South Boston,	L. B. Bates.	10.30 3.00 1.30 P. M.
Bromfield Street,	Near Tremont,	W. F. Mallalieu.	10.30 3.00 1.45 "
Church Street,	Near Tremont,	J. W. Hamilton.	10.30 3.00 1.45 "
Dorchester Street,	South Boston,	J. Wagner.	10.30 3.00 1.45 "
Egleston Square,	Cor. Washington and Beethoven,	J. L. Hanaford.	10.30 10.30 A. M.
First,	Temple Street,	R. E. Meredith.	10.30 7.30 2.30 P. M.
German,	Boston Highlands,	Kolb.	10.30 7.30 1.30 "
Hanover street,	Near Richmond,	C. T. Watkins.	3.00 10.30 A. M.
Harrison Square M. E.	Harrison Square, Dorchester,	J. W. Rashford.	3.00 2.00 P. M.
Highland,	160 Warren Street,	J. W. Johnston.	10.30 3.00 1.45 "
Jamaica Plain,	Elm Street,	E. W. Virgin.	10.30 7.00 1.50 "
Meridian Street,	East Boston,	John H. Mansfield.	10.30 3.00 1.45 "
Revere Street (African),	Revere Street,	J. F. Jeffrey.	10.30 3.00 1.45 "
Saratoga Street,	East Boston,	A. McKeown, D. D.	10.30 3.00 1.45 "
Tremont Street,	Cor. Concord,	J. E. Cookman, D. D.	10.30 7.30 2.30 "
Washington Village,	Dorchester Street,	J. N. Avann.	10.30 3.00 10.30 A. M.
Zion (African),	North Russell Street,	M. H. Ross.	10.30 3.00 1.45 P. M.

PRESBYTERIAN.

Columbus Avenue,	Cor. Berkely,	J. B. Dunn.	10.30 7.30 3.00 P. M.
Fourth,	South Boston,		10.30 7.30 3.00 "
Meridian Street,	East Boston,	E. Annand.	10.30 7.00 3.00 "

EVANGELICAL ADVENT, Hudson Street, cor. Kneeland, C. Cunningham. 3.00/10.30 A. M.

Young Men's Christian Association, Tremont St., cor. of Eliot, Sunday Services, 12.15, 4.30 and 8.45.

Will Pastors please send the hour of their Sunday School, and make any needed correction in the Guide above?

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" " Men at 7.30 P. M.

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THE Association Bulletin.

PUBLISHED BY THE BOSTON Y. M. C. A. FROM THEIR ROOMS, TREMONT STREET, COR. ELIOT, EVERY SATURDAY.

Volume I.] EDITION 3000.

BOSTON, MASS., FEBRUARY 17, 1877.

PRICE 5 CENTS. {Number 15.

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Messrs. Seymour and Annand have charge of the religious literature to be used in the inquiry rooms.

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TABERNACLE NOTES.

On Wednesday night a North-of-Ireland man offered the following brief and emphatic testimony: "I found the Lord Jesus at five o'clock this morning."

Among the inquirers at the Tabernacle there have been several men with their wives; and already family altars have been set up in homes where they were unknown before.

A poor drunkard, who came into the Tabernacle, was convicted by the following text on the wall back of the platform: "Whosoever a man soweth that shall he also reap." He has since been hopefully converted.

The first man who professed conversion in the Young Men's Meeting in Berkeley Street Church, had been a hard drinker for fifteen years.

Another convert testified that last Saturday was the first day for five years he had passed without taking liquor. He accepted Christ the night before.

Sunday school teachers will be greatly encouraged by the report that six young ladies, of a class of seven, declared their acceptance of the Saviour at an inquiry meeting, on Monday evening; and it is suggested that, when convenient, it is advisable that they should take their classes with them to the Tabernacle services.

A good Christian lady of wealth, in this city, was very much interested in the salvation of a young man in her household. She tried various means to induce him to go to hear Mr. Moody preach. Failing in this she agreed to place \$100 to his account, in a bank, if he would go. He accepted the offer, became interested, and has heartily come out on the Lord's side.

The number of persons attending the meetings somewhat fell off during Monday and Tuesday evenings; but on Wednesday the usual number appeared, and on Thursday evening the Tabernacle was packed as on no previous week day. But the interest is not at all to be gauged by the attendance at the meetings. It is full, far-reaching and continually increasing. The work is deepening in the hearts of God's people, making faith real and operative. The fruit begins to be seen in the manifestation of the Christian graces of humility and love, and in the power with which the Holy Spirit is enduing believers. The work at the Tabernacle is a very small part of that which is going on under God's spirit. Every church, according to its participation in the central meetings, is being blessed within its own borders. Many of our city pastors have opened inquiry meetings; and in one case the parlor of the church is open every morning for an inquiry meeting, and many avail themselves of the opportunity. Sunday School teachers and superintendents have gone to work with a faith in God which has already produced great results, and which will increase. The conversions among young persons have been numerous. We hear of one class in which four were converted in a single week. The effect, too, is seen in the power of the preaching in many pulpits. But the work is not confined to this city. The power is taken hence to the neighboring country churches, and is extending more and more as visitors are gathered from the more distant parts of the State. Not Massachusetts, but New England, is being reached. Every newspaper in the city, including our Roman Catholic organ, is printing Mr. Moody's words; and the towns and villages of New England are being preached to every day, as in every house the daily paper proclaims Jesus as the avenger of sinners. Nor do we lack the encouragement of opposition. Satan is beginning to be troubled, and has commenced his opposition, which will increase as souls are more and more snatched from his power. May God give us faith to get all He is ready to give us of blessing.

"All hail the power of Jesus' name."

ADVICE TO CHRISTIAN WORKERS.

BY REV. JOSEPH COOK

Preliminary remarks to his lecture, Monday, February 12th, in Tremont Temple.

[Reported in the Boston Daily Advertiser.]

Before landing on the surly Massachusetts shore, our fathers, in the cabin of the Mayflower, drew up a civil compact which opens with a sentence that Daniel Webster used to say is really the first clause in the Constitution of the United States: "In the name of God, amen." There are now in this yet young nation church-members enough, including the Romish, to constitute one in six of the entire population. It would appear that this first clause of the Constitution would be good for something if church-members were good for anything! [Sensation.] In 1800, we had only one in fifteen inside the church.

Professor Tholuck, with the emphasis of tears in his deep, spiritual eyes, once said to me at Halle, in his garden on the banks of the Saale, that he regretted nothing so much in the arrangement of the German state churches as that the distinction between the converted and the unconverted, which Whitfield and Jonathan Edwards drew so deeply upon the mind of New England, is almost unknown, not to the theories, but to the church practices of Germany. "We are all mixed pell-mell together," said he. "After confirmation, we are all, in one sense, members of the church. I have always regarded the distinction you preserve in New England between a man who has made a solemn, public profession of his purpose to lead a religious life and

the one who has not, as the most important portion of the unwritten constitution of your nation. Except Scotland, there is no land on the globe that makes as much of this distinction as New England does. So has the spirit of the unwritten law permeated society at large here and in Scotland, that disgusts of the world with the church are sure to stifle the usefulness of the latter, if this law is administered laxly.

Whitfield often affirmed that he would rather have a church with ten men in it right with God than one with five hundred at whom the world laughs in its sleeves. Not long ago I heard of a church-member who had failed four times, and paid only ten cents on the dollar, and who had three times assigned his property to relatives in an infamous manner. He was making a speech in a summer evening devotional gathering, and the shutters of the basement of the church were open, and the quick, sharp boys of the common were within hearing. This religious man was saying: "I am of the opinion that our congregation should all alone maintain a missionary on some foreign shore; for such a purpose, I will, myself, give a hundred dollars." "Ten cents on the dollar," said a boy outside the shutters of a window. [Much laughter and applause.] Now, what if that boy had been placed face to face with that man for conversation on personal religion? You say this is an extreme case; but, under our voluntary system, which no doubt teaches us religious activity and generosity, there will be, as our population grows, cases like this arising with alarming frequency in great towns where men cannot watch each other, although they are members of the same church. Your voluntary system has priceless effects. But one of its incidental disadvantages is that unless a spirit of most uncommon piety pervades and fires the church, you cannot shut out the dross you would not have while you take in the gold you must have. Judas, in your voluntary church system, often carries the bag; often, I say, not always; and sometimes, when he does carry it, the infelicity is that he rules the purse-strings, and will not go and hang himself. [Laughter and applause.] What is the chief difficulty in such conversations as we are many of us sure to be asked this winter to enter into with the unconverted? Hands not clean in business; ledgers that will not bear a neighbor's glance; a personal record behind the church-member which he dares not open to the world; or, in brief, any lack of crystalline purity that prevents the transmission of God's light through you. If we are indeed open to all the influences of conscience as the air is to the light, then, when the radiance of the sun behind the sky shines on us, it will shine through us, and it will be found that God's sunbeams will in such a sense penetrate us that through us men may look into his face. But there are smutched windows, on the panes of which the soot and grime of city greed and fraud have fallen flake by flake. Who cares to look through them toward God? That kind of dim, religious light is not of the devoutest sort, and the world knows the fact.

No doubt, the disgusts of the world with the church are many of them unjustifiable, and particularly is it improper for the pulpit to be called upon to be as brilliant twice or thrice a week as the lecture platform is once a year. We ask our ministry to perform arduous parish duties, and to be brilliant orators besides, three times or twice a week before the same audience, year after year. No such task is put upon any lecturer or upon any congressman. As matters stand, I think the average sermon is intellectually as able as the average congressional speech. [Laughter.] You cannot have a Burke or Shakespeare in every editor's chair, but pulpits are more numerous than newspapers. If, therefore, you think it natural that some of our newspapers should be

the weakest of weeklies, and if some of them are conducted by men who make portions of our press lineal descendants of the reptiles that filled old Egypt, what must we say when pulpits, more numerous than editors' chairs, must all be filled by men who have character?

The American ministry, for intellectual equipment and general intellectual capacity, assuredly compares favorably with any other the world ever saw, and with any profession of equal numbers.

But the world has a right to be disgusted if moral faults in the church sow the soil of religious society with the boulders of distrust. When we cast in the ploughshare, when we try to turn up to God's noon the soil of New-England to-day, we meet yet with boulders enough beneath the soil. Some prayer-meetings you cannot get young men into, any more than you can a rat into a trap without a bait; and the reason is that business men are there who have no good record with society. Give me but a few princes in the business,—who are also princes in the church,—and there are some such princes in Boston; they are not infrequently found throughout New England, although their names are infrequently heralded—give me princes among men, and I will give you princes who can set religious fashions of the Divine sort easily.

What are the chief parts of the religious conversation which the religiously resolute should hold with the religiously irresolute? I think four things should occur in every religious conversation of this endlessly sacred sort. First, let there be a secret prayer on your part, of the kind that asks of God, self-surrender to conscience, and this act will permeate you, by fixed, natural law, with a strange power not your own. Unless you know how to obtain this power of total genuineness, beware how you approach any human being on religious topics. Next, ask the person you converse with, "What is your chief religious difficulty?" It is vastly important to avoid debate in such secret moments, and it is yet more vastly important to turn all thoughts upon the deepest inmost of conscience; and this question I, for one, have found in my hand's breadth of experience more likely than any other to effect both these objects. Perhaps the man with whom you converse does not know what his greatest difficulty is; but if you will get him to make an effort to state that difficulty, you will help him to solve it, for difficulty well stated is half solved. "What is the knot that chokes you?" Perhaps he thinks of some secret sin of his own; and thinks also that you have a greater secret sin; and, if he thinks so, you will not untie the knot. Perhaps he may untie yours. Nothing so stimulates a dead man as to set him at the work of reviving the dead. [Sensation and applause.] Try, next, to untie the knot by clear ideas and sound words. Then, lastly, kneel down with that man, and by the contagious self-surrender of two souls face to face with the Unseen Holy, ask the Divine Nature to untie the knot. Give me a complete self-surrender of the will to God, as both Saviour and Lord, and there is no knot that will not be untied in time. Indeed, whoever will untie that supreme knot of dissimilarity of feeling with God which now chokes us all, will find that he has done something strangely strategic; he has brought into his service the law of the self-propagating power of divine affections; and, little by little, he will be taken into the fold, from behind which no force, human or infernal, has power to snatch him out. Nay, not little by little! On the instant of total self-surrender, that kneeling man may be crowned, or may have given him from on high a new, supreme passion. If he be really genuine in his self-surrender to God, there will, at the instant of such surrender, spring up in him a new life, consisting of a predominant love of what God loves, and a predominant hate of what God hates.

I am often asked if I believe in these Young Men's Christian Associations. I wish to say I do. I believe in them with all my heart. The young men who come to large cities want some one to take an interest in them, and I contend no one can do this so well as the Young Men's Christian Association. —D. L. MOODY.

Y. M. C. A. News.

IN MEMORIAM.

Mr. Edward G. Tileston, our President in the year 1864-5, passed away, after a long and severe illness, on Monday last. An earnest Christian worker while well, he was blessedly supported by his Saviour through great suffering and trial. His life was one continuous work in the church, Sunday School and Association. Through his personal effort, blessed by God's Spirit, many souls have been led to Jesus. One of these is now a successful preacher of the Gospel.

While our President, Mr. Tileston, besides attending to the regular duties of his office, though he lived in Brookline and was engaged in active business, gave the first hour of the day to the work of the Association, and was then always to be found at the Rooms. He was also a devoted worker in the cause of temperance, and was a leader in the formation of the Temporary Home. His funeral on Thursday afternoon was attended by a number of his fellow-officers. The Association sent a cross of flowers, which was placed upon the coffin, and caused his portrait at the Rooms to be draped. The pall bearers were our President, Mr. Sturgis, Hon. E. H. Dunn, Messrs. Henry Furnas, Moses W. Pond, J. D. W. French, H. S. Chase, M. Field Fowler, Stephen G. Deblois.

FAMILY CHIT-CHAT.

They are about organizing a colored Y. M. C. A. in Springfield, Ill.

Of the eight hundred and two churches of London, two hundred and forty are free.

Messrs. Moody and Sankey are invited to San Francisco, Cal., at the close of their meetings in this city.

\$2300 have been raised toward the lectures of Rev. Joseph Cook in Boston, this winter.

The Independent reprints from the Advertiser Rev. Joseph Cook's Monday lecture, each week.

The Rev. Joseph Cook will give a series of lectures at Dartmouth College in the Spring.

One of the results of the Chicago revival is that the sale of Bibles in that city has been increased threefold.

The Rev. Joseph Cook is to give a course of six lectures in Auburn, Maine, under the auspices of the Y. M. C. A.

Henry Varley is laboring in London, this winter, with great zeal and success, preaching in his own Tabernacle, in theatres, public halls and for the Y. M. C. A.

The ministerial association of Cincinnati, O., has decided to extend an invitation to the Rev. Joseph Cook, of this city, to lecture in Cincinnati against infidelity. Mr. Cook recently declined the presidency of West Virginia University.

The General Secretary has received a very interesting letter from the Y. M. C. A. of Paris, France, inquiring particularly concerning the work of Messrs. Moody and Sankey in this city.

The Y. M. C. A. of North Shore, Staten Island, has three hundred and forty members, a good library, and a beautiful building overlooking the water, and valued at \$19,000.

Some people consider the Association a sort of minister's horse. A gentleman in Canada wants us to send him a list of the firms in Boston who manufacture horizontal ice cream freezers, with illustrated circulars, etc., etc.

The following were among the subscriptions received at the collection for Rev. Joseph Cook's lectures in Tremont Temple, last Monday: Samuel J. Tilden, Washington, D. C., one dollar; Baptist minister, two hundred dollars in debt and not a cent to pay, fifty cents.

Mrs. T. C. Doremus, who died in New York recently, at the age of nearly four-score, was a very remarkable woman. She founded over ten years ago the Woman's Union Foreign Mission, which had thirty-six female missionaries in the field last year.

Messrs. Harry and George Wright, Leonard, Murnan, Morrill, Brown, Manning and O'Rourke, of the Boston Nine, are now at work in our gymnasium training for the next season. Messrs. Bond, Sutton, Shaffer, James White and brother will arrive next month.

The General Secretary had his Bagster Bible stolen some time since from the desk in his office. If the man who stole it will call, he will be furnished with a season ticket to the Moody and Sankey meetings, with the hope that he may be converted.

A young man residing in Charlestown, who stole \$30 from his employers, a good many years ago, was converted at the Tabernacle, last week, and went to his old employer, confessed, and restored the money.

A similar case has already occurred in Boston.

The book review table of the Bulletin has received from Eben Shute, 36 Bromfield Street, two very valuable pamphlets: one, The Second Coming of Christ, by D. L. Moody; the other, Three Colloquies on Vital Matters in Religion, between D. L. Moody and Dr. Wm. S. Plummer. Both are very clear and concise.

New books are being added to the library every month. The recent additions are: The Lamplighter; Peter the Whaler, by Wm. H. G. Kingston; A Princess of Thule, by Wm. Black; Adventures of Tom Sawyer, by Mark Twain; The Thrones and Palaces of Babylon and Nineveh, by J. P. Newman, D.D.; Fifty Years with the Sabbath Schools, by Asa Bullard, A.M. Mr. T. E. Brayman kindly donated two volumes. Mr. W. G. Corthell is now chairman of our Publication Committee.

Mr. R. C. Morgan, editor of the "Christian," London, has been attending the Tabernacle meetings the week past. He is a very intimate friend of Mr. Moody, and was closely identified with him in England. We were favored with an address from Mr. Morgan at our Workers' meeting, Saturday evening, and at the Service of Song Sunday. Both addresses were remarkably clear and fresh in their presentation of the Gospel. Some of us were greatly blessed in listening to him. He made a deep impression on those who met him personally, by his wonderful gentleness as well as by his great knowledge of scripture. He sailed in the Parthia from New York on Wednesday. He has left the savor of his master's name behind him.

PLAIN TALK.

Rev. John Stephenson, of Dublin, says: "The Lord has given to every man his work, and we might as well speak of a drunken as of an idle Christian. Yes, we might as well speak of a cheating, lying, swearing Christian as of an idle Christian."

The Turkish Bashi-bazouks left behind them, in their fiendish ravages of Bulgaria, 87,000 homeless, destitute refugees, and 12,000 wounded cripples. English Christians have sent medical aid and very large sums of money to sustain them during the winter. Where sin abounded grace did much more abound.

Followers of Christ, to the work! The harvest is great, the laborers are few. Never was the work greater than now, for never before was the field so wide or so open. "Behold, I have set before thee an open door which no man can shut." Europe is open, Asia is open, Africa is open, America is open; and the isles afar off are open. "He that openeth, and no man shutteth" hath opened them.—Major Mahan.

Is Mr. Moody's picture of nature the correct one, and is he to be encouraged in his work? If Mr. Moody's picture of God, of salvation, of humanity, is the true one, then the Unitarian churches of Boston have no business to exist one week longer; they are a crime; they stand in the way of God's will. There is no place for compromise between the position he holds and that which we hold to-day; and if we represent any higher principles, then now, if ever, is the time for those that have the ears of the people to stand up for the flag of their principles and manfully to sustain them. If I believed as some of the Unitarian ministers of Boston seem to believe, I would not stand here and preach to you one Sunday longer.—Rev. M. J. Savage (Unitarian).

EDITORIAL.

Members of our Association have frequently asked for an editorial in the Bulletin. The most important subject to consider now is the need of a thorough reconsecration of our Association to the Lord Jesus Christ. We need it ourselves, individually, in our officers, in our methods of work, in our meetings and in our finances. The present is a most favorable time for us to make this reconsecration. If our Association is baptized with the Holy Spirit, difficulties and obstacles will vanish. Let us unite, heart and soul, with all of the Lord's people, and strive to do our part in bringing this city to the feet of the Son of God.

REVIVAL NOTES.

There is much religious interest in the Presbyterian church at Phoenixville, Pa.

In Monmouth, Ill., there has been a wonderful revival of religion, which is constantly extending.

The Methodists of Exeter, N. H., are having a spirited revival. Over one hundred are said to have been converted.

There is no abatement in the revival interest in Concord, N. H. Many converts have been gathered into the churches.

In no period of the history of the church in this country has there seemed so deep and wide-spread a revival feeling as now pervades all denominations.

The work at Mont Vernon, N. H., goes steadily on, the students of the Academy continuing the meetings. Fifty-six have already expressed a desire to enter upon the new life.

A deeply interesting revival is in progress in the Genesee Wesleyan Seminary at Lima, N. Y. More than one thousand of its alumni have become itinerant preachers.

The Congregational church in Northfield, Mr. Moody's home, has become self-supporting during the past year. Heretofore it has been aided by the Mass. Home Missionary Society.

COMSTOCK'S GOOD WORK.

The Society for the Suppression of Vice held its third annual meeting and election in the lecture room of the Young Men's Christian Association, Fourth Avenue and Twenty-Third Street, the President, Mr. Samuel Colgate, presiding, and about fifty members being present. The meeting was opened with prayer by the Rev. Dr. Chapin.

The Secretary, Mr. Comstock, read extracts from his annual report, the statistics of which show the year's work of the society as follows: Persons arrested in the U. S. Courts, 10, in the State Courts, 41; discharged by committing magistrates, 3, by juries, 1; convicted or pleaded guilty, 28; sentenced, 23; sent to insane asylums, 2; absconded, 1; re-arrested, 3; disagreements by jury, 2; convicted on second trial, 5; bail bonds forfeited, \$35,000; aggregate time of imprisonment, 15 years, 8 months and 8 days; fines, \$33,150; convicts pardoned, 3; died while under surveillance, 4; imprisonments till fines are paid, 3; sentences suspended, 4.

Matter has been seized or destroyed as follows: Books, 14 lbs.; books in process of manufacture, about 25 lbs.; obscene pictures and photographs, 533; microscopic pictures for charms, rings, etc., 125; negative photographs for obscene pictures, 286; photographic frames used in printing, 10; engraved steel and copper plates, 2; wood cuts and electro plates, 2; stereotype plates for printing books, about 100 lbs.; total number of different books, 2; lithographic stones, 50; articles for immoral purposes, &c., 53; appliances for making them, 700 lbs.; establishments for making them closed, 4; indecent playing cards, 572; boxes of pills, powders, &c., 128; circulars, catalogues, poems and songs, 21,796; newspapers containing improper advertisements, 214; newspapers containing obscene matter, suppressed, 12,500; letters seized in possession of persons, 200; names of dealers obtained by account books of publishers, 6000; obscene pictures framed on walls of bar-rooms, 26; figures and images, 8; circulating library, 1; letters and packages in hands of dealers ready for mailing, 3000; names of post-office addresses to which circulars may be sent that are sold as matter, 200.

The report considered at length the great evils against which the society is contending, and the obstacles in the way of a full accomplishment of its mission. It was ordered to be printed under the direction of the Executive Committee, for distribution.—New York Witness.

SUNDAY SCHOOL TEACHERS' MEETING

In the MEIONAON, EVERY SATURDAY NOON, for one hour.

REV. H. M. PARSONS, LEADER.

LESSON VIII. SUNDAY, FEB. 25, 1877.

Elijah at Horeb.

1 Kings xix: 8-18; B. C. 906.

HOME READINGS.

Mon. 1 Kings xix: 8-18. Tues. Gen. xv: 1-16. Wed. Ex. iii: 1-15. Thur. Isa. vi: 1-13. Fri. Ezek. xxxvii: 1-14. Sat. Acts ix: 1-18. Sun. Rev. i: 9-20.

[From S. S. Journal.]

GENERAL STATEMENT.

Elijah had boldly faced Ahab. He had met single-handed the four hundred and fifty prophets of Baal, and destroyed them. He had proved that "prayer moves the arm that moves the universe." But Jezebel now threatens his life. His efforts at reclaiming Israel seem thwarted by one bold, bad woman, and he is disheartened and despairing. He flees for his life to Beersheba. Here he asks at the hand of God the very fate from which he is fleeing. But his compassionate Lord, knowing all his needs, provides first angels' food to strengthen his body, and then sends him to the true source of strength and comfort for all despairing but faithful hearts—the mount of God. "My brethren, count it all joy when ye fall into divers temptations."—James i: 2.

8. And he arose and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb, the mount of God.

Ps. xxxvii: 1-3; Isa. xxxiii: 16; Deut. ix: 9-18; Matt. iv: 2; Ex. iii: 1; Deut. iv: 10; Mark i: 13; Luke iv: 2; John vi: 35; Phil. iv: 13.

9. ¶ And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah?

Ex. xxxiii: 22; Heb. xi: 38; Gen. xvi: 7, 8; Luke xxii: 61; John xx: 15; xxi: 22; Jonah i: 3; Gen. iii: 9.

10. And he said, I have been very jealous for the Lord God of Hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away.

Ps. lxxix: 9; cxix: 139; 1 Kings xviii: 4, 30; Jer. ii: 30; 1 Kings xviii: 22; xix: 2; Isa. lxiii: 3; Matt. xii: 14.

11. And he said, Go forth and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake.

Ex. xix: 20; xxxiv: 6; Nahum i: 3, 5; Zech. iv: 6; Hosea i: 7; Ps. lxxviii: 8; Acts ix: 6; x: 5, 6; Rom. xi: 2; Luke ix: 54-56.

12. And after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice.

Ezek. i: 4; Deut. v: 9, 10; Ex. iii: 2; Job iv: 16, 17; 2 Peter i: 17; John i: 17.

13. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

Ex. iii: 6; xxxiii: 18, 19, 22, 23; Isa. vi: 2.

14. And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away.

2 Kings viii: 12, 13; x: 32; xiii: 3.

15. And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria.

16. And Jehu, the son of Nimshi shalt thou anoint to be king over Israel: and Elisha, the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.

2 Kings ix: 1-3, 6; 1 Sam. xvi: 13; 1 Kings i: 39; xix: 19.

17. And it shall come to pass that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.

Amos v: 19; 2 Kings xiii: 3; x: 25; ii: 24; vi: 11, 12; Isa. xi: 4; Jer. i: 9, 10; Hosea vi: 5; Isa. xlix: 2; Rev. ii: 16; Ps. xxxvii: 32-34.

18. Yet I have left me seven thousand

in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

Rom. xi: 4, 5; Isa. vi: 13; Rev. vii: 4-8; Hosea xiii: 2; Ps. xcv: 6.

GOLDEN TEXT.—"Will he plead against me with his great power? No, but he would put strength in me."—Job xxiii: 6.

ANALYSIS.

V. 8. The heavenly manna alone gives strength to get to the throne of power now.

V. 9. God's word traces the sinner into every hiding-place, and searches him through, if he listens.

V. 10. Discouragement and despair always follow looking upon self, whether sinful or righteous.

V. 11. God is showing his servant what he can do without him; a hard lesson for a successful worker to learn. The strong wind and the earthquake had been felt and seen by Israel, but the Lord was not recognized.

V. 12. The fire, too, had consumed the sacrifice, and the false priests were slain. The still small voice follows all the mighty preparations of power and law. Grace and mercy melt. The fierce wind cannot strip the sinner so quick as the gracious sun of love.

V. 13. Elijah sees his weakness. He had retired unbidden from the place of testimony before Ahab. He acted in the energy of the flesh and not in the spirit. God is teaching him in great compassion. He is about to set him aside from an earthly place, but give him a great position in the "heavens."

V. 14. Again the same question, "What doest thou here?" and similar answer. He does not yet learn the lesson God is teaching. His answer does not seem satisfactory to God.

V. 15. Was it a surprise? "Go, anoint a new king of Syria."

V. 16. A new king of Israel! And your own successor! How easy for God to brush out of the way the obstacles, whether proud foes or delinquent and unbelieving teachers.

V. 17. Vengeance is declared, and the instruments are assigned. Elijah is to introduce the Lord's selected ones for the mission of judgment.

V. 18. The prophet is silent now. After all the slaying, God says, "I will leave seven thousand." And he is but one of these. Humbled and in silence he departs to obey the Lord.

PRACTICAL SUGGESTIONS.

(From E. T. Notes S. S. Journal.)

"What doest thou here, Elijah?" Is not that a question God may well put very often to us? This is one of the points on which the teacher must lay special stress in the present lesson. You are in evil company—"What doest thou here?" In sinful or doubtful places of entertainment—"What doest thou here?" In the very sanctuary of God—"What doest thou here?" Sitting idly at home while God's work calls for workers—"What doest thou here?" Each teacher must multiply these various forms of the question according to the circumstances of his own scholars.

How does the voice come to us? Perhaps by sudden alarm, or danger, or trial, or by an awakening sermon—a loud and urgent voice that compels attention, like the wind, and the earthquake, and the fire at Horeb. Sometimes in the still small voice of the Holy Ghost speaking through conscience or through the written word. A merciful voice it is: let us by no means fail to hear it; let our attitude be that of young Samuel, "Speak, Lord, for thy servant heareth."

[From International Lesson Monthly.]

A want of faith drove Elijah from his place of testimony. Let us see that we fail not, if all our expectations are not realized. Let us not feed on success, but on Christ.

Elijah strengthened. V. 5-8. The Lord did not leave his discouraged servant. "He knows our frame, he remembers that we are dust." We have often need to recall the words of Jesus to Peter, "I have prayed for thee;" remembering the "words of Jesus," many a poor wanderer has wept and returned.

"Known unto him is all that e'er can thee befall."

What a disgrace it would have been had Elijah's prayer been answered. Died of discouragement under a juniper tree, would have been a sad epitaph for such a man of God. Think of Jonah, had God granted his wish! The angel of the Lord came unto him. God's visits are often deferred, but he never comes too late.

"Thy daughter is dead," said the friends of Jairus. "If thou had'st been here," said the weeping Martha; but he was in time. He came to Elijah. How "the cruse" and "the cake" must have reminded him of Zarephath. How often he has come to us when we were "discouraged because of the way." "Arise and eat; the journey is too great for thee." Even the strong man Elijah was not equal to the task, unfed. God knew far better than his servant what was needed. This is a word for us now. We need to eat, to be strengthened for the journey. He has said, "I will not send them away fasting." He went in the strength of that meat forty days and nights. The distance to Horeb is about one hundred and eighty or two hundred miles, and would only take six or eight days. *Elijah must have wandered in the wilderness forty days.* Like Israel, "he searched the land." There is a study in the "forty days" of Scripture. (See Ex. xxxiv: 28; Deut. ix: 9, 18; Num. xiii: 25; 1 Kings xix: 8; Jon. iii: 4; Matt. iv: 2; Acts i: 3.) Horeb, "the mount of God," is one of the peaks of Sinai, and both are often called Horeb. (See Ex. iii: 1; xvii: 6; xxxiii: 6; etc.) Elijah is the first Hebrew whose return to Horeb is recorded.

[From the National Sunday School Teacher.]

BIBLICAL LESSON OUTLINE.

A Desponding Victor.

"I had fainted, unless I had believed to see the goodness of the Lord in the land of the living."—Ps. xxvii: 13.

IN THE CAVE.

Went in the strength of that meat forty days. 8.

Abode in the mount forty days. Deut. ix: 9.

Fasted forty days and forty nights. Matt. iv: 2.

Man shall not live by bread alone. Matt. iv: 4.

What doest thou here, Elijah? 9.

The Lord God called unto Adam. Gen. iii: 9.

Thou, God, seest me. Gen. xvi: 13.

Whither shall I go from thy Spirit? Ps. cxxxix: 7.

Ways of a man are before—the Lord. Prov. v: 21.

I have been very jealous for the Lord. 10.

My zeal hath consumed me. Ps. cxix: 139.

I bear in my bosom the reproach. Ps. lxxxix: 50.

Zeal of thine house hath eaten me up. Ps. lxxix: 9.

I, even I only, am left. 10.

Not able to bear—people alone. Num. xi: 14.

Not alone, but I and the Father. John vii: 16.

It is God which worketh in you. Phil. ii: 13.

ON THE MOUNT.

A great and strong wind. 11.

Sound—as of a mighty rushing wind. Acts ii: 2.

An earthquake. 11.

The whole mount quaked greatly. Ex. xix: 18.

Yet once more I shake—also heaven. Heb. xii: 26.

A fire. 12.

Sinai was altogether on a smoke. Ex. xix: 18.

Is not my word like a fire? Jer. xxiii: 29.

After the fire a still small voice. 12.

My speech shall distil as the dew. Deut. xxxii: 2.

As the rain—so shall my word be. Isa. lv: 10.

Babe wrapped in swaddling clothes. Luke ii: 12.

Hath chosen the weak things. 1 Cor. i: 27.

He wrapped his face in his mantle. 13.

Moses hid his face, for he was afraid. Ex. iii: 6.

I am a man of unclean lips. Isa. vi: 5.

Wherefore I abhor myself. Job. xlii: 6.

Depart from me, for I am sinful. Luke v: 8.

ORDERED TO THE FRONT.

Go, return. 15.

Return—obey the voice of the Lord. Deut. xxx: 8.

Should such a man as I flee? Neh. vi: 11.

There is no restraint to the Lord. 1 Sam. xiv: 6.

Anoint Hazael to be king over Syria. 15.

I know the evil that thou wilt do. 2 Kings viii: 12.

Delivered them into the hand of Hazael. 2 Kings xiii: 3.

Smote them in all the coasts. 2 Kings x: 32.

Jehu—king over Israel. 16.

Jehu—conspired against Joram. 2 Kings ix: 14.

Brought the heads of the king's sons. 2 Kings x: 8.

Shall fall—nothing of the word. 2 Kings x: 10.

And Elisha—shalt thou anoint. 16.

Cast his mantle upon him. xix: 19.

Let a double portion of thy Spirit. 2 Kings ii: 9.

Took up also the mantle. 2 Kings ii: 13.

Yet have I left me seven thousand. 18.

He knoweth them that trust in him. Nah. i: 7.

The Lord knoweth—that are his. 2 Tim. ii: 19.

Know my sheep, am known of mine. John x: 14.

He knoweth the secrets of the heart. Ps. xlv: 21.

LESSONS.

1. Never look off from Jesus.

2. Christ the only bread that can nourish us to get to the throne of power when we fall by the way, either from weakness or infirmity.

3. What doest thou here? is God's question to us whenever and wherever living and acting not in faith.

4. God allows us to meet reverses and disappointments, because he knows our frame, and sees that we cannot bear continued success.

5. Temptations, as testings, strengthen and root character.

6. God's compassions descend to our lowest infirmities, and lift us out of despondence by many precious promises, "whereby we become partakers of the divine nature."

7. A redeemed sinner, whether before a believer or unbeliever, will always go to work for God. What wilt thou have me to do? will always receive an answer, and reveal the obedience of our faith.

REVIVAL NOTES.

Messrs. Whittle and Stebbins have been continuing the revival services in the Chicago Tabernacle since Brethren Moody and Sankey left, and the audiences fill the great Tabernacle to its utmost capacity.

In Torrington, Conn., where the church numbers less than eighty members, there have been over forty conversions. In the Baptist churches in New Haven a great work is going on, affecting the elderly as well as the young people, and there are many converts. In the Methodist Episcopal Church, at Brantford, meetings are held every evening.

A most gracious revival of religion is now in progress in the Methodist church in Goffstown Centre, N. H., Rev. J. M. Bean, pastor. The revival began about six weeks ago, and has gradually increased in interest ever since. Over fifty have asked for prayers, and many of these have found the Saviour. The good work is still advancing.

The Conn. Y. M. C. A. State Canvass has recently held meetings in Bethel, Fairfield Co. The meetings were held alternately in the Congregational and Methodist churches. Inquirers in such large numbers presented themselves that the Canvass Committee were obliged to continue their two days' meetings through the week.

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BAPTIST.

NAME OF CHURCH.	LOCATION.	PASTOR.	Preaching Services.	Sunday School.
Allston Church,	Allston,	F. E. Tower.	A. M. 10.30	1.45 P. M.
Bethel,	Hanover St., near N. Bennet,	H. A. Cooke.	10.30	12.00 M.
Bowdoin Square,	Bowdoin Square,	E. W. Andrews.	10.30	1.45 P. M.
Bunker Hill,	Cor. Bunker Hill and Mystic Sts.,	W. O. Holman.	10.30	1.45 "
Clarendon Street,	Cor. Montgomery St.,	A. J. Gordon.	10.30	1.45 "
Day Star,	Nassau Hall,	A. Ellis.	10.30	7.30 "
Dearborn Street,	Dearborn St.,	E. W. Prade.	10.30	2.30 "
Dudley Street,	Boston Highlands,	H. M. King.	10.30	1.30 "
First,	Somerset St.,	R. H. Neale, D. D.	10.30	1.45 "
Fourth Street,	South Boston,	L. L. Wood.	10.30	1.30 "
Free-Will,	Charlestown,	Rev. J. Rand.	10.30	1.30 "
Free-Will,	South Boston,	Rev. B. Minard,	10.30	1.30 "
Harvard Street,	Harrison Ave., cor. Harvard St.,	O. T. Walker.	10.30	1.45 "
Jamaica Plain,	Cor. Centre and Myrtle Sts.,	D. H. Taylor,	10.30	1.30 "
Joy Street (African),	Smith Court,		7.30	10.30 A. M.
Ruggles Street,	Near Tremont,	R. G. Seymour.	10.30	7.00 2.00 P. M.
Shawmut Avenue,	Cor. Rutland St.,		10.30	7.30 2.30 "
Stoughton Street,	Cor. Summer,	M. A. Dougherty.	10.30	7.30 2.30 "
Tabernacle,	Cor. Shawmut Ave. and Madison St.	D. C. Eddy, D. D.	10.30	7.30 2.30 "
Twelfth (African),	Phillips St.,		10.30	3.00 1.30 "
Christian Baptist,	Tyler St., cor. Kneeland,	E. Edmunds.	10.30	8.00 1.45 "
Union Temple,	Tremont St.,	Geo. C. Lorimer, D. D.	10.30	8.00 1.30 "
Warren Avenue,	Cor. W. Canton St.,	G. F. Pentecost.	10.30	7.30 2.30 "

CONGREGATIONALIST.

Berkeley Street,	Cor. Warren Ave.,	Wm. B. Wright.	10.30	7.30 12.15 P. M.
Brighton Church,	Washington St.,	H. A. Stevens.	10.30	3.00 12.00 M.
Central Church,	Berkeley St., cor. Newbury,		10.30	3.30 2.00 P. M.
Central Church,	Jamaica Plain,	J. B. Clarke.	10.30	7.30 3.00 "
Chambers Street,	Chambers St.,	F. B. Allen.	10.30	8.00 1.30 "
Cottage Street,	Near Pleasant St.,		10.30	7.30 12.15 "
Dorchester Church,	Cor. Centre and Washington Sts.,	J. H. Means, D. D.	10.30	3.00 9.00 A. M.
Eliot Church,	Boston Highlands,	A. C. Thompson, D. D.	10.30	7.30 1.30 P. M.
Highland Church,	Parker, near Tremont,	A. E. Dunning.	10.30	7.30 3.00 "
Holland,	Cor. Parker and Ruggles Sts.,	G. Van Der Kreeke.	10.15	
Maverick,	East Boston,	J. V. Hilton.	10.30	3.00 1.30 "
Mount Vernon,	Ashburton Place,	S. E. Herrick.	10.30	3.00 1.30 "
New England,	Music Hall,	W. H. H. Murray.	10.30	3.00 1.30 "
Old South,	Boylston St.,	J. M. Manning, D. D.	10.30	3.30 2.00 P. M.
Olivet,	Springfield Street, near Tremont,	H. M. Parsons.	10.30	7.30 3.00 "
Park Street,	Tremont, cor. Park St.,	J. L. Withrow, D. D.	10.30	7.30 12.00 M.
Phillips,	South Boston,		10.30	3.00 1.45 P. M.
Salem and Mariners',	Cor. Salem and N. Bennet Sts.,	S. H. Hayes.	10.30	3.00 1.30 "
Shawmut,	Tremont, cor. Brookline St.,	E. B. Webb, D. D.	10.30	7.30 3.00 "
Trinity,	Neponset,		10.30	3.00 1.30 "
Union,	Columbus Ave., cor. Rutland St.,	F. A. Wardfield.	10.30	7.30 3.00 "
Vine Street,	Boston Highlands,		10.30	3.00 1.30 "
Walnut Avenue,	Boston Highlands,	A. H. Plumb.	10.30	7.30 3.00 "
West Roxbury,	Centre, cor. Mt. Vernon,	Edward Strong, D. D.	10.00	7.30 12.00 M.
Winthrop,	Charlestown,	A. S. Twombly.	10.30	7.30 3.00 P. M.

EPISCOPALIAN.

Chapel of Good Sheph'd,	Cortes Street,	G. J. Prescott.	10.30	7.30
Christ,	Salem Street,	H. Burroughs, D. D.	10.30	3.00 1.30 P. M.
Church of the Advent,	Bowdoin Street,	A. C. A. Hall.	10.30	7.30 2.30 "
Emmanuel,	Newbury Street,	A. H. Vinton, D. D.	10.30	3.30 2.00 "
St. James',	St. James Street,	Percy Browne.	10.30	4.30 3.00 "
St. Matthew's,	South Boston,	John Wright.	10.30	7.30 2.00 "
St. Mark's,	West Newton Street,	Chas. A. Babcock.	10.30	7.30 2.00 "
St. Paul's,	Tremont Street, near Winter,	W. Newton.	10.30	7.30 2.45 P. M.
Trinity,	Technology Hall, Boylston Street,	Phillips Brooks.	10.30	3.30 9.00 "

METHODIST.

Broadway,	South Boston,	L. B. Bates.	10.30	3.00 1.30 P. M.
Bromfield Street,	Near Tremont,	W. F. Mallalieu.	10.30	3.00 1.45 "
Church Street,	Near Tremont,	J. W. Hamilton.	10.30	3.00 1.45 "
Dorchester Street,	South Boston,	J. Wagner.	10.30	3.00 1.45 "
Egleston Square,	Cor. Washington and Beethoven,	J. L. Hanaford.	10.30	3.00 1.30 A. M.
First,	Temple Street,	R. R. Meredith.	10.30	7.30 2.30 P. M.
German,	Boston Highlands,	Kolb.	10.30	7.30 1.30 "
Hanover street,	Near Richmond,	C. T. Watkins.	10.30	3.00 1.30 A. M.
Harrison Square M. E.	Harrison Square, Dorchester,	J. W. Bashford.	10.30	3.00 2.00 P. M.
Highland,	160 Warren Street,	J. W. Johnston.	10.30	3.00 1.45 "
Jamaica Plain,	Elm Street,	E. W. Virgin.	10.30	7.00 1.30 "
Meridian Street,	East Boston,	John H. Mansfield.	10.30	3.00 1.45 "
Revere Street (African),	Revere Street,	J. F. Jeffrey.	10.30	1.45 "
Saratoga Street,	East Boston,	A. McKeown, D. D.	10.30	3.00 1.45 "
Tremont Street,	Cor. Concord,	J. E. Cockman, D. D.	10.30	7.30 2.30 "
Washington Village,	Dorchester Street,	J. N. Avann.	10.30	3.00 10.30 A. M.
Zion (African),	North Russell Street,	M. H. Ross.	10.30	3.00 1.45 P. M.

PRESBYTERIAN.

Columbus Avenue,	Cor. Berkely,	J. B. Dunn.	10.30	7.30 3.00 P. M.
Fourth,	South Boston,		10.30	7.30 3.00 "
Meridian Street,	East Boston,	E. Annand.	10.30	7.00 3.00 "

EVANGELICAL ADVENT, Hudson Street, cor. Kneeland, C. Cunningham. 3.00 10.30 A. M.

Young Men's Christian Association, Tremont St., cor. of Eliot, Sunday Services, 12.15, 4.30 and 8.45.
Seamen's Bethel, North Square, Preaching at 10.30 A. M. and 3 P. M., by Rev. C. L. Eastman. Sabbath School, 1.30 P. M.

Will Pastors please send the hour of their Sunday School, and make any needed correction in the Guide above?

Contributions in aid of the MOODY AND SANKEY MEETINGS should be sent to D. E. SNOW, Treasurer, 41 State Street.

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THE Association Bulletin.

PUBLISHED BY THE BOSTON Y. M. C. A. FROM THEIR ROOMS, TREMONT STREET, COR. ELIOT, EVERY SATURDAY.

Volume I.} EDITION 2000.

BOSTON, MASS., FEBRUARY 24, 1877.

PRICE 5 CENTS. {Number 16.

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Rev. Dr. Webb is chairman and Mr. D. E. Snow secretary, both of the general and executive committees, and Mr. Snow is also treasurer of the general committee.

Messrs. Seymour and Annand have charge of the religious literature to be used in the inquiry rooms.

Mr. H. M. Moore has charge of the selling of the hymn books in the building.

TABERNACLE NOTES.

The fourth week of the meetings conducted by Messrs. Moody and Sankey closed yesterday.

The mission of Messrs. Moody and Sankey to this city is to accomplish a reformation as much as a revival.

They have introduced the Scriptural standard of Christian life, and the Scriptural methods of church work.

The workers in the inquiry rooms and the young men's meetings have become accustomed to the routine of the meetings, and feel more at home than previously.

The young converts are commencing to work judiciously and perseveringly. It is thus evident that the influence of the revival will expand in widening circles through the city and throughout New England.

Mr. Moody himself considers that the past few days have witnessed the close of the preliminary, and the commencement of the real solid work of the campaign. The frothy element—the curiosity-seeking, over-zealous, extra-enthusiast multitude—has had its day, and henceforth the proceedings will be mainly on a firm, business-like basis. "Mainly," we have said, because the work will never be entirely separated from a certain "loafer" element, a set of hangers-on, who have already become habituated to waiting upon the gossip and incident of the Tabernacle, as well as its devotional and religious exercises; a sort of "sidewalk committee," acting in doors.

The hardest worked men in connection with the Moody and Sankey meetings are the reporters. To report the noon meetings in upwards of a column of fine type and publish it at three o'clock, as the *Journal* does, is a marvel of enterprise.



THE PHILADELPHIA Y. M. C. A. BUILDING.

Upon the corner of Fifteenth and Chestnut Streets, in the city of Philadelphia, the new building of the Young Men's Christian Association has been erected. The corner-stone was laid on the 15th of July last with impressive ceremonies. This association was organized on the 15th of June, 1854, and the rooms in which they held their first meetings were on Chestnut Street, below Seventh. Its growth was rapid, and its influence was soon felt to be cramped by the narrow quarters, and a removal to larger and more commodious rooms was found necessary; and after one or two successive changes, the present building at 1210 Chestnut Street was purchased. Here, too, in the course of time, the power which it was exerting was felt to be circumscribed by the smallness of the accommodations, and it was resolved to erect a new building,—one that should fully meet the growing demand for room; a building that should rival in durability of construction and beauty of design similar buildings in our sister cities, and that should reflect honor upon the liberality and energy of Philadelphia. Accordingly, the present site was selected, the contracts were given out to men of acknowledged skill and standing in their professions, and the work progressed rapidly. It bids fair to rival in elegance and beauty any of the handsome buildings for which this city is noted, and is a worthy temple for the noble purpose for which it is designed.

The characterization of the books of the Bible each in a line of verse is a happy thought, and happily executed in another column of this paper.

The publication of the BULLETIN has been delayed a few days by a series of accidents, which will not be likely to occur again.

The young converts' meeting, Saturday evenings, is very interesting. They have all the time to themselves, and occupy it well. Their courage and earnestness are signs of a thorough work of grace.

Regular monthly business meeting of the Association, Thursday evening, February 29th, at 7.30, in the hall. Business of great importance. A full attendance is requested.

PROSPECTUS.

The attractive features of this paper will be notes on the International Sunday School Lessons by our city pastors, a column of selections from the lectures of Rev. Joseph Cook, latest reports from the Moody and Sankey meetings in Chicago and Boston, and Association news from all parts of the world.

All communications concerning the reading matter should be addressed to M. R. DEMING, Y. M. C. A., 68 Eliot St.

For advertising, address H. A. STAPLES, 36 Bromfield Street.

The noon meeting in the Meisonaon has been suspended for the present, except Saturdays, as nearly all who came could just as well go to the Tabernacle. Saturdays, the Sunday School teachers' meeting will be held as usual, Rev. H. M. Parsons conducting.

Mr. George Williams, Treasurer of the Association, London, England, entertained a large gathering of the members and their friends with an account of his recent visit to the United States and Canada, especially illustrating the nature of the work done by the Associations in various parts of the country. Magnificent photographs were exhibited. A young lady visitor sang with much effect and sweetness some of the spiritual songs most in vogue at American meetings, and a very enjoyable and profitable evening was spent.

Mr. Henry Varley commenced revival labors in Islington and Highbury, London, during the week of special prayer, which commenced on Lord's day, November 14. Mr. Varley began his work by a Bible Reading at 3 P. M., which was continued at that hour each day until the following Monday, inclusive. The large and daily increasing numbers who assembled to hear him comprised members of every section of the Christian church, among whom were many of the neighboring clergy and ministers, and students from the Church Missionary and other colleges. The nightly meetings in the Hall were largely attended by young men; in fact, the whole neighborhood was aroused, and many who had been leading godless and profligate lives were led to repentance. Mr. Varley devoted much time and attention to inquirers after the meetings, and his hands were held up by the sympathies of many believing friends who could not attend the meetings.

FOR THE YOUNG.

THE BOOKS OF THE BIBLE.

OLD TESTAMENT.

In *Genesis* the world was made by God's creative hand;
In *Exodus* the Hebrews marched to gain the Promised Land;
Leviticus contains the Law,—holy, and just, and good;
Numbers records the tribes enrolled,—all sons of Abraham's blood;
Moses, in *Deuteronomy*, records God's mighty deeds;
Brave *Joshua* into Canaan's land the host of Israel leads;
In *Judges* their rebellion oft provokes the Lord to smite;
But *Ruth* records the faith of one well pleasing in His sight.
In *First and Second Samuel* of Jesse's son we read;
Ten tribes in *First and Second Kings* revolted from his seed.
The *First and Second Chronicles* see Judah captive made;
But *Ezra* leads a remnant back by princely Cyrus' aid.
The city walls of Zion *Nehemiah* builds again;
Whilst *Ester* saves her people from plots of wicked men.
In *Job* we read how faith will live beneath Affliction's rod;
And *David's Psalms* are precious songs to every child of God.
The *Proverbs* like a goodly string of choicest pearls appear;
Ecclesiastes teaches man how vain are all things here;
The *Song of Solomon* exalts sweet Sharon's lovely Rose;
Whilst Christ, the Saviour and the King, the "rapt" *Isaiah* shows.
The warning *Jeremiah* apostate Israel scorns;
His plaintive *Lamentations* their awful downfall mourns.
Ezekiel tells in wondrous words of dazzling mysteries;
Whilst kings and empires yet to come, *Daniel* in vision sees.
Of judgment and of mercy *Hosea* loves to tell;
Joel describes the blessed days when God with man shall dwell.
Among Tekoa's hermits *Amos* received his call,
Whilst *Obadiah* prophesies of Edom's final fall.
Jonah enshrines a wondrous type of Christ, our risen Lord;
Micah pronounces Judah lost,—lost, but again restored;
Nahum declares on Nineveh just judgment shall be poured.
A view of Chaldaea's coming doom *Habakkuk's* visions give;
Next *Zephaniah* warns the Jews to turn, repent and live.
Haggai wrote to those who saw the Temple built again.
And *Zechariah* prophesied of Christ's triumphant reign;
Malachi was the last who touched the high prophetic chord,—
Its final notes sublimely show the coming of the Lord.

NEW TESTAMENT.

Matthew, and *Mark*, and *Luke*, and *John*, the Holy Gospels wrote,
Describing how the Saviour died,—his life,—and all he taught;
Acts prove how God the apostles owned with signs in every place;
St. Paul, in *Romans*, teaches us how man is saved by grace;
The Apostle, in *Corinthians*, instructs, exhorts, reproves;
Galatians shows that faith in Christ alone the Father loves.
Ephesians and *Philippians* tell what Christians ought to be;
Colossians bids us live to God and for eternity.
In *Thessalonians* we are taught the Lord will come from heaven;
In *Timothy* and *Titus* a bishop's rule is given.
Philemon marks a Christian's love, which only Christians know;
Hebrews reveals the Gospel prefigured by the Law;
James teaches without holiness faith is but vain and dead;
St. Peter points the narrow way in which the saints are led;
John, in his Three Epistles, on love delights to dwell;
St. Jude gives awful warning of judgment, wrath and hell;
The *Revelation* prophesies of that tremendous day
When Christ, and Christ alone, shall be the trembling sinner's stay.
—[From *The Christian*, London.

We have been favored with a visit from Mr. John Y. Henderson, formerly Secretary and Treasurer of the Y. M. C. A. of Yokohama, Japan. He is on his way, via this country, to visit his friends in Scotland. He has already visited the principal Associations in America, and will spend a week in attendance on the Moody and Sankey meetings before he sails for Scotland.

I am often asked if I believe in these Young Men's Christian Associations. I wish to say I do. I believe in them with all my heart. The young men who come to large cities want some one to take an interest in them, and I contend no one can do this so well as the Young Men's Christian Association. —D. L. MOODY.

Y. M. C. A. News.

EDITORIAL.

A word to our active members. Are you aware, dear brethren, that your membership in this Association is more than an accommodation or a benefit? It is a responsibility. Our roll says that we have eight hundred active members. The association of so many Christian young men together implies a greatly increased power for good. The world, the church and the Lord expect it.

Our twenty-five years of experience demand more efficiency. Shall our latter work be better than the former?

Our associate members number upwards of twelve hundred. Nearly all of them are favorably disposed toward the Gospel. Many of them have joined us with the hope that it would result in their becoming Christians. Some of them are at present deeply interested in their personal salvation. Others of them have no Christian influences except those which we cast around them. Shall we take a true interest in them, or shall we neglect them?

CHIT-CHAT.

A great throng of visitors favor us with their calls daily. We did not know there were so many good people in the world.

A thief made a raid in the Tabernacle last night, and relieved a man's pocket of a five-cent hymn book and a paper of tobacco.

Our President is working very hard in the Moody and Sankey meetings, both in the business part and spiritual part of the services.

If any number of the BULLETIN is found to be dull, its readers may infer that the editor is away, or is tired, or has sickness in his family.

The pleasantest of any interruptions during the week have been from men asking for conversation and prayer concerning their personal salvation.

The Marblehead Association had an excursion of one hundred persons to the Moody and Sankey meetings Thursday. A large part of them favored us with a call. Let other Associations do likewise.

Christian men of wealth sometimes give artists commissions to paint them pictures costing from \$5,000 to \$50,000. Will some one of them give Rev. Joseph Cook a five-thousand-dollar commission to prepare forty lectures for next season?

One of the daily papers of this city recently said that "the scholars who have charge of the revision of the Bible expect to complete their work in three years." Probably the editor meant the English version of the Bible.

The Watchman of this city has a column article on "How to help the Poor," by Brother Irwin, Chairman of our Committee on Distribution of Religious Literature. It also has a kind notice of our Sunday morning breakfasts for the poor, and other meetings of the Association.

Mr. A. A. Ayer, of Montreal, one of the prominent members of the Y. M. C. A. in that city, has been in town the past week attending the meetings at the Tabernacle. He is entertained by Mr. S. P. Hibbard, of our Board of Managers. He bears a unanimous and hearty invitation from all the Evangelical ministers of Montreal (39 in number), and an earnest invitation from the Y. M. C. A. to Messrs. Moody and Sankey to hold a series of meetings in that city as soon as possible.

The Mass. State Canvass will hold meetings as follows:—

FEBRUARY.

Norwood,.....23, 24, 25.
Medford,.....27, 28. Mch. 1.

MARCH.

Bridgewater,.....3, 4.
Ludlow,.....6, 7, 8.
Agawam,.....9, 10, 12.
Ware,.....13, 14.
Hadley,.....15, 16.
Hatfield,.....17, 18.
Pray for them.

WHITEFIELD IN BOSTON.

An account of his farewell services, Sunday, October 12th, 1741.

He rose with body and soul greatly refreshed, and spent its early hours in conversing with those who came for spiritual counsel. He then "preached with great power and affection" at the Old South church, which was so exceedingly thronged that he was obliged to get in at one of the windows. He dined with the governor, who came to him after dinner weeping, and desired his prayers. He heard Dr. Sewall in the afternoon. Both during the exercises and after them, he was sick, but went with the governor in his coach and preached his farewell sermon on the Common. Gillies says to twenty thousand, and Tracy to nearly thirty thousand people, though the whole population of Boston did not at that time exceed twenty thousand. Great multitudes were melted into tears when he spoke of leaving them. The governor then went with him to his lodgings. He stood in the passage and spoke to a great company, both within and without the doors; but they were so deeply affected and cried out so loud, that he was compelled to leave off praying. The remainder of the evening was chiefly spent in conversation with inquirers.

In closing his account of this day's work, he exclaims, "Blessed be God for what things he has done in Boston! I hope the glorious work is now begun, and that the Lord will stir up some faithful laborers to carry it on. Boston is a large, populous place, very wealthy. Has the form kept up, but has lost much of the power of religion. I have not heard of any remarkable stir for these many years. Ministers and people are obliged to confess that the love of many is waxed cold. Both, for the generality, seem to be too much conformed to the world. There is much of the pride of life to be seen in their assemblies. Jewels, patches, and gay apparel are commonly worn by the female sex; and even the common people, I observed, dressed up in the pride of life. There are nine meeting-houses of the Congregational persuasion, one Baptist, one French, and one belonging to the Scotch-Irish. One thing Boston is very remarkable for—the external observance of the Sabbath. Men in civil offices have a regard for religion. The governor encourages them, and the ministers and magistrates are more united than in any other place where I have been. Both were exceedingly civil to me during my stay. I never saw so little scoffing, never had so little opposition. But one might easily see much would hereafter arise, when I came to be more particular in my application to particular persons; for I fear many rest in a head-knowledge, are close Pharisees, and have only a name to live. It must needs be so when the power of godliness is dwindled away, and where the form only of religion is become fashionable among people. Boston people are dear to my soul. They were greatly affected by the word, followed me night and day, and were very liberal to my dear orphans. I promised, God willing, to visit them again, and intend to fulfil my promise when it shall please God to bring me again from my native country. In the meanwhile, dear Boston, adieu. The Lord be with thy ministers and people, and grant that the remnant which is still left according to the election of grace, may take root downwards, and bear fruit upwards, and fill the land."

[From The Watchman.]

STORM THE FORT.

BY REV. J. B. VINTON, BURMAH.

[One of our returned missionaries thinks that the soldiers of Christ should be employed in storming instead of holding the fort, and sends the following as a substitute for "HOLD THE FORT." He says, "If I read Jesus' signals aright, there are no times for lurking behind stone walls, but for storming them. The fort is not ours to hold, but the devil's (John xiv: 30; xii: 31; xvi: 11). Would that God would make American Baptists sing and mean the hymn I have written. Then I could die content with no greater work."]

Ho! my comrades, see the signal
Jesus waves on high!
Satan's battlements are reeling,
Hear our Captain's cry:

CHORUS.—"Storm the fort, for I am leading,
I have shown you how;
Shout the answer back to heaven—
"We are ready—now."

See! the lofty walls are frowning,
Held by Satan's power;
Sin enshrouds the world in darkness,
Now's the storming hour.

See! the prophets now are showing
How the fort must fall;
There is no such thing as falling,
Shout, my comrades, all!

Fierce and long the siege has lasted,
But the end is near.
Onward leads our great Commander,
Cheer! my comrades, cheer!

THE VALUE OF REVIVALS.

BY REV. JOSEPH COOK.

Preliminary remarks to his lecture, Monday, February 19th, in Tremont Temple.

It would be a sad whim in the art of metallurgy if men should take up the notion that a white heat is not useful in annealing metals; and so it is a sad whim in social science when men think that the white heat we call a religious awakening is not useful in annealing society. Twice this nation has been annealed in the religious furnace just previously to being called on to perform majestic civil duties. You remember that the thirsty, seething, tumultuous, incalculably generative years from 1753 to 1783, or from the opening of the French war to the close of the Revolution, were preceded by what is known to history as the Great Awakening in New England in 1740 under Whitefield and Edwards. So, too, in 1857, when we were on the edge of our Civil War, the whole land was moved religiously, and thus prepared to perform for itself and for mankind the sternest of all the political tasks that have been imposed in this century upon any civilized people. But our short American story is no exception to the universal experiences of social annealing.

Discussing the subtler meaning of the Reformation, Carlyle says: "Once risen into this divine white heat of temper, were it only for a season and not again, a nation is thenceforth considerable through all its remaining history. What immensities of dross and crypto-poisonous matter will it not burn out of itself in that high temperature in the course of a few years! Witness Cromwell and his Puritans, making England habitable even under the Charles Second terms for a couple of centuries more. Nations are benefited, I believe, for ages, by being thrown once into divine white heat in this manner." [Carlyle, History of Frederick, vol. 1, book 3d, chapter viii.]

That is the historical law of nations, for cities, for individuals. Do not be afraid of a white heat; it is God's method of burning out dross. [Applause.]

Standing where Whitefield stood on the banks of the Charles, a somewhat unlettered but celebrated evangelist years ago, face to face with the culture of Harvard, was accused of leading audiences into excitement. "I have heard," said he, in reply, "of a traveller who saw at the side of the way a woman weeping and beating her breast. He ran to her and asked, 'What can I do for you? What is the cause of your anguish?' 'My child is in the well! My child is in the well!' With swift despatch assistance was given and the child rescued. Further on, this same traveller met another woman weeping also and beating her breast. He came swiftly to her, and with great earnestness asked: 'What is your trouble?' 'My pitcher is in the well! My pitcher is in the well!' Our great social and political excitements are all about pitchers in wells, and our religious excitements are about children in wells." [Laughter and applause.] A rude metaphor, you say, to be used face to face with Harvard; but a distinguished American professor, repeating the anecdote in Halle on the Saale in Germany, yonder, Julius Muller heard it and repeated it in his university, and it has been used among devout scholars all over Germany. Starting here on the banks of the Charles, and listened to, I presume, very laughingly by Cambridge and Boston, it has taken root in a deep portion of German literature as one of the classical illustrations of the value of a white heat. [Applause.]

We must beware how we fall into pride at the size of our present religious audiences, for Boston has seen greater assemblies than are now gathered here in revivals. I hold in my hand a very significant portion of George Whitefield's Journal, written in 1740 in this city. Let us not forget that the doctrine of the new birth, which was drawn so incisively on the mind of New England by Whitefield and Edwards that it seems a commonplace now, was, in their time, and in the form in which they taught the truth, a disturbing novelty. The doctrine of the new birth as an ascertainable change was not generally admitted in the religious portion of any New England community until the awakening of 1740 began. (See Tracy, history of the Great Awakening, pp. 46, 130.) Whitefield taught, to the dismay of New England, that a man does not become a saint in his sleep; and that credible evidence of personal entrance upon a life of love of what God loves, and of hate of what God hates, should be required before a man is made a member of the church; and that espe-

cially this change must take place in a minister; otherwise he is unfit to lead the living or the dead. These doctrines were not new to our Puritan Fathers in 1640. But in 1740, under the political pressure caused by allowing only church members to vote, and which led to the vastly mischievous half-way covenant by which persons not pretending to have entered on a new life at all were admitted to the church, we had lost the scientifically severe ideals of Plymouth rock. It was a novel truth to us that a man should absolutely be required to give evidence of a new life, or not be allowed to preach.

"I insisted much on the doctrine of the new birth," writes Whitefield (Journals in New England: London, 1741, p. 48), "and also on the necessity of a minister's being converted before he could preach aright. Unconverted ministers are the bane of the Christian church. I think that great and good man, Mr. Stoddard, is much to be blamed for endeavoring to prove that unconverted men might be admitted into the ministry. A sermon lately published by Mr. Gilbert Tennent, entitled 'The Danger of an Unconverted Ministry,' I think unanswerable." "The spirit of the Lord enabled me to speak with such vigor against sending unconverted ministers into the ministry, that two ministers with tears in their eyes publicly confessed that they had laid hands on two young men without so much as asking them whether they were born again of God or not." (p. 53.)

Whitefield spoke with such vigor on this topic that at this moment we need no speaking on it at all. Rhetorical students sometimes express amazement at the ineffectiveness of the printed addresses of Whitefield when read to-day; but they contain little that is new now, because they impressed so powerfully so much that was new then. Their present ineffectiveness arises from their past effectiveness.

"Mr. Edwards," Whitefield wrote at Northampton—this is Jonathan Edwards of whom you may have heard [laughter]—"is a solid and excellent Christian. I think I may say I have not seen his equal in all New England." (p. 45.)

"He is a son himself and hath also a daughter of Abraham for his wife. A sweeter couple I have not yet seen. Their children were dressed not in silks and satins, but plain. She talked feelingly and solidly of the things of God. She caused me to renew those prayers which I have put up to God that he would be pleased to send me a daughter of Abraham to be my wife. I find upon many accounts it is my duty to marry." (p. 46.)

"Minister and people wept much." (p. 46.)

"Dear Mr. Edwards wept during the whole time of exercise." (p. 47.)

You say that in Boston yesterday, in audiences of 6000 and 7000, women wept too much, and that men were excited; but in 1740 men like Jonathan Edwards wept, and he is supposed to have had a head as well as a heart. Gaze a moment on what this city of Boston did when she was hardly more than a village, and while the frontier settlements of New England were yet in danger of intrusions from the savages. All that is mortal of George Whitefield lies on the shore of the sea at Newburyport yonder, at rest until the heavens be no more. When he bade adieu to New England, he spoke on the Common yonder, this very soil over which every day you and I are walking lightly, and wondering whether we cannot go hence in peace whatever we do. This orator writes in Boston, Sunday, October 12, 1740, while no doubt the transfiguration of gold and russet and crimson hung upon some of the trees of which we can now almost hear the whispering: "I went with the governor in his coach to the Common, where I preached my farewell sermon to nearly 30,000 people; a sight I have not seen since I left Blackheath, and a sight perhaps never before seen in America. It being duskish before I had done, the sight was more solemn. Numbers, great numbers melted into tears when I talked of leaving them. I was very particular in my application, both to rulers, ministers and people; commended what was commendable, blamed what was blameworthy, and exhorted my hearers steadily to imitate the piety of their forefathers, so that, whether I was present or whether I was absent, I might hear of their affairs, that with one heart and mind they were striving together for the faith of the Gospel."—(p. 53.) So Boston responded to the memory of Cromwell and Hampden and Milton. She was young, and she yet is in the gristle. Is there better blood to put into her veins than that of our fathers? [Applause.]—Advertiser.

REVIVAL HINTS.

REV. A. B. EARLE, D.D., IN "BRINGING IN SHEAVES."

Whoever would promote a revival of religion should begin with his own heart, and pray, and confess, and believe, until he feels his heart all subdued and melted by the Holy Ghost; until his love to Christ is glowing, fervid, burning; and until he finds himself groaning over the lost condition of men, &c., &c. Then, let him get a few, if he cannot many, to join him in special prayer for the outpouring of the Spirit. All who would labor successfully in leading souls to Christ must tarry at Jesus' feet until they have power with God; then they will have power with men.

REV. H. C. FISH, D.D., IN "HAND-BOOK OF REVIVALS."

Revivals are born of prayer. The prayers of Elijah wrought a reformation in Israel. The prayers of Hezekiah were the means of reclaiming the nation. "From our closet to the church, from our knees to the pulpit," was the motto of several of the Reformers. The good John Welsh, of Ayr, Scotland, whose harvests of souls were so great, from the beginning of his ministry to its close, reckoned the day ill-spent if he staid less than seven or eight hours before the throne in prayer. The revival of 1857-58 originated and progressed to a most remarkable extent through the instrumentality of prayer; the great business was intercession.

REV. ORSON PARKER, IN "REVIVALS," AND HOW TO PROMOTE THEM.

God will not hinder a revival. He is waiting to be gracious. The impenitent cannot hinder a revival; salvation does not come from that source, but out of Zion; and the only place where the stream of salvation can be clogged is in the church. God has no supernumeraries in his church. If it is the duty of one to assist in a revival, it is for another. Neutrality is treason against God.

REV. EMERSON ANDREWS IN "REVIVAL SERMONS."

The time for a revival, and the set time to favor Zion, is when she feels her sin and burden, her responsibility and her need, is penitent, reforms, and offers to Christ, for herself and sinners, the "effectual prayer of the righteous."

PRESIDENT FINNEY.

A penurious church will prevent a revival of religion. A penurious spirit is an abomination to God. It is dishonest, selfish, a misrepresentation of Christ's religion. Where a church is niggardly and parsimonious in their treatment of a minister, tardy in paying his salary, planning to avoid all expense, close-fisted in regard to supporting the Sabbath School and the cause of Christ generally, they may expect that God will do nothing to manifest his approbation of such a course.

THE METHODIST.

There certainly can be no availing prayer unless it is accompanied with the utmost activity in every good word and work.

THE CHRISTIAN INTELLIGENCER.

We must not only watch, and wait, and pray, but work for CHRIST.

THE NORTHWESTERN.

In near twenty years of more or less solicitude for the Church, we have never seen the time wherein God was more manifestly waiting to be gracious than now! Postpone your sociables, your receptions, your parties, and by your labor, your personal appeals, your prayer, and your faith, discover how every young person can be brought to the vestibule of a life better, and deeper, and sweeter than all the winter festivities that ever seduced a church to sleep or delay, when Christ passed so near to her portals, and would fain have entered in saving and abiding power.

MALACHI.

Bring ye all the tithes into the storehouse, that there may be meat in mine house; and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. — *From the Contributor.*

SUNDAY SCHOOL TEACHERS' MEETING

In the MEIONAON, EVERY SATURDAY NOON, for one hour.

REV. H. M. PARSONS, LEADER.

LESSON IX. SUNDAY, MARCH 4, 1877.

GOLDEN TEXT. — Thou hast sold thyself to work evil in the sight of the Lord. — 1 Kings xxi: 20.

The Story of Naboth.

CONNECTION.

1 Kings xix: 19-21; 4. — The Anointing of Elisha.

Benhadad, king of Syria, sends a threatening message to Ahab, and receives a cowardly submissive answer. He then goes farther, and threatens to plunder the kingdom; and as Ahab resists and refuses his demand, he comes against him in great rage and with a great army. A prophet of the Lord visits the king of Israel and declares to him that God will deliver him in order that he may know that he is the Lord. Ahab inquires the way, and is told by the prophet. Obeying the word of the Lord, he witnesses the fulfillment of the prophet's word. The Syrian king after his defeat raises another army to fight against Israel. Again the Lord reveals his power to Ahab in the destruction of the enemy. But the wicked king refuses to fulfill the Lord's will against Benhadad. He spares his life, and makes terms of friendship with him. Thus he brings upon himself the doom of the wicked. Disappointed and hardened under the many mercies of God, Ahab seeks to buy a vineyard near to his palace belonging to Naboth. Coveting the possession, he is wroth at the refusal of Naboth, and the lesson reveals the fruits of his covetousness.

HOME READINGS.

Mon. 1 Kings xxi: 1-20; Josh. vii: 1-26. Tues. 1 Kings xx: 28-43; 1 Sam. ii: 27-36. Wed. 1 Kings xxii: 5-18; 1 Sam. xv: 1-28. Thurs. 1 Kings xxii: 26-40; 2 Kings v: 1-27. Fri. 2 Kings ix: 21-37; Matt. xxvi: 1-25. Sat. Col. iii: 1-15; Acts v: 1-16. Sun. Eph. v: 6-16; 1 Tim. vi: 1-21.

1 Kings xxi: 4-14; 1 K. 8: 899.

4. And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

Verse 3; Lev. xxv: 23, 28; Num. xxxvi: 7; 2 Kings xx: 23; Prov. xiv: 17; Eccl. vii: 9; Ezek. xli: 18.

5. ¶ But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

1 Kings xvi: 31; Josh. xxiii: 12, 13; Prov. xix: 14.

6. And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.

Prov. xiv: 30; Hab. ii: 9; Micah ii: 2; Luke xii: 15; Prov. xv: 27.

7. And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

Verse 25; Prov. xvi: 32; Ps. xxxvii: 12; Prov. xii: 6.

8. So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth.

Esther viii: 8; 1 John iii: 15; Prov. i: 16; xxviii: 20; Deut. xvi: 18; 2 Kings x: 1.

9. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people:

2 Chron. xx: 3; Isa. lviii: 4-6.

10. And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.

Deut. xvii: 6; Ex. xxiii: 1; Prov. xix: 5; Mal. iii: 5; Lev. xxiv: 16; Matt. ix: 3; 2 Sam. xix: 21.

11. And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them.

Prov. xxix: 12; Isa. lix: 4; Amos v: 7. Prov. xxix: 24.

12. They proclaimed a fast, and set Naboth on high among the people.

13. And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him,

even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones that he died.

Matt. xxvi: 60, 65; John xix: 7, 12; Micah vii: 2; Luke iv: 29; Heb. xiii: 12; Lev. xxiv: 14; Acts vi: 13; vii: 58; Lev. xxiv: 14; Ex. viii: 26; Num. xiv: 10; 2 Kings ix: 26; Joshua vii: 24.

14. Then they sent to Jezebel, saying, Naboth is stoned and is dead.

Isa. i: 4, 15; Ezek. xxii: 9; Hosea iv: 2; Deut. xxxii: 43; 1 Kings xxi: 19; 2 Kings ix: 7, 10.

ANALYSIS.

4. The weak, discontented state of the king shows how covetousness, which is idolatry, consumes and torments the wicked.

5, 6. His wicked wife stimulates the pride of his heart. He tells the reason of his despair. What an element of eternal torment this will be to sinners! Eternally to crave that they can never get.

7. The false, cruel woman promises him the coveted possession, being filled herself with rage. The reason Naboth would not sell gave fuel to her rage. She hated every one who feared the Lord (verse 4).

8. She carries on her scheme with fiendish glee.

9. She does it under the guise of religious zeal.

10. She plans the charge, the trial, and the execution.

11. How easily the weak and irresolute companions of the wicked carry out their designs. They would please Jezebel, because they feared her more than they feared God.

12, 13. Everything was done as she ordered. If the children of God were as faithfully obedient as the children of the wicked one, how rapidly the kingdom of God would come. These wicked rulers executed the mandate of the wicked queen, just as the wicked rulers of Israel, obedient to the prince of darkness, put to death the Lord of Life and Glory.

14. The deed is done. The king possesses his ill-gotten treasure with this word ringing in his ear;—"In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine" (verse 19).

LESSONS.

1. Covetousness, which is idolatry, is the great sin of God's people to-day. Under the guise of prudence, of personal possession, of preparation for future support, men are selling their souls to the devil daily.

2. The hatred of true loyalty to God by wicked men. Naboth's reason for not parting with his inheritance enraged Jezebel. The bitterness of the wicked against God's truth equally manifest to-day.

3. The promise of Jezebel significant.—"I will give." The world says the same. The flesh says the same. The devil says the same. All are liars, thieves, and murderers.

4. Ahab sold himself deliberately to the power and possession of the evil one, for this little vineyard of Naboth. For what are you selling your soul to-day?

[From the International Lesson Monthly.]

HYMN.

YIELD not to temptation,
For yielding is sin;
Each victory will help you
Some other to win;
Fight manfully onward,
Dark passions subdue;
Look ever to Jesus,
He'll carry you through.

To him that o'ercometh
God giveth a crown;
Thro' faith we shall conquer,
Though often cast down;
He who is our Saviour
Our strength will renew;
Look ever to Jesus,
He'll carry you through.

BLACKBOARD EXAMPLES.

Balaam, 2 Pet. ii: 15; Achan, Jos. vii: 21; Ahab, 1 Kings xxi: 1; Gehazi, 2 Kings v: 21; Judas, Matt. xxiv: 15; Rich Fool, Luke xii: 20; Ananias, Acts. v: 1.

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THE Association Bulletin.

PUBLISHED BY THE BOSTON Y. M. C. A. FROM THEIR ROOMS, TREMONT STREET, COR. ELIOT, EVERY SATURDAY.

Volume I.} EDITION 2000.

BOSTON, MASS., MARCH 3, 1877.

PRICE 5 CENTS. {Number 17.

TABERNACLE NOTES.

Mr. Moody was very much encouraged by the young converts' meeting in the Clarendon street church Monday evening.

An excursion train will be run from Providence next Wednesday evening, returning the same night. Over three hundred are expected.

The Associations of Lowell, Newburyport, Marblehead and Providence all sent excursions to the noon and afternoon meetings of Thursday.

There has been a steady progress of the revival the past week. This is evidenced by new inquirers, deeper seriousness in the congregations, more heartiness in the singing, and stronger convictions on the part of inquirers.

The boys' meetings, held in inquiry room No. 2, each evening, from 8.30 to 9.15, are attended by upwards of one hundred boys, and are in charge of Mr. J. K. Hastings, who has led the Y. M. C. A. boys' meetings so faithfully the past two years. They cannot fail to accomplish great good.

The temperance meeting yesterday noon was a very impressive meeting. The testimonies from men who have been saved from intemperance the past few weeks by the grace of God were very touching. Over a hundred asked for prayers in their behalf at the close. A forest of hands went up when the invitation was given.

The three o'clock meetings next week, Tuesday, Wednesday, Thursday and Friday, will be held in the Berkeley Street church, and will be meetings of prayer for Christians who desire to reconsecrate themselves to the work of the Lord. All other meetings for the week will be as usual.

Nearly all the clerks in one of the large retail grocery stores of this city have been converted within the past three months. Three of them accepted Christ as their Saviour the same evening in one of the first of the young men's meetings in the Berkeley Street church. Nearly all of them have become active members of the Y. M. C. A.

A business man of this city, but a hard drinker, was taken by a friend to see Mr. Moody last week. He offered Mr. Moody \$1000 to cure him of his appetite for liquor. He was pointed at once to the great Physician, and prayed for. That night, while in his own home, surrounded by praying friends, about 12 o'clock, he found deliverance. He has abolished rum and tobacco, he has no appetite for liquor, and is one of the happiest Christians in the city.

One of the marked trophies of grace is a man of liberal education, admitted to the bar thirty-one years ago, who has ever since been a drunkard. His mother died of a broken heart many years since. His family has always been kept in abject poverty. He was awakened by hearing Mr. Sankey sing the beautiful hymn, "Watching and waiting for me." He was under conviction for several days, at last giving himself to Christ in the young men's meeting in the Berkeley Street church. He went home and astonished his family by hunting up a Bible, reading a chapter aloud, and offering prayer. During the prayer his little girl whispered to her mother, "Mamma, isn't it better to have papa to come home and pray than to come home drunk?" This man testifies that his old appetite for liquor is entirely gone.

ITALY.—We rejoice to hear from Rome that one of the Protestant ministers there has had the joy of winning for the Gospel twelve young Romans, who are expected to add much strength and influence to the Association there.

REPORTS AND NOTICES OF ASSOCIATION MEETINGS.

There were a number of inquirers at the last two Gospel meetings Sunday evening. Brethren will find plenty to do in distributing flyers and looking after inquirers.

The Saturday noon meeting for the study of the Sunday School Lesson in the Meionaon, in charge of Rev. H. M. Parsons, is largely attended and very instructive. The BULLETIN containing the lesson for the day is distributed through the audience.

The meeting for young converts in the Parlor at 7.30 Saturday evenings is very beneficial. They all have an opportunity to testify or to lead in prayer, and are thus enabled easily to take the first steps in Christian work. Christian friends are invited to bring in young converts.

Several men have been converted through the agency of the Sunday morning breakfasts. A number of poor wanderers have been reclaimed from the slums of the North End through the Gospel meetings on Richmond street Sunday afternoons. Bro. Irwin, who has charge, invited Rev. H. L. Hastings to preach last Sabbath afternoon. His sermon was peculiarly adapted to the occasion, and both preacher and audience were deeply moved.

An inquiry meeting is held at the close of the service of song every Sabbath. At the service a week ago last Sabbath only fifteen active members of the Association were present. There were more than that number of inquirers. Will the active members be assured that they are wanted to be present in larger numbers hereafter? Several interesting inquirers professed to have found peace in believing on that occasion, and also last Sabbath in the inquiry meeting.

The monthly meeting of the Standing Committee was held Thursday evening at 6 o'clock. The usual number was present. The greetings of the brethren were very cordial. The business meeting of the Association was held at 7.30. A goodly number of the Board of Managers were present. The principal items of business were: the appointment of a committee of eleven to nominate the officers of the Association under the amendment which goes into effect at the annual meeting in May; the nomination of twenty delegates to the Quarterly Convention of Associations at East Somerville, Wednesday, March 14; the appointment of a committee of conference with the Charlestown Y. M. C. A.; and the passage of a vote authorizing the Treasurer to sign the name of the Association in receipt of a bequest from the estate of the late J. Sullivan Warren. The devotional spirit of the meeting was delightful. The reports of the working committees showed more aggressiveness than has been known in the past.

FOREIGN ASSOCIATION NEWS.

IRELAND: *Belfast*.—The autumn and winter session was formally opened by a social meeting of the members on Friday evening, 15th September. The week following was devoted to special prayer; the next week was occupied with evangelistic services for young men, which were well attended. Public evangelistic services were then undertaken, and carried on for five weeks in a wooden Circus hired for the purpose.

Paris.—The annual meeting of the English Association here (rooms 160, Rue Montmartre) was held on Thursday evening, November 23d, in the English chapel, Rue Royale, the Rev. Dr. Forbes, one of the vice-presidents, being in the chair, supported by nearly all the resident clergy. The Rev. J. W. Close opened the meeting with prayer, and addresses of an earnest and instructive character were delivered by the Revs. Canon Maunsell, C. E. Paterson, and J. Baron Hart.

AGGRESSIVE CHRISTIANITY.

BY REV. JOSEPH COOK.

Preliminary remarks to his lecture, Monday, February 5th, in Tremont Temple.

One day in Parliament William Pitt said: "I have no fear for England. She will stand till the day of judgment." But Edmund Burke replied: "What I fear is the day of no judgment." The relation of the Temperance Reform to the future of great cities has an unsounded depth of interest from Edmund Burke's point of view. In 1800, one twenty-fifth of the population of the United States was in towns numbering 8000 or more inhabitants; in 1870, one-fifth. (Walker, Statistical Atlas, 1876.)

Of course I need not emphasize the fact that many of our churches are doing their duty on the topic of temperance in great towns. I do not overlook starry exceptions. I remember that Roswell Hitchcock's church in New York was once called together in order that two persons, who had joined it, might have work assigned them on the church philanthropic committees. There was no other business before the gathering than to set two persons at work,—the only ones out of a very large church who had not something definite to do in our sorely tried metropolis. Other individual churches are active; but the mass of our churches are singularly inefficient [applause] in moral reform in cities. The other day I saw a heap of manuscript books, in which the names of the most abandoned streets and lanes in this city were written down, and in which a competent number of fit persons were assigned to the work of visitation in these desolate quarters. Now, is it not a circumstance rather humiliating, that a man who is comparatively a stranger in this city must come half way across the continent to set us here in Boston at work which we ought to know better than he does how to do? Is it not a fact somewhat inexpressible in its wining outcome, as it touches our poor pride, to know that many a town in New England, Boston not excepted from the list, is allowing a Young Men's Christian Association, for instance, that wishes to do just such work as this, to starve? [Sensation.] You are not giving half money enough to the agents you employ for religious effort among the poor and degraded in cities, and you do not work yourselves. You act through the fingertips of a few saints, women missionaries, city missionaries; and you are starving them. There is not a city missionary, there is not an established religious agency of yours among the perishing and dangerous classes and their fleecers, that has adequate financial support, to say nothing of sympathy. [A loud voice: "Truth."] You say this is plain speech; but I had rather speak plainly than bring upon myself the charge of being inattentive to what has been brought so prominently before New England in the great audiences in the noons yonder in the Tabernacle, when reformed men have spoken and been addressed in the presence of thousands in tears. We want a perpetuity of just such effort as is now making temporarily here, for the abandoned quarters in this and other cities.

America wants her churches to organize themselves for permanent and aggressive, just as they occasionally have organized themselves for temporary and timid, work for the squalid and debased. I read in the newspapers the other day that some noble women, lineal descendants, no doubt, of those whom Paul saw on Mars hill, or of those who were among the most efficient of all the powers that cowed old Rome by the purity of Christian life, have gone into the jaws and throat of despair in some abandoned quarters of this city, and have found homes for degraded women, and taken the almost incredible word of hope to persons like some to whom our Lord himself spoke. This work is going on silently. It must not be heralded. What I want is that it should be made permanent.—Advertiser.

PROSPECTUS.

The attractive features of this paper will be notes on the International Sunday School Lessons by our city pastors, a column of selections from the lectures of Rev. Joseph Cook, latest reports from the Moody and Sankey meetings in Chicago and Boston, and Association news from all parts of the world.

All communications concerning the reading matter should be addressed to M. R. DEMING, Y. M. C. A., 68 Eliot St. For advertising, address H. A. STAPLES, 36 Bromfield Street.

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OUR PLATFORM.

We commend to ministers and laymen the following propositions, presented by Rev. Joseph Cook, in his address at the exercises in Music Hall last May, on our Twenty-fifth Anniversary.

1. That there is a great amount of work which ought to be done for young men in cities, especially for the unemployed, the strangers and the homeless; and that, as the proportion of the American population living in cities has increased since the opening of the century from one-twenty-fifth to one-fifth, the importance of this work in cities is great and growing.
2. That neither individual churches taken separately, nor individual denominations taken separately, can do this work easily and adequately.
3. That all the evangelical denominations united in a city can do the work easily by the organization of a Young Men's Christian Association as their representative.
4. That a Young Men's Christian Association should be neither a club nor a church, but a representative agency of the churches; not a club, making amusement and social intercourse as much its objects as religion and practical philanthropy; not a church, with independent creed and membership, initiating its own activities; but a representative agency of the churches, or the library, the fireside, the prayer meeting, and the philanthropic committee of the religious population of a city in its relations to young men who need aid.
5. That Young Men's Christian Associations should bring the churches together in spiritual and practical, and not in ecclesiastical, union.
6. That jealousy on the part of the churches of an institution thus representative of themselves is as unreasonable as jealousy of representatives on the part of constituents.
7. That many and varied experiments have proved that all evangelical denominations are capable of agreeing as to the character of libraries, religious meetings, lectures, preaching, and work in revivals; and that, for evident reasons, the evangelical and unevangelical denominations cannot thus practically unite with each other.
8. That the necessity of the case, business convenience, and the interests of peace, and not of bigotry and exclusiveness, require, therefore, that the voting power in Young Men's Christian Associations should belong only to evangelical church members.
9. That membership in Young Men's Christian Associations should be open to any one of good moral character, wholly irrespective of creed.
10. That in Great Britain and the United States, in the largest Christian cities of the world, Young Men's Christian Associations thus managed have had for a third of a century a growing success in meeting wants which the growth of great cities is making colossal; and that this success is a sign of the times, clearly indicating it to be the duty of the churches to give to such representative institutions zealous support.

I am often asked if I believe in these Young Men's Christian Associations. I wish to say I do. I believe in them with all my heart. The young men who come to large cities want some one to take an interest in them, and I contend no one can do this so well as the Young Men's Christian Association. —D. L. MOODY.

Y. M. C. A. News.

CHIT-CHAT.

A Rhode Island man tried to cure a ham with blue glass.

The Manchester Unity of Odd Fellows has funds amounting to £3,700,000.

The Sunday edition of the *London Times* has not a single item of religious news.

Five hundred and sixty were confirmed by Bishop Potter in Dr. Tyng, Jr.'s church, last year.

Eleven new books were added to the library in February, and 223 volumes were taken from it.

A delegation of boys from the boys' prayer meeting connected with the Lynn Y. M. C. A. attended our boys' prayer meeting, Monday evening, and an excellent meeting was the result.

A gentleman who came to the city last week to attend the Tabernacle meetings found such a pleasant boarding place through our agency that he joined the Association as an expression of his gratification. Always room for one more!

Cronin has his rival. The *Lutheran Visitor* tells the story of "a Lutheran clergyman in the sunny South who recently met, organized a conference, elected officers, and transacted the business of the conference alone."

We wish to remind our readers of the Y. M. C. A. Quarterly Convention, to be held in the Franklin Street church, Somerville, Wednesday, March 14. A full attendance is very desirable. Many interesting reports are expected.

A backwoodsman, after hearing Bishop Meade of the Episcopal church preach an *extemporaneous* sermon, made the following complimentary remark: "He is the first of them petticoat-fellows that I have ever seen that can shoot without a rest."

Our Sunday morning breakfasts have already been blessed in the conversion of several men whose hearts were touched by so small an act of kindness. Twelve dollars gives a warm breakfast to one hundred persons. Who will give the breakfast for next Sabbath?

The annual dues of one hundred and fifteen of our members became payable March 1st, all of whom have been notified. Please renew promptly, gentlemen. Don't wait to be called upon, but send in the one dollar by return mail, and you will receive your ticket at once.

In a letter to the *Cincinnati Gazette*, Rev. A. D. Mayo writes of "Rev. Flavius Josephus Cook":—

The students at Yale of some twenty years ago remember a tremendous young fellow who came down there trailing a big reputation from Andover Academy. A long residence in Europe cooled him off, crystallized his mental salts, and sent him back to America, where he appeared a year or two ago as an "occasional" preacher, thundering out discourses an hour long, rammed to the muzzle with the hot shot of logic, illuminated by the glare of a wondrous imagination. Wisely declining the proffer of several reckless parish committees for a "settlement," the Rev. Joseph Cook emerged last winter in a little hall in Boston as a Monday noon lecturer, under the auspices of the Young Men's Christian Association. The respectable Boston press, according to its wont, was preparing to take him up with a pair of silver tongs for calm and critical "analysis," when the lively Springfield *Republican* broke in and advertised him as the coming man in New England theology. Perhaps his crowning attraction in Boston is the magnificent assurance with which he encounters the chronic conceit of the large class of extreme theorists and skeptical literati of that locality. As uncompromising as John Fisk, as scornful of the rank and file of radicalism as Frothingham of the average Orthodox believer, and as impudent as the prince of platform "bulldozers," Wendell Phillips himself, he goes tearing on with a momentum that for once inspires the "Boston philosophers" with a wholesome respect.

LATEST NEWS FROM THE FRONT.

The Methodist papers give a total of conversions, reported from Jan. 3rd to Feb. 21st, of 7,500.

The Chicago Y. M. C. A. noon meetings continue to be very largely attended, and deeply interesting.

The Reformed Episcopal church has ten congregations in Chicago and vicinity, four of which were recently organized.

Major Whittle and Mr. Stebbins held their farewell meeting in the Tabernacle, Chicago, Sunday afternoon. Every seat in the building was filled. The sermon on the "Gospel of Good News" was one of exceeding interest and power.

L. W. Munhall, State Secretary of Indiana, has been holding very successful union meetings in Logansport, Ind. He goes to Kansas City February 17th, at the invitation of the pastors and the Y. M. C. A., to hold a series of union meetings there.

Major Whittle, accompanied by Mr. James McGranahan, the singer, has been holding a series of Evangelistic meetings in Dubuque, Ia., for ten days, which were largely attended. Next week he will hold meetings every night in the Y. M. C. A. Hall, Chicago.

Encouraging reports of the work of Messrs. Geo. Davis and Carpenter, who are working under the auspices of the International Executive Committee in the Maritime Provinces, have been received. The meetings are said to be largely attended, and it is hoped good results will follow.

A noon-day prayer meeting has been started in a room of the Money and Stock Exchange Hall, New York. A paper calls it a scheme for the ruin of Wall Street. A number of prominent business men, including bankers and brokers, are interested in the movement, which promises to be successful, and a companion to the long established Fulton Street meeting.

Evangelistic meetings have been held in Cincinnati daily for several weeks past, under the auspices of the local pastors, who were never so fully united in work of this kind. Among the most active leaders in the movement we notice the name of H. Thane Miller, the well-known Y. M. C. A. worker. The meetings have been well attended, and have already resulted in a wide-spread religious interest.

There is a Woman's Bible Association in Chicago, which meets every Tuesday at 10 A. M., for the study of the Scriptures, in the Y. M. C. A. building. The most prominent Christian ladies in the city participate in the exercises. Their meetings are largely attended, are spirited and interesting. They have just invited Miss Smiley to give a series of Bible readings under their auspices. It is thought that she will accept the invitation.

The Chicago laymen are at work. H. G. Spafford is conducting union meetings at Grand Haven, Mich. He goes next to White Pigeon. Jno. V. Farwell has been at Valparaiso, Ind. He is now conducting union meetings at Princeton, Ill., all the churches uniting. Geo. W. Sharp is leading union meetings at Turner Junction, Ill.; Chas. W. Turner, at Aurora, Ill.; Chas. M. Morton is at Kankakee, Ill.; I. H. Cole, at Adrian, Mich.; Carl Irland, at Oswego, Ill.; and all the above brethren have twice as many calls to conduct meetings as they can answer. Boston laymen, take notice!

L. W. Hopkins writes from Utica, N. Y.: "The Lord is doing a great work in this city at the present time. Revival meetings are being held here every day and evening, under the direction of Rev. Mr. Earl, the Evangelist, in a union co-operation; and also the Spirit is working powerfully in churches not in the union movement. So I feel to say, Praise the Lord. Pray for the Y. M. C. A. of this city, and also most earnestly for my associates in office, who number about twenty. The Lord has converted one during the past two weeks, and I want to hear them all praising his holy name."

Association brethren in Massachusetts and New England will be glad to read the following concerning Brother Lewis, an efficient member of last year's Mass. State Executive Committee. He is now making a canvass of Wisconsin. Mr. Lewis has commenced meetings at Wauwatosa, and from there he expects to go to Kilbourn City. One of the pastors at Milton writes: "Mr. Lewis has been with us the

past ten days, and the religious interest has been very great. We think over one hundred and thirty have made a start in the Christian life; about one-half of this number since Brother Lewis came. He is a man of great devotion and power, much like Moody. We feel that we have had a great privilege in having his help."

Rev. H. W. Brown, evangelist, accompanied by L. B. Davis, singer, held a very successful series of meetings in South Bend, Ind. From there they went to Laporte, and held meetings four weeks. The bright moonlight and beautiful sleighing during part of the month brought in the people from the country for miles around; and the work was powerful as well as wide-spread, many men of very varied belief and character being included. At the concluding meeting on Tuesday night, February 6th, five hundred converts' tickets were issued to persons whose names were taken for the use of the pastors; and besides these, there were enough in the overflow meeting, and among those who were unable to get in from the country, to make the number of converts six hundred, a large proportion of whom spoke in praise of the love and power that saved them. The evangelists began a union service at Mishawaka Thursday afternoon, and will visit Elkhart next.

EMPLOYMENT BUREAU.

We are having a number of men who are applying to us daily for work, some of whom have recently been converted at the Tabernacle and in our Rooms. Will our friends please give us an opportunity to supply them with help? The following situations were filled in February:—

For two young men as copyists, to commence on five dollars per week. For a man to act as nurse and janitor in a public institution; wages, thirty dollars a month, board, lodging, washing and mending. For a young man on a farm in Newton. For a man at Woodlawn Cemetery, at sixteen dollars a month, board and lodging the year round. For three carpenters; temporary work for a few days. For a young man as a waiter; wages, twenty-five dollars a month, and board. For four persons to direct envelopes and fold circulars. For one man a position in an insurance office. Total, fourteen.

B. Y. M. C. A.

Free Employment Bureau, 68 ELIOT STREET.

SITUATIONS Wanted for young men in stores, counting rooms, offices, on gentlemen's places, farms, &c. Men for temporary work furnished at short notice. Any young man of good moral character who can furnish certificates of recommendation from reliable sources, can apply for employment from 9.30 to 10.30 a. m., daily. Address all communications to J. E. GRAY, Supt.

BOOKKEEPER.—Wanted: Situation as assistant bookkeeper or general clerk, by a young man of twenty-five. Has had ten years experience. Wm. H. M., B. Y. M. C. A.

SALESMAN.—Wanted by a man of long experience, a chance as salesman in a dry goods, clothing or shoe store. Best of references given. Address, W. R. F., at Rooms of B. Y. M. C. A.

CASHIER or COPYIST.—A lady desires a situation as a cashier or copyist. Has had experience. Address E. F. H., care of J. E. Gray, 68 Eliot Street.

A NURSE who has had experience in the Mass. Gen'l Hospital, and in private families, desires a situation. Address W. S. Braithwaite, 58 Piedmont Street, Boston.

WANTED. a situation on a farm or gentleman's place, by a young man eighteen years old, who has always worked on a farm. Address Edward Hackett, B. Y. M. C. A., 68 Eliot Street.

MACHINIST and ENGINEER wants a situation. Address J. S., Jr., B. Y. M. C. A.

BRASS FINISHER.—Wanted, a situation by a man who is a brass finisher by trade. Is willing to work at anything. Address Clarence Caldwell, B. Y. M. C. A.

GROCER'S CLERK.—Wanted, by a young man 19 years of age, a situation in a wholesale grocery store. Address F. S. H., B. Y. M. C. A.

ASSISTANT BOOKKEEPER.—Wanted, a man as an assistant bookkeeper, who has had experience in the leather business. Apply to J. E. Gray, Librarian, at the Rooms.

PORTER or JANITOR.—Wanted, by a single American man, age, 40, a situation as a porter or janitor. Address James Barnett, B. Y. M. C. A.

SUNDAY SCHOOL TEACHERS' MEETING

In the MEIONAON, EVERY SATURDAY NOON,
for one hour.

REV. H. M. PARSONS, LEADER.

LESSON X. SUNDAY, MARCH 11, 1877.

GOLDEN TEXT.—And Enoch walked with God: and he was not; for God took him.—Gen. v: 24.

Elijah Translated.

[From Sunday School Journal.]

GENERAL STATEMENT.

The wicked Ahab is dead. The dogs have licked his blood, and the penalty for the murder of Naboth is paid in part. Ahaziah's brief reign is over. Jehoram, the last of Omri's line, reigns in Israel. The dogs which are soon to feast on the infamous Jezebel make night hideous around her palace in Jezreel, whence she looks out upon the vineyard of the murdered Naboth. Elijah the Tishbite has finished his earthly labors. Grandly he stepped upon the stage, most grandly has he acted his part, and supremely grand is to be his exit. Let his life teach us consistency, his success increase our courage, and his reward give us comfort.

HOME READINGS.

Mon. 1 Kings xxii: 1-18. Tue. 1 Kings xxii: 19-36. Wed. 1 Kings xxii: 37-53. Thur. 2 Kings i: 1-18. Fri. 2 Kings ii: 1-12. Sat. Mark. ix: 1-13. Sun. 1 Cor. xv: 40-58.

2 Kings ii: 1-12; B. C. 896.

1. And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

Gen. v: 24; Zech. i: 5; John xiv: 2, 3; xii: 26; Nahum i: 3; 1 Kings xix: 16, 19, 21; Amos iv: 4; Hos. iv: 15; 2 Kings iv: 38.

2. And Elijah said unto Elisha, Tarry here, I pray thee; for the Lord hath sent me to Beth-el. And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el.

Ps. xxxvii: 5; xl: 8; Gen. xxxv: 15; 1 Sam. vii: 16; 1 Kings xii: 28, 29; John iv: 34.

3. And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he said, Yea, I know it; hold ye your peace.

1 Sam. x: 10; xix: 20; Mal. ii: 12; 2 Kings vi: 5; Prov. xviii: 8; Job ii: 13.

4. And Elijah said unto him, Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.

Matt. xxvi: 38; Ruth i: 11, 16; 2 Sam. xv: 20; John vi: 66; Ps. lxxiii: 25; Rev. ii: 10.

5. And the sons of the prophets that were at Jericho came to Elisha and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he answered, Yea, I know it; hold ye your peace.

6. And Elijah said unto him, Tarry, I pray thee, here; for the Lord hath sent me to Jordan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on.

1 Kings xvii: 1; Jer. xii: 16; Job xix: 25; Prov. xiii: 20; Rev. iii: 4; John xxi: 15-17; 1 Sam. xx: 3; 25, 26; 2 Kings iv: 30.

7. And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.

Mark xiv: 54; Matt. xxvii: 55; Amos v: 8; Phil. i: 21; 1 Cor. xv: 55.

8. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

Ps. lxxvii: 16; exiv: 3-5; Isaiah xliii: 2; Ex. xiv: 21; Ps. xxiii: 4; 1 Kings xix: 13, 19; Joshua iii: 16.

9. ¶ And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

Deut. xxi: 17; Matt. vii: 7, 8; John i: 12; xvi: 24; Gal. iv: 7.

10. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

1 John iii: 22; v: 4; Zech. xii: 8; Mark. xi: 22-24; 1 Cor. xii: 31; xiv: 12.

11. And it came to pass, as they still went on, and talked, that, behold, there

appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

Prov. xxvii: 9; 2 Kings vi: 17; Isaiah lxvi: 15; Ps. cxlviii: 8; Acts i: 9; 1 Cor. ii: 9; Luke ix: 5; Ps. lxxviii: 17; Mark. xvi: 19; Ps. civ: 4.

12. ¶ And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

2 Sam. i: 11; Eccl. ix: 18; Prov. xi: 11; Rom. viii: 14; Gal. iv: 6, 7; 2 Kings xiii: 14; Gen. xxxvii: 29, 34.

ANALYSIS.

1. Elijah, on his journey to heaven, starts from Gilgal, the place of "separation"—if near the Jordan, or if the one in Ephraim—the place of Israel's disobedience and idolatries.

2. Elisha tested as to his purpose, and still goes with the prophet to Beth-el, the "House of God," famous in the past to God's children.

3. The sons of the prophets, hearing of the Lord's call, tell Elisha; but fail to move him from his purpose of cleaving to him.

4. The farther journey takes Elijah to Jericho, but Elisha cleaves to him, and will not leave him. The message of his teacher cannot detain him; and they reach Jericho.

5. Again Elisha is forewarned of the departure of his master; but he heeds not the call to separate, but cleaves the closer. Significant example for us on the wilderness journey, not to turn aside from following close the footsteps of the ascended Lord.

6. Elijah tests his follower. He knew that Jordan was the figure of death. He determined to follow the prophet to the very portals of heaven (see Ruth i: 16, 17; Acts xi: 23). "And they two went on" (John xxi: 22).

7. Many stood to see the two men "afar off." It was so at the cross. It is now too much the case that the children of God are better pleased to see the two devoted ones go on than to go with them.

8. The miracle. Once before the ark had caused the waters to divide. Elijah's mantle was like Moses' rod. God can use anything in the hands of faith. This symbol of death was abolished! "They two went over on dry ground."

9. The journey of Elijah on earth is finished. From Gilgal to Beth-el; from Beth-el to Jericho; Jericho to Jordan. Heaven in view. Elijah was a true pilgrim. His parting gift to Elisha. The desire of the young prophet. The best thing God could give: a double portion of his master's spirit. A portion as spiritually his first-born son (Deut. xxi: 17).

10. Difficult for Elisha's side. Dependent on his faith.

11. The chariot of fire was visible. Elijah was parted from his follower, and a whirlwind bore him away.

12. The desire was granted. Faith triumphed. His exclamation of victory and his deep grief at parting show the realness and power of his faith.

SUGGESTIONS.

1. Elijah a type of God's dealings with the Jewish and Christian dispensations. He is promised before the coming of Christ the first and second time (see Malachi iv: 5; Luke i: 17; Joel ii: 31). Compare the leading wonders of his prophetic period with after allusions in the New Testament. Three years and six months of drought, with "time, times, and a half," of Dan. xii: 7, and Rev. xii: 14; and the "forty and two months," of Rev. xi: 2; xiii: 5. The career of Jezebel, with what is said to the church in Thyatira (Rev. ii: 18). Elijah being sent to the Gentile widow, and raising her dead son—as used by our Lord when rejected by his own at Nazareth. Elijah's translation to heaven without dying. These allusions present him to us as a double type of the end of the Jewish and Christian dispensations.

2. Names used here convey spiritual thoughts. *Elijah* means *God the Lord*; *Elisha* means *Salvation of God*; *Gilgal* means *Separation from sins*, as there originally, the burden of Egypt rolled off; but now, since the disobedience of Saul, and the abominations of the new place in Ephraim, the original meaning, *revolution*, applies in a new sense. Apostasy had perverted it. *Beth-el*, *House of God*, had now become the *apostasy*. *Jericho*—once devoted to God and utterly destroyed, now rebuilt—by that act was *accursed*. *Jordan*, *river of judgment*, running into death.

3. After crossing on dry ground, they talked together till the rapture of the prophet and the ascension; then Elisha returned in the power of the spirit,—the *double portion* he sought.

[From the National S. S. Teacher.]

BIBLICAL LESSON OUTLINE.

A Chariot of Fire.

"Thou shalt guide me with thy counsel, and afterwards receive me into glory."—Ps. lxxiii: 24.

ELISHA'S PERSEVERANCE.

When the Lord would take up Elijah. 1. Will come again and receive you. John xiv: 3.

Enoch walked with God, and was not. Gen. v: 24.

Translated that he should not see death. Heb. xi: 5.

Tarry here, pray thee. 2. Let no man beguile you of—reward. Col. ii: 18.

Look—that we receive a full reward. 2 John 8.

Let any man fail of the grace. Heb. xii: 15.

I will not leave thee. 2. Strive to enter in. Luke xiii: 24.

Let us not sleep. 1 Thess. v: 6.

Blessed is he that watcheth. Rev. xvi: 15.

Give him no rest. Is. lxii: 7.

Entreat me not to leave thee. Ruth i: 16.

JORDAN PASSED.

Stood to view afar off. 7. Every man may see it—afar off. Job xxxvi: 25.

Peter followed—afar off. Matt. xxvi: 58.

Having seen them (promises) afar off. Heb. xi: 13.

The angels desire to look into. 1 Pet. i: 12.

Smote the waters and they were divided. 8.

Moses stretched out his hands over the sea. Ex. xiv: 21.

Waters of Jordan shall be cut off. Josh. iii: 13.

The rivers shall not overflow thee. Is. xliii: 2.

ELISHA'S PETITION.

Ask what I shall do for thee. 9. Ask what I shall give thee. 2 Chron. i: 7.

Ye shall ask what ye will. John xv: 7.

Ye shall ask anything in my name. John xiv: 14.

A double portion of thy spirit be upon me. 9.

First-born—a double portion. Deut. xxi: 17.

Covet earnestly the best gifts. 1 Cor. xii: 31.

Desire spiritual gifts. 1 Cor. xiv: 1.

Set your affections on things above. Col. iii: 2.

Thou hast asked a hard thing. 10.

With men this is impossible. Matt. xix: 26.

With God nothing impossible. Luke i: 37.

Is anything too hard for the Lord? Gen. xviii: 14.

THE PROPHETS PARTED.

Appeared a chariot of fire. 11.

Chariots of God are twenty thousand. Ps. lxxviii: 17.

His ministers a flaming fire. Ps. civ: 4.

Full of horses and chariots of fire. 2 Kings vi: 17.

And Elijah went up by a whirlwind. 11.

Then we shall be caught up. 1 Thess. iv: 17.

He was caught up into Paradise. 2 Cor. xii: 4.

We shall all be changed. 1 Cor. xv: 51.

And he cried, My father, my father. 12.

Timothy, my own son in the faith. 1 Tim. i: 2.

Titus, mine own son, after the faith. Tit. i: 4.

He obtained the promise. Heb. vi: 15.

LESSONS.

1. Elijah went to heaven without tasting death. 1 Cor. xv: 51, 52.

2. Three dispensations have representatives in personal form in heaven,—Enoch for antediluvian saints; Elijah for children of Abraham; the Lord for his church.

3. Elijah returned to stand with his Lord on the Mount when the Kingdom of God was shown to three apostles. Then he represented those who remain until the coming of the Lord, as Moses did those who shall be raised. 1 Thess. iv: 13-18.

4. To the last Elijah had something to do. So with us. Our Lord says, "Occupy till I come." Luke xix: 13.

5. Christ has redeemed our bodies as well as our spirits. "Present (our) bodies a living sacrifice." Rom. xii: 1. "Keep under my body." 1 Cor. ix: 27. "Your body is the temple of the Holy Ghost." "Glorify God in your body." 1 Cor. vi: 19, 20.

6. The love of God in us will make us persistent in seeking and receiving new gifts and blessings from him, as Elisha was.

7. True faith follows and obeys the call of God's spirit in the word, and ever finds an open way, and difficulties vanishing at each advance: from Gilgal to Beth-el, from Beth-el to Jericho, from Jericho to Jordan; from Jordan to heaven. John xiv: 2; Acts i: 9-11; 1 Thess. iv: 13-18.

FOREIGN ASSOCIATION NEWS.

GERMANY.

The annual general conference of the South German Union of Young Men's Christian Associations took place at Stuttgart, on October 28th. Eleven Associations were represented, and thirty members took part in the conference. The Secretary reported that 32 Associations belong to the Union, which is the same number as last year, but that there was an increase in the membership. The *Junglingsbote*, the organ of the South German Union, will continue to be published as before. There have been twelve district conferences during the year, in addition to the regular anniversaries. The two Associations at Stuttgart are the largest in this Union. The Association for boys up to eighteen years of age numbers 160 members, and is just about to remove to more convenient premises in a Home for Boys, recently built under distinguished patronage. The association for young men has 94 members, and holds meetings on four days in the week.

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Allston Church, Bethel,	Allston, Hanover St., near N. Bennet,	F. E. Tower.	A. M. P. M.	
Bowdoin Square, Bunker Hill,	Bowdoin Square, Cor. Bunker Hill and Mystic Sts.,	H. A. Cooke.	10.30 3.00	1.45 P.M.
Clarendon Street, Day Star,	Cor. Montgomery St., Nassau Hall,	E. W. Andrews.	10.30 3.00	1.45 "
Dearborn Street, Dudley Street,	Dearborn St., Boston Highlands,	A. J. Gordon.	10.30 3.00	1.45 "
First, Fourth Street,	Somerset St., South Boston,	A. Ellis.	10.30 7.30	
Free-Will, Free-Will,	Charlestown, South Boston,	E. W. Pride.	10.30 3.00	2.30 "
Harvard Street, Jamaica Plain,	Harrison Ave., cor. Harvard St., Cor. Centre and Myrtle Sts.,	H. M. King.	10.30 3.00	1.30 "
Joy Street (African), Ruggles Street,	Smith Court, Near Tremont,	R. H. Neale, D. D.	10.30 3.00	1.45 "
Shawmut Avenue, Stoughton Street,	Cor. Rutland St., Cor. Sumner,	L. L. Wood.	10.30 3.00	1.30 "
Tabernacle, Twelfth (African),	Cor. Shawmut Ave. and Madison St., Phillips St.,	Rev. J. Rand,	10.30 3.00	1.30 "
Christian Baptist, Union Temple,	Tyler St., cor. Kneeland, Tremont St.,	Rev. B. Minard,	10.30 3.00	1.30 "
Warren Avenue,	Cor. W. Canton St.,	O. T. Walker,	10.30 3.00	1.30 "
		D. H. Taylor,	3.00 7.30	10.30 A. M.
		R. G. Seymour,	10.30 7.00	2.00 P. M.
		M. A. Dougherty,	10.30 7.30	2.30 "
		D. C. Eddy, D. D.	10.30 7.30	2.30 "
		E. Edmunds,	10.30 3.00	1.30 "
		Geo. C. Lorimer, D. D.	10.30 3.00	1.30 "
		G. F. Pentecost,	10.30 7.30	2.30 "

CONGREGATIONALIST.

Berkeley Street, Brighton Church,	Cor. Warren Ave., Washington St.,	Wm. B. Wright.	10.30 7.30	12.15 P. M.
Central Church, Central Church,	Berkeley St., cor. Newbury, Jamaica Plain,	H. A. Stevens.	10.30 7.00	2.00 M.
Chambers Street, Cottage Charity,	Chambers St., Near Pleasant St.,	J. B. Clarke.	10.30 3.30	2.00 P. M.
Dorchester Church, Eliot Church,	Cor. Centre and Washington Sts., Boston Highlands,	F. B. Allen.	10.30 3.00	1.30 "
		J. H. Means, D. D.	10.30 3.00	9.00 A. M.
		A. C. Thompson, D. D. and B. F. Hamilton.	10.30 7.30	1.30 P. M.
		A. E. Dunning.	10.30 7.30	2.30 "
		G. Van Der Kreeke.	10.15 3.00	1.30 "
		S. E. Herrick.	10.30 3.00	1.30 "
		W. H. H. Murray.	10.30 3.30	12.00 M.
		J. M. Manning, D. D.	10.30 3.30	2.00 P. M.
		H. M. Parsons.	10.30 7.30	3.00 "
		J. L. Withrow, D. D.	10.30 7.30	12.00 M.
		S. H. Hayes.	10.30 3.00	1.45 P. M.
		E. B. Webb, D. D.	10.30 3.00	1.30 "
		F. A. Warfield.	10.30 7.30	3.00 "
		A. H. Plumb.	10.30 7.30	3.00 "
		Edward Strong, D. D.	10.00 7.30	12.00 M.
		A. S. Twombly.	10.30 7.30	3.00 P. M.

EPISCOPALIAN.

Chapel of Good Sheph'd, Christ,	Cortes Street, Salem Street,	G. J. Prescott.	10.30 7.30	
Church of the Advent, Emmanuel,	Bowdoin Street, Newbury Street,	H. Burroughs, D. D.	10.30 3.00	1.30 P. M.
St. James', St. Matthew's,	St. James Street, South Boston,	A. C. A. Hall.	10.30 7.30	2.30 "
St. Mark's, St. Paul's,	Tremont Street, near Winter, Boylston Street,	A. H. Vinton, D. D.	10.30 3.00	2.00 "
		Percy Browne.	10.30 4.30	3.00 "
		John Wright.	10.30 7.30	2.00 "
		Chas. A. Babcock.	10.30 7.30	2.00 "
		W. Newton.	10.30 7.30	2.45 P. M.
		Phillips Brooks.	10.30 3.30	9.00 "

METHODIST.

Broadway, Bromfield Street,	South Boston, Near Tremont,	L. B. Bates.	10.30 3.00	1.30 P. M.
Church Street, Eggleston Square,	Near Tremont, South Boston,	W. F. Mallalieu.	10.30 3.00	1.45 "
First, German, Hanover street,	Cor. Washington and Beethoven, Temple Street,	J. Wagner.	10.30 3.00	1.45 "
Harrison Square M. E. Highland, Jamaica Plain,	Boston Highlands, Near Richmond,	J. L. Hanaford.	10.30 7.30	2.30 P. M.
Meridian Street, Revere Street (African),	Boston Highlands, Harrison Square, Dorchester,	R. R. Meredith.	10.30 7.30	1.30 "
Saratoga Street, Tremont Street,	160 Warren Street, Elm Street,	Kob.	10.30 7.30	1.30 "
Washington Village, Zion (African),	East Boston, Revere Street,	C. T. Watkins.	3.00 10.30 A. M.	
	East Boston, Cor. Concord,	J. W. Rashford.	3.00 2.00 P. M.	
	Dorchester Street, North Russell Street,	J. W. Johnston.	10.30 3.00	1.45 "
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		J. F. Jeffrey.	10.30 1.45	"
		A. McKeown, D. D.	10.30 3.00	1.45 "
		J. E. Cookman, D. D.	10.30 7.30	2.30 "
		J. N. Avann.	10.30 3.00	10.30 A. M.
		M. H. Ross.	10.30 3.00	1.45 P. M.

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Columbus Avenue, Fourth, Meridian Street,	Cor. Berkely, South Boston, East Boston,	J. B. Dunn.	10.30 7.30	3.00 P. M.
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THE Association Bulletin.

PUBLISHED BY THE BOSTON Y. M. C. A. FROM THEIR ROOMS, TREMONT STREET, COR. ELIOT, EVERY SATURDAY.

Volume I.} EDITION 2000.

BOSTON, MASS., MARCH 10, 1877.

PRICE 5 CENTS. {Number 18.

TABERNACLE NOTES.

Several members of the choir, who were admitted because favorably inclined towards the meetings, though not professing Christian-, have come out boldly on the Lord's side.

There has been more power in the afternoon prayer meetings in the Berkeley Street church the past four days than in any of the previous meetings of what kind soever.

Yesterday was a field day among the intemperate. Many of them were in the Tabernacle from 9 A.M. till 4 P.M., and Christians were present laboring among them with great success.

The pastor of an Indian church away down on the Cape reads Mr. Moody's Friday noon talks to his charge and to the white people in the vicinity. There is quite a stirring up in consequence among the drunkards of both races.

At the close of one of the young men's meetings in the Berkeley Street church, an unconverted young man was asked by a worker to stay fifteen minutes with those who had risen for prayers. At first he did not think he had time, but was persuaded and remained. He accepted the Saviour that evening, and now may be seen almost every evening bringing in others.

Three men, about thirty years of age, came into the inquiry rooms in Clarendon Street church last Tuesday evening, to impart what information they had concerning the tenets of the Romish church. One of them appeared to be a priest of that faith. An experienced worker drew his Bible on them, and plied it with great success. In attempting to reply, the priest, as he appeared, made quotations which he could not find in the worker's Bible, because they were not there nor in any other Bible.

Last night, Mr. Moody ordered the Berkeley Street church to be ready for a young men's meeting. He concluded afterwards not to have it, and made no announcement. The people coming out from the Tabernacle, seeing the church lighted, came in. A Christian young lady brought in four men from the street. Mr. Franklin Snow took charge of the meeting. Several backsliders who have been reclaimed recently spoke for the first time. Several young men just converted did likewise. Ten unconverted young men came forward for prayers, several of whom accepted the Saviour then and there.

Mr. R. C. Morgan, of London, who was in Boston a few weeks ago, writes as follows to English Christians:—

"In praying for Boston, it would be well to pray that our brethren may be kept there until their work is done. God kept Paul eighteen months in Corinth, and three years in Ephesus. A gardener considers it of more importance to let one tree take root than to plant a number. It is of more consequence that the Gospel should be rooted firmly in influential centres than that a wide area should be covered. Had Moody and Sankey remained a year or two in London, there would not have been any opportunity for the cry that little visible result remained. It was unreasonable to expect that there should have been, and to complain that there was not, a great, visible, outstanding result, in bodily form, having length, breadth and thickness, after three months' work divided between four widely-separated sections of a four-million-peopled city. In Glasgow, where they remained long enough for ministers and people to lay hold of the work, because the work had laid hold of them, the result is in bodily form visible to every one. It is earnestly to be hoped that no pressure of invitation will induce them to leave Boston until the roots have well taken hold of the soil."

REV. JOSEPH COOK ON THE TRINITY.

Selections from the lecture delivered in Tremont Temple, Monday noon, March 5th and reported in the Boston Daily Advertiser, March 7th.

There is a dim twilight of religious experience in which the soul easily mistakes Ossa and Parnassus for Sinai and Calvary. My feeling is, that orthodoxy itself lives much of the time in this undispersed twilight; and that the unscientific and lawless liberalism of many half-educated people who have lost the Master's whip of small cords, believe in aesthetics but not in moral law, and proclaim that in the last analysis there is in this universe nothing to be feared—Dr. Bartol says so—and, therefore we must add, nothing to be loved! is always in an earlier and deeper shadow of that misleading haze. The gray, brindled dawn is better than night; but the risen sun is better than the gray, brindled dawn. We must startle mere æsthetic and literary religiosity out of its dream that it is religion, by exhibiting before it the difference between the admiration and the adoration of the attributes of the Holy Person the moral law reveals. If any who are orthodox in their thoughts, worship in their imagination three different beings, they, too, must be startled from this remnant of paganism by a stern use of the scientific method.

As Carlyle says of America, so I of this hushed, reverent discussion: do not judge of the structure while the scaffolding is up. A glimpse only of the opening of the unfathomable theme which the distinction between the tri-unity of the Divine Nature and tri-theism suggests, can be given here and now; and more than this will be expected by no scholar. Reserving qualifications for later occasions, I purposely present to-day only an outline unobscured by detail. I know what I venture in definition and illustration; but I am asking no one to take my opinions. Nevertheless, in order yet further to save time, I am to cast myself abruptly into the heart of this topic, and to give you personal conviction. After all, that is what serious men want from each other, and the utterance of it is not egotism in you or in me. It is the shortest way of coming at men's hearts, and it is sometimes the shortest way in which to come at men's heads,—to tell what you personally are willing to take the leap into the Unseen, depending upon.

What is the definition of the Trinity?

1. The Father, the Son and the Holy Ghost are one God.

2. Each has a peculiarity incommunicable to the others.

3. Neither is God without the others.

4. Each, with the other, is God.

That I suppose to be the standard definition; and, if you will examine it, you will find it describing neither three separate individualities nor yet three mere modes of manifestation; that is, neither tri-theism nor modalism. In God are not three wills, three consciences, three intellects, three sets of affections. The first of all the religious truths of exact research is that the Lord our God is one God. It is the immemorial doctrine of the Christian ages that there are not three Gods, but only one God. (Athenasian creed.) He is one substance, and in that one substance are three subsistences. But the subsistences are not individualities. All the great symbols teach decisively that we must not unify the subsistences; but with equal decisiveness they affirm that we must not divide the substance. In our present low estate as human we find by the experience of centuries that we do well to heed both these injunctions, and to look on the Divine Nature on all the sides on which it has revealed itself, if we would not fall into the narrowness of materialism on the one hand, or into the vague way of tri-theism or pantheism on the other.

Can the four propositions of the defini-

tion I have given be paralleled by an illustration?

1. Sunlight, the rainbow and the heat of sunlight are one solar radiance.

2. Each has a peculiarity incommunicable to the others.

3. Neither is a full solar radiance without the others.

4. Each with the others is such solar radiance—

Sunlight, rainbow, heat, one solar radiance; Father, Son, Holy Ghost, one God!

1. As the rainbow shows what light is when unfolded, so Christ reveals the nature of God.

2. As all of the rainbow is sunlight, so all of Christ's divine Soul is God.

3. As the rainbow was when the light was, or from eternity, so Christ was when the Father was, or from eternity.

4. As the bow may be on the earth and the sun in the sky, and yet the solar radiance remain undivided, so God may remain in heaven and appear on earth as Christ, and his oneness not be divided.

5. As the perishable raindrop is used in the revelation of the rainbow, so was Christ's body in the revelation to men of God in Christ.

6. As at the same instant the sunlight is itself, and also the rainbow and heat, so at the same moment Christ is both himself and the Father, and both the Father and the Holy Ghost.

7. As solar heat has a property incommunicable to solar color, and solar color a property incommunicable to solar light, and solar light a property incommunicable to either solar color or solar heat, so each of the three, the Father, Son and Holy Ghost, has a property incommunicable to either of the others.

8. But as solar light, heat and color are one solar radiance, so the Father, Son and Holy Ghost are one God.

9. As neither solar heat, light or color is itself without the aid of the others, so neither Father, Son, nor Holy Ghost is God without the others.

10. As solar heat, light and color are each solar radiance, so Father, Son and Holy Ghost are each God.

11. As the solar rainbow fades from sight and its light continues to exist, so Christ ceases to be manifest and yet is present.

12. As the rainbow issues from sunlight and returns to the general bosom of the radiance of the sky, so Christ comes from the Father, appears for awhile and returns, and yet is not absent from the earth.

13. As the influence of the heat is that of the light of the sun, so are the operations of the Holy Spirit Christ's continued life.

14. As is the relation of all vegetable growths to solar light and heat, so is the relation of all religious growths in general history, in the church and in the individual, to the Holy Spirit, a present Christ.

GERMANY.—The reports about the week of prayer in November, of which only a few have as yet been received, speak of rather diminished attendance at the various meetings, as far as numbers are concerned; but it seems that the right spirit of humility and faith made itself felt everywhere, and that some good results have already followed.

SWITZERLAND.—The Association at Lausanne, in Switzerland, celebrated its twenty-fourth anniversary on November 2d, at the same time inaugurating its new and very commodious premises. They consist of a hall and three large rooms. The hall, which will hold 100 persons, is open every evening as a reading-room and for general meetings. The next room is used for conversation, games, chess and dominoes; the third is intended for all Association meetings, and the last serves as a private room for members who have no home of their own, and who wish to see their friends.

PROSPECTUS.

The attractive features of this paper will be notes on the International Sunday School Lessons by our city pastors, a column of selections from the lectures of Rev. Joseph Cook, latest reports from the Moody and Sankey meetings in Chicago and Boston, and Association news from all parts of the world.

All communications concerning the reading matter should be addressed to M. R. DEMING, Y. M. C. A., 68 Eliot St. For advertising, address H. A. STAPLES, 36 Bromfield Street.

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OUR PLATFORM.

We commend to ministers and laymen the following propositions, presented by Rev. Joseph Cook, in his address at the exercises in Music Hall last May, on our Twenty-fifth Anniversary.

1. That there is a great amount of work which ought to be done for young men in cities, especially for the unemployed, the strangers and the homeless; and that, as the proportion of the American population living in cities has increased since the opening of the century from one-twenty-fifth to one-fifth, the importance of this work in cities is great and growing.
2. That neither individual churches taken separately, nor individual denominations taken separately, can do this work easily and adequately.
3. That all the evangelical denominations united in a city can do the work easily by the organization of a Young Men's Christian Association as their representative.
4. That a Young Men's Christian Association should be neither a club nor a church, but a representative agency of the churches; not a club, making amusement and social intercourse as much its objects as religion and practical philanthropy; not a church, with independent creed and membership, initiating its own activities; but a representative agency of the churches, or the library, the fireside, the prayer meeting, and the philanthropic committee of the religious population of a city in its relations to young men who need aid.
5. That Young Men's Christian Associations should bring the churches together in spiritual and practical, and not in ecclesiastical, union.
6. That jealousy on the part of the churches of an institution thus representative of themselves is as unreasonable as jealousy of representatives on the part of constituents.
7. That many and varied experiments have proved that all evangelical denominations are capable of agreeing as to the character of libraries, religious meetings, lectures, preaching, and work in revivals; and that, for evident reasons, the evangelical and unevangelical denominations cannot thus practically unite with each other.
8. That the necessity of the case, business convenience, and the interests of peace, and not of bigotry and exclusiveness, require, therefore, that the voting power in Young Men's Christian Associations should belong only to evangelical church members.
9. That membership in Young Men's Christian Associations should be open to any one of good moral character, wholly irrespective of creed.
10. That in Great Britain and the United States, in the largest Christian cities of the world, Young Men's Christian Associations thus managed have had for a third of a century a growing success in meeting wants which the growth of great cities is making colossal; and that this success is a sign of the times, clearly indicating it to be the duty of the churches to give to such representative institutions zealous support.

I am often asked if I believe in these Young Men's Christian Associations. I wish to say I do. I believe in them with all my heart. The young men who come to large cities want some one to take an interest in them, and I contend no one can do this so well as the Young Men's Christian Association. —D. L. MOODY.

Y. M. C. A. News.

CHIT-CHAT.

Baron Rothschild, the Jew, has sent \$1,000 to aid the sufferers in Bulgaria. Quite a Christian act!

The stores on the first floor of the Y. M. C. A. building, of Philadelphia, rent for about \$15,000 annually.

We frequently re-publish our platform because we are constantly receiving new subscribers, and sending the paper to new Associations.

Young Men's Christian Associations are being extended far and wide. At Melbourne, Australia, the Christian young men have erected a building at a cost of £6,000.

The United Presbyterian Presbytery, of Edinburgh, has granted a supply to a number of members who wish to organize a church in which only unfermented wine shall be used at the communion.

Miss Geldard, Miss Mudie, Miss Logan, and Miss Beard, all of whom are accomplished Bible-readers, are holding meetings in various parts of Canada with great success. They go two and two, according to the Scriptural example.

Canon Baldwin, rector of the Episcopal Cathedral in Montreal, preaches to an audience of two thousand people each Sabbath evening. He is the most earnest evangelical preacher of the city, and greatly esteemed by all denominations.

Our Sunday morning breakfast, followed as it is with a brief gospel service, associates in the minds of the unfortunate poor, Christianity with benevolence, the gospel with the idea of abundance, and the Sabbath with pleasant remembrances.

A kind Christian lady, who reads the BULLETIN regularly, was impressed with the account of our Sunday morning breakfast, and brought in \$12.00 for tomorrow's breakfast. The number of persons applying has increased, so that it now costs \$15.00 per Sabbath. Who will give the next?

The Established Church Presbytery, of Edinburgh, has adopted a resolution that ministers should direct the attention of their flocks to the sin of drunkenness, and should encourage the establishment of better places of recreation and the formation of temperance societies in every parish.

A writer in the *Sunday School Times* thus describes the appearance of George Muller, the founder of the extensive orphanages at Ashley Down, near the city of Bristol, England:—"Spare and tall, full six feet high, he stands erect as a soldier, under his seventy years. He wears a long, black frock coat, and a black vest buttoning close to his white cravat. His black hair is but slightly tinged with gray. His German accent is very noticeable, and his ministerial tone in speaking as marked as his ministerial costume."

The bread and the water with which God nourishes souls in the wilderness are the truths of his word and promises. But as the cake was baked on the coals for Elijah, and the water placed at his head in a gourd, so we need to have the truths of God's word prepared for us by his Spirit, and set before us by his providence, that we may take the benefit of them for our spiritual refreshment and nourishment.—*Krummacher*.

Matthew Henry, in his own quaint and striking way, says: "When Christ was about to leave the world he made his will. His soul he committed to his Father; his body he bequeathed to Joseph, to be decently interred; his clothes fell to the soldiers; his mother he left to the care of John; but what should he leave to his poor disciples that had left all for him? Silver and gold he had none, but he left them that which was infinitely better, his peace." "Peace I leave with you."

DAILY TEXTS.

Because thy loving-kindness is better than life, my lips shall praise thee.—Ps. lxxiii: 3.

Sun., March 11.—"Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." "And I will betroth thee unto me for ever: yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies; I will even betroth thee unto me in faithfulness, and thou shalt know the Lord."—Jer. xxxi: 3; Hos. ii: 19, 20.

Mon., 12.—"I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses."—Isa. lxiii: 7.

Tues., 13.—"Cause me to hear thy loving-kindness in the morning, for in thee do I trust. Cause me to know the way wherein I should walk, for I lift up my soul unto thee."—Ps. cxliii: 8.

Wed., 14.—"If they break my statutes, and keep not my commandments, then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail."—Ps. lxxxix: 31-33.

Thurs., 15.—"Bless the Lord, O my soul; and all that is within me bless his holy name. . . . Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies."—Ps. ciii: 1, 4.

Fri., 16.—"I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation. I have not concealed thy loving-kindness and thy truth from the great congregation. Withhold not thou thy tender mercies from me, O Lord; let thy loving-kindness and thy truth continually preserve me."—Ps. xl: 10, 11.

Sat., 17.—"How excellent is thy loving kindness, O God! Therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasure. For with thee is the fountain of life; in thy light shall we see light. O continue thy loving kindness unto them that know thee, and thy righteousness to the upright in heart."—Ps. xxxvi: 7-10.

"Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."—Ps. cvii: 43.

Rev. Mr. Spurgeon is in Italy recruiting his health. During his absence, special evangelistic services have been held in the Metropolitan Tabernacle. The following account of an evening service contains a notice of the first public appearance which we have seen of Mr. Spurgeon's twins, his only children:—

One of the most interesting services of the week was that of Tuesday evening, when addresses were given by Charles and Thomas Spurgeon, the sons of the famous preacher. The meeting was to have been held in the lecture-hall, but the attendance was so large that it was adjourned to the Tabernacle. Mr. Olney presided, and bespoke the sympathy of those present for the two youths, one of whom had been the means of his own son's conversion. Fervent prayers having been offered by Mr. Charlesworth and Mr. Dunn, Mr. Charles Spurgeon, Jr., came to the front of the platform, and spoke with much freedom and earnestness from 1 Chron. xxviii: 9. He has the ring of his father's voice, and much of his frank, unaffected bearing. The address, which was simple and devout, and not altogether unmarked by some intellectual force, was evidently listened to with genuine interest. It was followed by one from the speaker's brother, Mr. Thomas Spurgeon, which showed equal fervor and pious feeling, but would have been better if shorter and more carefully arranged. Both are slim youths, with all the modesty of their age. Some solos from Mr. Sankey's hymn-book were sung during the evening by Mr. Smith. A new chaapel is being erected for Mr. Spurgeon's sons at Wandsworth, to which the offerings in the boxes after the service were devoted.

NOTES FROM THE NEW HAMPSHIRE Y. M. C. A. STATE CANVASS.

The meetings during the last two weeks have been wonderfully blessed. At Pelham much interest was developed, and a large number took the attitude of inquirers, and under the watchful eye of the able pastor, will, we hope, become earnest disciples. At Londonderry a most blessed work of grace was enjoyed, the Spirit being manifested in great power, some forty taking a stand for Christ. By special invitation, a delegation (consisting of Brothers Chritchett, Moore, and Guernsey, of Concord; Heald, of Milford; Boylston, of Amherst) spent three days with the venerable and staid Baptist Church in New London, a church numbering some 250 members. When it enjoyed its last general revival, no one could tell us. The church and pastor and teachers in the Institution were hearty in the movement, reminding us of the "one accord" of the disciples of old, and the result was to the glory of God's grace. Some thirty, mostly young people, many of them connected with the Institution, came forward, avowing their purpose to live a new life. Sabbath forenoon a service was conducted by Bros. Moore and Boylston, at Otterville, three miles north, (where the pastor, Rev. S. C. Fletcher, has held a forenoon service,) with similar manifestations, 13 more rising for prayers, and many others expressing a deep interest. At the church, the closing meeting was of great power; between 300 and 400 were present, and seemed reluctant to leave at 10 o'clock, after a three hours' session. Among those who expressed a clear hope was the chorister of the church, who had led in that department for 30 years. It was a season ever to be remembered, and to God be all the glory.

NOTES FROM THE MASS. Y. M. C. A. STATE CANVASS.

The past week has been a very precious one to us. During the three days of the canvass at Medford more than sixty said publicly, "What must we do to be saved?" The mighty power of the Holy Spirit was signally displayed in the quickening of the churches, and the union meetings are to be continued; the old question, "Can you not possibly stay longer with us?" being asked by the pastors with much earnestness.

The meetings at Bridgewater, on Saturday and Sunday, were even more wonderfully blessed. At the meeting for prayer, on Sabbath morning, ten persons, mostly young men, arose for prayers; and at the close of the afternoon service many remained, saying, "We want to find Jesus, the Saviour from sin." At the close of the inquiry meeting, in the evening, more than fifty persons came forward to indicate their desire to become Christians. Very many of them testified that they had found peace in believing. The larger part of those who, in these two days, have sought and found Christ, are students of the State Normal School, who are soon to go into the world to fill positions of responsibility. How much better qualified for life's duties by this consecration of their all to the Lord Jesus Christ! Yours as ever,

C. J. LITTLEFIELD.

Mr. Lang Sheaff, of Cleveland, who is known as "the bishop of the railroad men," spoke before the late Michigan State Convention, and among other things he said that during the past four years this work had grown to be important and successful, and has extended to almost every part of the Union where railroads have been opened. Over 1,200 railroad men attended one meeting at Altoona, Pa., and fifteen hundred persons were added to the churches of that city, as the result of four months' work. At Jersey City three meetings were held and an organization formed. Great work had been accomplished also in New York, Springfield, Boston, and other places. At Baltimore over 1,200 men attended the first meeting, and the local associations were meeting with wonderful success. Over 250 conversions have been made among railroad men, in the city of Erie, during the past fourteen months. At Port Norris, N. J., over 200 railroad men had been converted, and some trains were manned from conductor to brakeman by Christian men. He then gave statistics showing the progress of the work among the railroad men at Cleveland and vicinity. There are now thirty Christian organizations of railroad men in the United States, commenced but fourteen months ago.

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SUNDAY SCHOOL TEACHERS' MEETING

In the MEIONAON, EVERY SATURDAY NOON,
for one hour.

REV. H. M. PARSONS, LEADER.

LESSON XI. SUNDAY, MARCH 18, 1877.

The Spirit on Elisha.

2 Kings ii: 13-25; B. C. 896.

[From Sunday School Journal.]

GENERAL STATEMENT.

Elijah's stormy career has found its fitting close in the whirlwind and flaming chariot. Yet the prophetic line remains unbroken, and a worthy successor inherits his mantle and his might. Elisha now comes to the front as the chosen leader of God's cause. The rough, stern work, for which Elijah had been so well suited, was wrought, and the altered times demand a gentler, kindlier nature. But though we look upon new circumstances and another character, we behold in the young prophet, as in the old, power from God. Our lesson reveals its manifestations: Power to command at the waves of Jordan, power to heal at the waters of Jericho, and power to punish in the woods of Bethel.

HOME READINGS.

Mon. 1 Kings xix: 13-21. Tues. 2 Kings ii: 13-25. Wed. Ex. iii: 1-14. Thurs. 1 Sam. xvi: 1-13. Fri. Mark i: 9-22. Sat. John xiv: 1-17. Sun. Acts ii: 1-21.

13. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan;

1 Kings xix: 16, 19, 21; 2 Kings ii: 7-11; iii: 11; 2 Peter i: 14; 2 Cor. v: 4; Joshua iii: 15, 16.

14. And he took the mantle of Elijah that fell from him, and smote the waters and said, Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

Ex. iii: 6; Num. xx: 11; Joshua iii: 15, 16; 1 Kings xvii: 12; xviii: 10, 36; John xiv: 12; Heb. xi: 16.

15. And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

Num. xi: 25; xxvii: 18-20; Joshua iii: 7; Isa. xi: 2; 1 Cor. ii: 16; 1 Peter iv: 14.

16. ¶ And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master; lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain or into some valley. And he said, Ye shall not send.

1 Kings xviii: 12; Ezek. viii: 14; Acts viii: 39; 2 Cor. xii: 2-4.

17. And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days and found him not.

Luke xi: 8; xviii: 6; Rom. x: 2. Heb. xi: 5.

18. And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

2 Kings v: 9; vi: 32; John xi: 40.

19. ¶ And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren.

Deut. xxviii: 11, 15, 18; Ex. vii: 18; xv: 23; xxxiii: 26; Num. xi: 28; 1 Sam. xvi: 4; 1 Kings xviii: 7; 1 Tim. v: 17; Joshua vi: 17, 25.

20. And he said, Bring me a new cruse, and put salt therein. And they brought it to him.

Deut. xxix: 23; Judges ix: 45; Jer. xvii: 6; Zech. iv: 6; Matt. xvii: 20; Luke xviii: 27.

21. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land.

Ex. xv: 25; 2 Kings iv: 41; vi: 6; Prov. iv: 23; Matt. xii: 35; John ix: 6; Acts iii: 12; Matt. v: 13; Mark ix: 50.

22. So the waters were healed unto this day, according to the saying of Elisha which he spake.

Matt. xii: 23; xxviii: 26.

23. ¶ And he went up from thence unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head.

Gen. xxi: 9; xxviii: 19; 1 Kings xii: 32; 2 Chron. xxxvi: 16; Prov. xx: 11; xxii:

6; Job xix: 18; xxx: 1; Isa. i: 4; lvii: 4; Amos iii: 14.

24. And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them.

Gen. ix: 25; Ex. xx: 5; Deut. xxviii: 15; 2 Sam. xvii: 8; 2 King i: 10; Prov. xvii: 5, 12; xxx: 17; Hosea xiii: 8.

25. And he went from thence to Mount Carmel, and from thence he returned to Samaria.

1 King xii: 24, 29; xviii: 19; 2 Kings iii: 12; iv: 25.

GOLDEN TEXT.—2 Kings ii: 15: "They said, The spirit of Elijah doth rest on Elisha."

ANALYSIS.

13. So the mantle of Jesus falls upon his followers on earth who, by faith, behold his ascension and keep their eye on him.

14. Power from God was in him, not in the mantle. The mantle was only an instrument of power. God and the mantle. Jesus all-sufficient. He has made a way for us through all waters of temptation, of tribulation, of death. "The words that I speak unto you, they are spirit and they are life."—John vi: 63.

15. This power in the prophet was seen and recognized by the sons of the prophets. Jesus cannot be hid. If in you, the light will shine—the salt will save.

16. Unbelief in the prophets. They could not accept the word of Elisha about the translation.

17. Three days they sought for his body in vain. Three days the disciples saw not the body of Jesus.

18. So the Spirit of God in the word reproves those who, searching for truth, yet reject the testimony of the Word concerning our meeting the Lord in the air when he comes.—1 Thes. iv: 13-18.

19. The curse removed. Jericho means richness, fragrance; but for several hundred years it had been barren.

20. He works his first miracle, using that which in itself had no power.

21. By the word of the Lord the work was done, as at Cana when the water became wine.

22. The human instrument necessary and essential, because God will be glorified in the person of his creatures.

23. The contrast of Jericho and Bethel. Young men mocked him and denied and blasphemed the word he had spoken concerning Elijah. So scoffers mock now.—2 Peter iii: 3, 4.

24. A swift judgment, showing the Lord's regard for his own honor, and a warning for to-day.

25. To Mount Carmel for communion with God; to Samaria for service.

SUGGESTIONS FROM "THE TRUTH."

I. "Elisha was endowed for his ministry with a double portion of the Spirit, reminding us of him to whom the Spirit was given without measure.—Isa. xi: 2; John iii: 34. This is just the endowment all believers still need for testimony and service.—John vii: 38, 39; Acts i: 8."

II. "The doubt expressed by the sons of the prophets concerning the translation of Elijah shows the slowness of heart to believe in the resurrection power of God.—Luke xviii: 31-34. It must be experienced in conscious oneness with the risen Christ before it can be really understood, as Lazarus was not among the doubters at the tomb of Jesus, but quietly remaining at home, knowing what had occurred, because he had passed through death."

III. "It is significant that the first miracle wrought by Elisha removed, in type, the curse from the world. The situation of Jericho was pleasant, but the water was naught and the ground barren, until he cast salt into the spring, when the waters were healed, and there was not from thence any more death or barren land.—Matt. v: 13; Rev. xxii: 3."

IV. "The next miracle is of most solemn import, as it shows that a contemptuous denial of the resurrection and ascension of Jesus is so grievous a sin, that even grace does not arrest its speedy and condign punishment. While Elisha was on his way to Bethel, certain little children, or rather young men (as the same term is applied to Isaac, Joseph and others, when fully grown), came forth and mocked the prophet, urging him to be translated after the manner of Elijah, the story of whose translation they disbelieved and ridiculed. It is almost with sarcasm they are called 'little children,' to indicate that infidel young men, who think it very smart to be skeptical, are but small children in intellect.—Matt. xii: 31."

[From International Lesson Monthly.]

Verses 13, 14.—The man of faith.

From the moment he took the mantle God was all he had. When he had smitten the waters they parted hither and thither.

15-18.—The men of unbelief.

They could not believe the word concerning the rapture of the prophet. Fifty men searched every mountain and valley for three days.

19-22.—The reward of faith.

The men of the city visited the prophet. Elisha's response is worthy of note. He went to the spring or source of the waters. Jericho is the parable of the world. Jericho represents many schools and fields of labor.

23-25.—The punishment of unbelief.

They were the children of Belial. They scoffed at the idea of Elijah's translation. So it will be in the last days.—(2 Peter iii: 3, 4.) The lesson of Bethel is a solemn one.

LESSONS.

1. Power in the spiritual life is joined always in the Bible, with personal communion with the Living God.

2. This communion exists only through faith in the risen and ascended Christ.

3. This faith can rest on Him only as the testimony of the Holy Ghost is received by the mind and the heart of the sinner.

4. As Elisha was the type of Christ, so believers are anointed as witnesses and revealers of Christ now.

5. Resurrection Life in us now alone can appropriate and exercise this divine gift of power.

6. The risen state of every believer now is a permanent state.

7. Rejection of the Gospel evidences of resurrection and ascension will paralyze faith, and produce lethargy and deadness in the most active service.

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Nearly two years ago, a boys' prayer meeting was started in our rooms, and has continued to the present, holding its little meetings weekly. There has been no vacation; the few boys who have remained during the summer months holding out resolutely until the others came back, and those who were absent never forgetting to meet with them by letter. We think it has been productive of good. Numbers of boys have testified that they first gave their hearts to their Saviour in the boys' meeting; and the interest which they constantly manifest shows that they appreciate this means of grace to their souls. In connection with the meeting, the Christian boys have a little organization called the "Young Christian Workers." This band comprises the working force of the meeting, and holds extra meetings for the purpose of Bible study, prayer for such cases as have interested them during the week, and to make new plans for advancement of the work. They have, at various times, sent out workers to different churches, on invitation, to hold meetings in the interest of the young. The Y. C. W. have a publication committee, on a small scale, of their own, whose business it is to see that a letter sheet, called the *Lower Lights*, is sent out regularly to all other boys' meetings with which they can communicate, and to write out and answer the letters they receive from such. They thus correspond with boys' meetings in Lynn, Salem, Montreal, Great Britain. They also issue, from time to time, invitation cards and scripture texts for boys, samples of which are exchanged with all the other meetings on their list, and thus increase the interest in each other. At present the meetings are prospering finely under the skilful guidance of assistant-secretary James Scoville, and of Bro. J. K. Hastings. The Holy Spirit has manifestly been present at the recent meetings, and several boys have expressed a desire to become Christians.

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FROM

The CENTENNIAL NOTES

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Doubtless the finest display of Church Furniture is in the Main Building, by J. S. Paine, of Boston, who is the leading manufacturer of Olive Wood Furniture, importing that material directly from Mt. Olivet. He has here a large space in which he makes a fine display; the whole being gotten up so as to show to most advantage the beauties of his manufacture. A pulpit set, consisting of three Chairs, Communion Table, Bible Stand and Font, is one of the finest on exhibition, being of heavy Black Walnut, with panels and trimmings of Olive Wood, the whole set being worth \$800. Then there are tables with tops of American marble, four elegant chairs of odd sets, ten Pulpit Desks of Black Walnut, with French Walnut panels; also, Black Walnut with Olive Wood panels, the latter wood making an elegant finish in contrast with the darker and more sombre walnut. There are also Ash Desks with Black Walnut trimmings, and Black Walnut ones with gold trimmings, ranging in value from \$20 to \$300; the whole is surrounded with a Black Walnut rail, the space within being neatly carpeted. One Communion Table is entirely of Olive Wood, and upon the front of it is carved in quaint letters, "In Remembrance of Me." The whole exhibit is most attractive, and will, doubtless, command the attention of many a "Parish Committee" man, who has a pulpit set, chairs and all, in his mind, figuratively speaking.—Philadelphia Correspondent of Springfield Republican, Sept., 1876.

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- 13 Daniel, No. 3.
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- 15 Work.
- 16 Come.
- 17 Praise.
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- 25 The Precious Blood, No. 1.
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- 30 Address to Parents, No. 2.
- 31 The Death of P. P. Bliss.
- 32 Christ the Good Shepherd.
- 33 Their Rock is not as our Rock.
- 34 Address to Business Men.
- 35 Hindrances.
- 36 Charity.
- 37 Heaven, No. 1.
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- 39 Rewards.
- 40 Blindness.
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BAPTIST.

NAME OF CHURCH.	LOCATION.	PASTOR.	Preaching Services.	Sunday School.
Allston Church,	Allston,	F. E. Tower.	A. M. P. M.	
Bethel,	Hanover St., near N. Bennet,	H. A. Cooke.	10.30 3.00	1.45 P. M.
Bowdoin Square,	Bowdoin Square,	E. W. Andrews.	10.30 7.00	12.00 M.
Bunker Hill,	Cor. Bunker Hill and Mystic Sts.,	W. O. Helman.	10.30 3.00	1.45 P. M.
Clarendon Street,	Cor. Montgomery St.,	A. J. Gordon.	10.30 3.00	1.45 "
Day Star,	Nassau Hall,	A. Ellis.	10.30 7.30	
Dearborn Street,	Dearborn St.,	E. W. Pride.	10.30	2.30 "
Dudley Street,	Boston Highlands,	H. M. King.	10.30 3.00	1.30 "
First,	Somerset St.,	R. H. Neale, D. D.	10.30 3.00	1.45 "
Fourth Street,	South Boston,	L. L. Wood.	10.30 3.00	1.30 "
Free-Will,	Charlestown,	Rev. J. Hand,	10.30 3.00	1.30 "
Free-Will,	South Boston,	Rev. B. Minard,		1.30 "
Harvard Street,	Harrison Ave., cor. Harvard St.,	O. T. Walker.	10.30 2.00	1.45 "
Jamaica Plain,	Cor. Centre and Myrtle Sts.,	D. H. Taylor,	10.30 3.00	1.30 "
Joy Street (African),	Smith Court,		7.30	10.30 A. M.
Ruggles Street,	Near Tremont,	R. G. Seymour.	10.30 7.00	2.00 P. M.
Shawmut Avenue,	Cor. Rutland St.,		10.30 7.30	2.30 "
Stoughton Street,	Cor. Sumner,	M. A. Dougherty.	10.30 7.30	2.30 "
Tabernacle,	Cor. Shawmut Ave. and Madison St.	D. C. Eddy, D. D.	10.30 7.30	2.30 "
Twelfth (African),	Phillips St.,		10.30 3.00	1.45 "
Christian Baptist,	Tyler St., cor. Kneeland,	E. Edmunds.	10.30 3.00	1.30 "
Union Temple,	Tremont St.,	Geo. C. Lorimer, D. D.	10.30 3.00	1.30 "
Warren Avenue,	Cor. W. Canton St.,	G. F. Pentecost.	10.30 7.30	2.30 "

CONGREGATIONALIST.

Berkeley Street,	Cor. Warren Ave.,	Wm. B. Wright.	10.30 7.30	12.15 P. M.
Brighton Church,	Washington St.,	H. A. Stevens.	10.30 7.00	2.00 M.
Central Church,	Berkeley St., cor. Newbury,		10.30 3.30	2.00 P. M.
Central Church,	Jamaica Plain,	J. B. Clarke.	10.30 7.30	3.00 "
Chambers Street,	Chambers St.,	F. B. Allen.	10.30 3.00	1.30 "
Cottage Street,	Near Pleasant St.,		10.30 7.30	12.15 "
Dorchester Church,	Cor. Centre and Washington Sts.,	J. H. Means, D. D.	10.30 3.00	9.00 A. M.
Eliot Church,	Boston Highlands,	A. C. Thompson, D. D.	10.30 7.30	1.30 P. M.
Highland Church,	Parker, near Tremont,	and B. F. Hamilton.	10.30 7.30	2.30 "
Holland,	Cor. Parker and Ruggles Sts.,	A. E. Dunning.	10.15	
Maverick,	East Boston,	G. Van Der Kreeke.	10.30 3.00	1.30 "
Mount Vernon,	Ashburton Place,	S. E. Herrick.	10.30 3.00	1.30 "
New England,	Music Hall,	W. H. H. Murray.	10.30	12.00 M.
Old South,	Boylston St.,	J. M. Manning, D. D.	10.30 3.30	2.00 P. M.
Olivet,	Springfield Street, near Tremont,	H. M. Parsons.	10.30 7.30	3.00 "
Park Street,	Tremont, cor. Park St.,	J. L. Whitrow, D. D.	10.30 7.30	12.00 M.
Phillips,	South Boston,		10.30 3.00	1.45 P. M.
Salem and Mariners',	Cor. Salem and N. Bennet Sts.,	S. H. Hayes.	10.30 3.00	1.30 "
Shawmut,	Tremont, cor. Brookline St.,	E. B. Webb, D. D.	10.30 7.30	3.00 "
Trinity,	Neponset,		10.30 3.00	1.30 "
Union,	Columbus Ave., cor. Rutland St.,	F. A. Warfield.	10.30 7.30	3.00 "
Vine Street,	Boston Highlands,	A. H. Plumb.	10.30 7.30	3.00 "
Walnut Avenue,	Boston Highlands,	Edward Strong, D. D.	10.00 7.30	12.00 M.
West Roxbury,	Centre, cor. Mt. Vernon,	A. S. Twombly.	10.30 7.30	3.00 P. M.
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EPISCOPALIAN.

Chapel of Good Sheph'd,	Cortes Street,	G. J. Prescott.	10.30 7.30	
Christ,	Salem Street,	H. Burroughs, D. D.	10.30 3.00	1.30 P. M.
Church of the Advent,	Bowdoin Street,	A. C. Hall.	10.30 7.30	2.30 "
Emmanuel,	Newbury Street,	A. H. Vinton, D. D.	10.30 3.30	2.00 "
St. James',	St. James Street,	Percy Browne.	10.30 4.30	3.00 "
St. Matthew's,	South Boston,	John Wright.	10.30 7.30	2.00 "
St. Mark's,	West Newton Street,	Chas. A. Babcock.	10.30 7.30	2.00 "
St. Paul's,	Tremont Street, near Winter,	W. Newton.	10.30 7.30	2.45 P. M.
Trinity,	Boylston Street,	Phillips Brooks.	10.30 3.30	9.00 "

METHODIST.

Broadway,	South Boston,	L. B. Bates.	10.30 3.00	1.30 P. M.
Bromfield Street,	Near Tremont,	W. F. Mallalieu.	10.30 3.00	1.45 "
Church Street,	Near Tremont,	J. W. Farnilton.	10.30 3.00	1.45 "
Dorchester Street,	South Boston,	J. Wagner.	10.30 3.00	1.45 "
Egleston Square,	Cor. Washington and Beethoven,	J. L. Hansford.	3.00 10.30 A. M.	
First,	Temple Street,	R. R. Meredith.	10.30 7.30	2.30 P. M.
German,	Boston Highlands,	Kolb.	10.30 7.30	1.30 "
Hanover street,	Near Richmond,	C. T. Watkins.	3.00 10.30 A. M.	
Harrison Square M. E.,	Harrison Square, Dorchester,	J. W. Rashford.	3.00 2.00 P. M.	
Highland,	160 Warren Street,	J. W. Johnston.	10.30 3.00	1.45 "
Jamaica Plain,	Kim street,	E. W. Virgin.	10.30 7.00	1.30 "
Meridian Street,	East Boston,	John H. Mansfield.	10.30 3.00	1.45 "
Revere Street (African),	Revere Street,	A. F. Jeffrey.	10.30 3.00	1.45 "
Saratoga Street,	East Boston,	R. McKeown, D. D.	10.30 3.00	1.45 "
Tremont Street,	Cor. Concord,	J. E. Cookman, D. D.	1.30 7.30	2.30 "
Washington Village,	Dorchester Street,	J. N. Avann.	10.30 3.00	10.30 A. M.
Zion (African),	North Russell Street,	M. H. Ross.	10.30 3.00	1.45 P. M.

PRESBYTERIAN.

Columbus Avenue,	Cor. Berkely,	J. B. Dunn.	10.30 7.30	3.00 P. M.
Fourth,	South Boston,		10.30 7.30	3.00 "
Meridian Street,	East Boston,	E. Annand.	10.30 7.00	3.00 "

EVANGELICAL ADVENT. Hudson Street, cor. Kneeland, C. Cunningham. 3.00 10.30 A. M.

Young Men's Christian Association, Tremont St., cor. of Eliot, Sunday Services, 12.15, 4.30 and 8.45.
 Seamen's Beth-el, North Square, Preaching at 10.30 A. M. and 3 P. M., by Rev. C. L. Eastman. Sabbath School, 1.30 P. M.

Will Pastors please send the hour of their Sunday School, and make any needed correction in the Guide above?

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THE Association Bulletin.

PUBLISHED BY THE BOSTON Y. M. C. A. FROM THEIR ROOMS, TREMONT STREET, COR. ELIOT, EVERY SATURDAY.

Volume I.} EDITION 2000.

BOSTON, MASS., MARCH 17, 1877.

PRICE 5 CENTS. {Number 19.

TABERNACLE NOTES.

No meetings on Saturday.

Sunday meetings as usual.

Some very marked conversions have occurred during the present week.

Monday evening, Rev. Phillips Brooks will preach in the Tabernacle, and Mr. Moody will meet inquirers and converts in the Clarendon Street Church.

The tares of error have been industriously sowed in Boston for 200 years. The fruit may be seen in the innumerable shades of belief and unbelief represented by the unconverted who come to the inquiry rooms.

Prayer meetings for business men will be held at Tremont Temple, at noon, on Tuesday, Wednesday and Thursday; and there will be no noon meetings at the Tabernacle except the Temperance meeting on Friday.

The saying of Christ, "There are last which shall be first," is fulfilled by the workers in the inquiry room. Many who were expected certainly to labor there are not seen, and those who were in the background have come to the front.

There will be noon prayer meetings for women next week, and it is proposed to have union prayer meetings in connection with the Tabernacle work at East Boston, Chelsea, Charlestown, South Boston, Brookline and other places, of which notice will be given.

The American Tract Society (Boston) has just added to its previous grants in aid of the Moody movement, an appropriation of 523,000 pages of its tracts, to be distributed in the house-to-house visitation, which is to be begun under the direction of the Rev. D. W. Waldron.

Some sharp hits at theorizers and hobbyists were given in the speeches of the convention. One of the best was the remark that the reason the priest and the Levite did not aid the man who had fallen among thieves was, that they were on their way to Jericho to preach to the masses.

"I don't know what you call morality," said one man to another the other day, when the charge was again made that Mr. Moody's preaching underrated morality; "but for my part, I never heard any preaching that had more inches to the yard, more cents to the dollar, or more ounces to the pound in it than his."

"Gentlemen prominent in connection with the Moody and Sankey movement in this city find work to do in other parts of New England; and during several days recently, two of them, Mr. G. H. Shaw, of Middleboro', and Mr. H. M. Moore, of Somerville, have been aiding in a revival movement that has commenced at Hartford, Ct. Over a week ago union meetings were started there under the auspices of the Y. M. C. A. State Committee. Mr. K. A. Burnell, of Chicago, took charge, and large congregations have been gathered afternoon and evening, daily. The meetings are held in the Centre Church. On Sunday the congregation numbered about 2000. Messrs. Shaw and Moore took part in the meetings on Saturday, Sunday and Monday. More than a hundred persons have started in the Christian life, and the meetings are continued this week."

At no point, we must think, are the Tabernacle meetings taking a closer hold of the general sympathy and approval than in what they are doing for the reclamation of the intemperate. Here is a work of moral reform which commends itself at once to the heartiest approval of all classes in the community—except, possibly, the liquor-sellers. We judge that no day of all the six upon which the meetings are held, witnesses work of deeper power, or scenes of tenderer interest, than Friday, which is set apart to this

subject. Good and measurable results are already on record, and the spectacle of breakfasting the fallen in order to prepare them to receive the words of truth and life is gratifying as showing how good sense is directing the efforts in their behalf. Whatever other profit is to flow from the Tabernacle work, this seems to be assured.—*Congregationalist*.

REV. JOSEPH COOK ON THE TRINITY.

Selections from the lecture delivered in Tremont Temple, Monday noon, March 12th, and reported in the Boston Daily Advertiser, March 14th.

Your Helmholtz, and Wundt, and Beale, and Carpenter, and Herschell, and Faraday, and Darwin, and Agassiz, as well as your Lotze, and Kant, and Leibnitz, and your St. Chrysostom, and Jeremy Taylor, and Archbishop Butler, all unite with Plato, and Aristotle, and David, and Isaiah, in asserting the divine personal immanence in matter and mind. There is no cloud at this moment shot through by the noon so completely saturated by light as all mind and matter are by the Divine Immanence; that is to say, by this invisible, incomprehensible Personality which the moral law reveals.

But, granting the fact of the Divine Personal Immanence in matter and mind, to what results must a rigid use of the scientific method bring us on the theme of the Trinity of the Divine Nature? I know of no question on this topic fairer or more fruitful than this.

1. Since a personal God is immanent in all matter and mind, it follows that in all nature outside the soul we look into God's face.

2. For the same reason, it is incontrovertible that in the soul we call Christ, and in his influence in history, we look into God's face.

3. For the same reason, it is certain that in the intuitions of conscience we look into God's face.

4. These three spheres of His self-manifestation embrace all of God that can be known to man.

5. In each of these spheres of the self-manifestation of the Divine nature, something is shown which is not shown with equal clearness in either of the other spheres. In each of them the Ineffable Immanent Person says something new.

6. In external nature he appears chiefly as Creator; in Christ chiefly as Redeemer; in conscience chiefly as Sanctifier.

7. These are all facts scientifically known.

8. A scientific scheme of religious thought must look at all the facts.

9. When all the facts known to man are taken into view, a Trinity of Divine Manifestations is, therefore, scientifically demonstrable.

10. But, according to the admitted proposition that a Personal God is immanent in all Matter and Mind, He reveals himself in each of these manifestations as a Person and yet as one.

11. A Personal Trinity, of which Creator, Redeemer and Sanctifier are but the other names, is therefore scientifically known to exist.

12. This is the Trinity which Christianity calls Father, Son and Holy Ghost, and of all parts of whose undivided Glory it inculcates Adoration in the name of what God is, and of what he has done, and of what man needs.

All these propositions you will grant me except the second; but you cannot deny that, without throwing away your own admission that a personal God is immanent in all matter and mind.

Napoleon at St. Helena said that something mysterious exists in universal history in its relation to Christianity. "Can you tell me who Jesus Christ was?" said this Italian, greater than Caesar, and as free from partisan religious prejudices. The question was declined by Bertrand, and Napoleon proceeded: "Well, then, I

will tell you,"—"I am reading now from a passage authorized by three of Napoleon's biographers, and freely accepted by European scholars as an authoritative statement of his conversation in exile, (see Liddons's Bampton Lectures, Eng. Ed., p. 148, for a full list of authorities for this extract,—"Alexander, Cæsar, Charlemagne, and I myself, have founded great empires: but upon what did these creations of our genius depend? Upon force. Jesus alone founded his empire upon love, and to this very day millions would die for him.... I think I understand something of human nature; and I tell you, all these were men, and I am a man; no other is like him; Jesus Christ was more than a man. I have inspired multitudes with such an enthusiastic devotion that they would have died for me; but to do this it was necessary that I should be visibly present, with the electric influence of my looks, of my words, of my voice. When I saw men and spoke with them, I lighted up the flame of self-devotion in their hearts.... Across a chasm of eighteen hundred years Jesus Christ makes a demand which is beyond all others difficult to satisfy. He asks for that which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother. He asks for the human heart: he will have it entirely to himself; he demands it unconditionally, and forthwith his demand is granted. Wonderful! In defiance of time and space, the soul of man, with all its powers and faculties, becomes an annexation to the empire of Christ. All who sincerely believe in him experience that remarkable supernatural love towards him. This phenomenon is unaccountable; it is altogether beyond the scope of man's creative powers. Time, the great destroyer, is powerless to extinguish this sacred flame; time can neither exhaust its strength nor put a limit to its range. This is that which strikes me most; I have often thought of it. This it is which proves to me quite convincingly the divinity of Jesus Christ."

General Committee in charge of the Moody and Sankey Meetings in Boston.

Rev. E. B. Webb, D.D.	D. N. Skillings.
" J. L. Withrow, D.D.	Chas. Theo. Russell.
" A. J. Gordon.	D. G. Woodin, M.D.
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" E. W. Andrews.	E. M. McPherson.
" J. M. Manning, D.D.	E. C. Fitz.
" J. H. Eila, D.D.	Rufus S. Frost.
" J. E. Dunn.	Ezra Farnsworth.
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Rev. E. B. Webb, D.D.	S. G. Deblois.
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Joseph Story.	Russell Sturgis, Jr.

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Rev. W. F. Mallalieu, D.D.	Rev. W. F. Mallalieu, D.D.
Rev. A. J. Gordon.	Rev. Phillips Brooks.
	E. M. McPherson.

Rev. G. F. Pentecost.	Rev. R. G. Seymour.
Rev. W. F. Mallalieu, D.D.	" A. H. Plumb.
" Edw. Annand.	" Wm. W. Newton.
	Henry F. Durant.

Rev. Dr. Webb is chairman and Mr. D. E. Snow secretary, both of the general and executive committees, and Mr. Snow is also treasurer of the general committee.

Messrs. Seymour and Annand have charge of the religious literature to be used in the inquiry rooms.

Mr. H. M. Moore has charge of the selling the hymn books in the building.

PROSPECTUS.

The attractive features of this paper will be notes on the International Sunday School Lessons by our city pastors, a column of selections from the lectures of Rev. Joseph Cook, latest reports from the Moody and Sankey meetings in Chicago and Boston, and Association news from all parts of the world.

All communications concerning the reading matter should be addressed to M. R. DEMING, Y. M. C. A., 68 Eliot St.

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OUR PLATFORM.

We commend to ministers and laymen the following propositions, presented by Rev. Joseph Cook, in his address at the exercises in Music Hall last May, on our Twenty-fifth Anniversary.

1. That there is a great amount of work which ought to be done for young men in cities, especially for the unemployed, the strangers and the homeless; and that, as the proportion of the American population living in cities has increased since the opening of the century from one-twenty-fifth to one-fifth, the importance of this work in cities is great and growing.

2. That neither individual churches taken separately, nor individual denominations taken separately, can do this work easily and adequately.

3. That all the evangelical denominations united in a city can do the work easily by the organization of a Young Men's Christian Association as their representative.

4. That a Young Men's Christian Association should be neither a club nor a church, but a representative agency of the churches; not a club, making amusement and social intercourse as much its objects as religion and practical philanthropy; not a church, with independent creed and membership, initiating its own activities; but a representative agency of the churches, or the library, the fireside, the prayer meeting, and the philanthropic committee of the religious population of a city in its relations to young men who need aid.

5. That Young Men's Christian Associations should bring the churches together in spiritual and practical, and not in ecclesiastical, union.

6. That jealousy on the part of the churches of an institution thus representative of themselves is as unreasonable as jealousy of representatives on the part of constituents.

7. That many and varied experiments have proved that all evangelical denominations are capable of agreeing as to the character of libraries, religious meetings, lectures, preaching, and work in revivals; and that, for evident reasons, the evangelical and unevangelical denominations cannot thus practically unite with each other.

8. That the necessity of the case, business convenience, and the interests of peace, and not of bigotry and exclusiveness, require, therefore, that the voting power in Young Men's Christian Associations should belong only to evangelical church members.

9. That membership in Young Men's Christian Associations should be open to any one of good moral character, wholly irrespective of creed.

10. That in Great Britain and the United States, in the largest Christian cities of the world, Young Men's Christian Associations thus managed have had for a third of a century a growing success in meeting wants which the growth of great cities is making colossal; and that this success is a sign of the times, clearly indicating it to be the duty of the churches to give to such representative institutions zealous support.

I am often asked if I believe in these Young Men's Christian Associations. I wish to say I do. I believe in them with all my heart. The young men who come to large cities want some one to take an interest in them, and I contend no one can do this so well as the Young Men's Christian Association. —D. L. MOODY.

Y. M. C. A. News.

CHIT-CHAT.

Extra ventilation at the Tabernacle has given the doctors some extra practice.

Moody and Sankey's hymns are very popular in New Zealand, being used by both foreign and native Christians.

Here is the latest from England: — "Musical boxes of sacred music by Nicole Frères, playing, in addition to other sacred airs, Mr. Sankey's beautiful hymns."

Wanted—young men whose time is their own, to engage in Christian work, day or evening, in connection with the Association. For terms, see John iv: 36; for other information apply to the general secretary.

The delegates to the convention this week have kept us busy shaking hands and ringing boarding-house bells. There has been a large attendance from all parts of New England.

The Y. M. C. A. State Executive Committees of New Hampshire, Connecticut and Massachusetts have each had several representatives in attendance upon the convention at the Tabernacle.

Four thousand circulars of the Tabernacle committee inviting delegates to the convention of this week were mailed to that number of clergymen in New England from these rooms last week.

The Association of this city has received applications from churches of different denominations to hire its hall for Sabbath services. Its officers have politely refused all such applications, because they will not allow any denomination special advantages in connection with the Association.

Our debating society, which meets in Room No. 3, Saturday evenings, is hard at work just now. The members have lately paid their respects to the electoral commission and the taxation of church property. To-night they will hold forth on "woman suffrage." If you want a good time, come and hear the discussion.

Hon. Wm. E. Dodge, Sr., who is South, made a stirring address at the Y. M. C. A. Convention in Galveston, Texas, last Sabbath evening. He narrated the struggles and successes of the New York Association, and urged the business men of Galveston to rally to the support of the comparatively young Association in their city.

Mr. O. H. Houghton, general secretary of the Y. M. C. A. of St. Paul, Minn., writes a pleasant letter acknowledging the receipt of the *Bulletin* each week. It is placed on file in their reading-room, and well read. He states that their Association has commodious and attractive rooms, well located, a Bible class of fifty members, a large gospel meeting each week, and a good corps of workers.

The Association's work in the North End was extensively reported last Monday, under the head of "Mr. C. M. Irwin's Mission." Mr. Irwin is chairman of the committee who has charge of that particular work; but other members of the Association have done noble service in the same work. The officers of the Association believe in Brother Irwin's work, and pay the bills, but they have no idea of starting a mission in the North End.

The Y. M. C. A., of Jacksonville, Ill., publishes a monthly paper called *Work*. It is well edited. The March number contains the following spicy items among others:—

"Every young convert must expect to be tried by sharp encounters with scoffing friends, who either stare at him as 'odd,' or sneer at him as puritanical.

"He who reads aright the New Testament cannot fail to remark that the gospel of Christ makes a very special appeal to young men, not only to accept its redemption but to engage in work.

"To the Prophet of Fire, in his day of distrust, hiding in a cave, came his God's question, 'What doest thou here, Elijah?' Would that young professing Christians might hear that same rebuking query when their Lord's all-seeing eye finds them in the ball-room, the billiard saloon, the theatre."

NOTES FROM THE NEW HAMPSHIRE Y. M. C. A. STATE CANVASS.

Delightful services have been held by the Ex. Com. Y. M. C. A. since our last notice, at Temple, Greenville and South Lyndeborough, with about thirty earnest inquirers for the way of life in each place. Among these, several heads of families; one family of four—father, mother and two daughters; one town officer, one Roman Catholic, and one atheist of fifty years. The work seems to gain in power with the advancing experience of the workers who engage in it.

GENERAL ASSOCIATION NEWS.

The Ill. Cent. R. R. Co. has opened a library and reading-room for its employees at Centralia.

A very interesting revival is in progress at Springfield, Ill., participated in by the churches and the Y. M. C. A.

Mr. Charles M. Morton has been holding revival services in Aurora and Kankakee, Ill., during the last month, and was greatly blessed in both places.

The German Y. M. C. A. of Beardstown, Ill., have rented a hall, and give instructive exercises three evenings in each week to the young Germans.

Sixteen associations have been organized during the year in South Carolina, mainly through the efforts of Mr. Rothwell, general secretary of the Charleston Association.

The Y. M. C. A. of Charleston, S. C. are holding open air meetings in all parts of the city. On a recent Sunday one was held in front of the city post-office, at the hour when business men were waiting for the opening of the mail.

Quincy, Ill., has organized an Association, with seventeen members to begin with. Mr. John Irwin is the president. They ask for the prayers of God's people that they may "have a mind to the work" in that city, where they have 15,000 unconverted people.

The Y. M. C. A. work in Iowa is progressing in a very encouraging manner. J. W. Dean, State secretary, is rendering very effective service. He began with the Y. M. C. A. of Blairtown, early in December, of which you have already given some account. This Association, while quite young in years, is yet one of the most vigorous in the State.

The Cleveland Y. M. C. A. are holding their ground as usual. Their regular meetings now number over twenty per week, and are attended by increased numbers and interest. Besides these, the Association furnishes a great number of delegations for union meetings in adjoining towns, and in places in the country where no churches exist. The efforts of the Cleveland Association in this particular line of work have been very much blessed. The Association have Harry Moorhouse with them for one week commencing Feb. 26th, and are very much in hopes of securing Maj. D. W. Whittle to follow him in a protracted effort to reach the unsaved.

FOREIGN ASSOCIATION NEWS.

The work of the Y. M. C. A. of Edinburgh, Scotland, has been begun for the winter, with prospects considerably more hopeful than in previous years. Over 1000 young men attended the annual sermon preached to them by Rev. Norman McLeod. The young men's meeting on Sabbath evening, the fellowship meeting on Tuesday evening, and the weekly prayer meeting on Friday evening, all meet with a fair attendance. At these meetings the young men are receiving blessings, and those newly come to the city are being got hold of.

Good news comes from Australia. Sec. Marsh, of Melbourne, writes that the Sunday evening meetings in the Coliseum have been continued without interruption for four years, and the interest is just the same. Evangelistic services have been held in the suburbs of the city for nearly 300 consecutive nights. The Geelong Association has just got a building of its own. It was formerly a Congregational chapel, but has been altered to suit the requirements of the Association. This Y. M. C. A. has also a live band of workers, and is doing much for the cause. —*Watchman*.

B. Y. M. C. A. Free Employment Bureau, 68 ELIOT STREET.

SITUATIONS Wanted for young men in stores, counting rooms, offices, on gentlemen's places, farms, &c. Men for temporary work furnished at short notice.

Any young man of good moral character who can furnish certificates of recommendation from reliable sources, can apply for employment from 9.30 to 10.30 a. m., daily. Address all communications to J. E. GRAY, Supt.

BOOKKEEPER.—Wanted: Situation as assistant bookkeeper or general clerk, by a young man of twenty-five. Has had ten years experience. Wm. H. M., B. Y. M. C. A.

SALESMAN.—Wanted by a man of long experience, a chance as salesman in a dry goods, clothing or shoe store. Best of references given. Address, W. R. F., at Rooms of B. Y. M. C. A.

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LESSON XII. SUNDAY, MARCH 25, 1877.

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REVIEW.

Home Readings.

Mon. 1 Kings xii: 12-20; 1 Kings xii: 25-33. Tue. 1 Kings xvi: 23-34; 1 Kings xvii: 1-16. Wed. 1 Kings xviii: 5-18; 1 Kings xviii: 19-29. Thur. 1 Kings xviii: 36-46; 1 Kings xix: 8-18. Fri. 1 Kings xxi: 4-14; 1 Kings xxi: 15-29. Sat. 1 Kings xxii: 29-40; 2 Kings i: 1-18. Sun. 2 Kings ii: 1-12; 2 Kings ii: 13-25.

GOLDEN TEXT.—"But God is the Judge: he putteth down one, and setteth up another."—Ps. lxxv: 7.

LESSON 1.—1 Kings xii: 12-20. The kingdom divided. Gathering of the people. Reply of Rehoboam. Rebellion of Israel. Jeroboam made king. How does the sinner now lose a kingdom? John v: 40. What is his doom?

Golden Text, Jan. 7.—"But he forsook the counsel of the old men, which they had given him."—1 Kings xii: 8.

LESSON 2.—1 Kings xii: 25-33. The sin of Jeroboam. Fear of losing power. Departure from God's word. False priests; false gods; false worship. Substituting man's way for God's way. To what did this lead? 2 Chron. xiii: 20; 1 Kings xiv: 16.

Golden Text, Jan. 14.—"And he shall give Israel up, because of the sins of Jeroboam, who did sin, and who made Israel to sin."—1 Kings xiv: 16.

LESSON 3.—1 Kings xvi: 23-34. Omri and Ahab. Character of Omri. Sin of Ahab. Worship of Baal. The woman Jezebel. What is our idolatry? What its effect now?

Golden Text, Jan. 21.—"But evil men and seducers shall wax worse and worse, deceiving and being deceived."—2 Tim. iii: 13.

LESSON 4.—1 Kings xvii: 1-16. Elijah the Tishbite. The sudden appearance of the prophet. His message. His hiding at the brook. His residence at Zarephath. The barrel and cruse. What was the condition of unfailing supply? 1 Kings xvii: 13. What is it now?

Golden Text, Jan. 23.—"In famine he shall redeem thee from death."—Job v: 20.

LESSON 5.—1 Kings xviii: 5-18. Elijah and Ahab. Result of sinning. Meeting of Obadiah and Elijah. The fear of the timid servant. The boldness of the prophet. The cause of Israel's trouble. The cause now of all trouble.

Golden Text, Feb. 4.—"And Joshua said, Why hast thou troubled us? The Lord shall trouble thee this day."—Josh. vii: 25.

LESSON 6.—1 Kings xviii: 19-29. Elijah and the prophets of Baal. Gathering at Carmel. Object. Baal tested. False prophets tried. Decision demanded. What think ye of Christ?

Golden Text, Feb. 11.—"How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him."—1 Kings xviii: 21.

LESSON 7.—1 Kings xviii: 36-46. Elijah and his sacrifice. His prayer. Repairing the altar. God's answer. Prophets slain. Prophecy of rain. Prayer and watching. The hand of the Lord. Should we ever be discouraged at delay in God's answer? 1 Kings xviii: 43.

Golden Text, Feb. 18.—"The God that answereth by fire, let him be God."—1 Kings xviii: 24.

LESSON 8.—1 Kings xix: 8-18. Elijah at Horeb. The word of the Lord comes to Elijah, when discouraged. He is strengthened, instructed, and ordered into service. The searching question for us: What doest thou here?

Golden Text, Feb. 25.—"Will he plead against me with his great power? No; but he would put strength in me."—Job xxiii: 6.

LESSON 9.—1 Kings xxi: 4-14. The story of Naboth. Covetousness of Ahab. Reason of Naboth's refusal. Naboth as a type of Christ in his treatment and rejection by the Jews. The power of Jezebel. The present danger of covetousness and worldliness.

Golden Text, March 4.—"Thou hast sold thyself to work evil in the sight of the Lord."—1 Kings xxi: 20.

LESSON 10.—2 Kings ii: 1-13. Elijah translated. Elijah, as forerunner, represents law. Type of those who shall not see death. His journey heavenward. Meaning of Gilgal, Bethel, Jericho, Jordan. How was Elisha's request fulfilled? How do we receive the Spirit now?

Golden Text, March 11.—"And Enoch walked with God, and he was not, for God took him."—Gen. v: 24.

LESSON 11.—2 Kings ii: 13-25. The Spirit on Elisha. Meaning of the name. Contrast with Elijah. His ministry type of Christ's. Recognition by sons of prophets. Their disbelief of Elisha's testimony concerning Elijah. The miracle. The doom of denial of the vital truth of ascension and translation. Prepared by communion and abiding with Christ. "Carmel." We are ready for service. "And he must needs go through Samaria." John iv: 4.

Golden Text, March 18.—"They said, The spirit of Elijah doth rest on Elisha."—2 Kings ii: 15.

LESSONS.

[From Sunday School Journal.]

The character of God revealed in Christ.

1. Omnipotent,—doing his own will.
2. Rejection of those who reject him.
3. Angry at man's sins.
4. Protection and care of his own.
5. Punishes nations for sins in this life.
6. Requires decision, worship and loyalty of men.
7. Answers prayer according to his word.
8. Reveals himself and his will to man.
9. Omniscent to see every sin of heart, and threatens vengeance.
10. Calling his faithful ones home to himself.
11. Rewards with more light; every aspiration of his followers for him, shall receive the "double portion," the quickening of the Holy Spirit.

SELECTIONS FROM REMARKS ON CURRENT EVENTS,

BY JOSEPH COOK,

Preliminary to his Lecture in Tremont Temple, on Monday, February 26.

There is in Boston a great orator whose name is a power from the surf of the Bay of Fundy to the waterfalls of the Yosemite. Stand in front of his house in the street where slavery once mobbed him, and you may count thirty grog-shops within sight of his windows. Yes; Wendell Phillips told you the other day that he could count thirty-nine; and that for thirteen of these only is Massachusetts law responsible [Sensation.] The truth is that the church, after all, is or should be the sheet-anchor of all moral reform. I do not undervalue Washingtonianism; I do not undervalue temperance legislation. In fact, although there may be no one prohibitory law with all the details of which I should sympathize, yet I must call myself a prohibitionist. [Cheers and a few hisses. Mr. Cook turned to the quarter from which the hisses proceeded and said:] Wait two hundred years, and see whether you will hiss prohibition! Wait until Macaulay's two hundred are the average number of inhabitants for every square mile between Plymouth Rock and the Golden Gate, and see whether you will hiss prohibition! Wait until a quarter of our population shall be massed in cities, and Edmund Burke's day of no judgment appears, and see whether you will hiss prohibition! [Sensation.]

Massachusetts now has laws by which sales of liquor are forbidden at all times to minors and drunkards and to persons to whom the sellers have been requested to cease selling by their families or employers. Are you executing that law? The letting of real estate for the illicit selling of liquor is made more perilous by a new clause requiring the magistrate to serve notice of the conviction of any party of such an offence, on the lessor of the premises. The latter is thereupon required by the old law of common nuisance to eject the tenant, under penalty. Are church members in Massachusetts, who own real estate in degraded quarters, never implicated in the violation of that righteous public law?

Lessing said that by and by, when the world has found out what church does the most good, it will know in what church to believe. [Applause.] Show me the church that is willing to wash the

feet of the degraded; show me the church that goes about from house to house doing good; show me the church organized for permanent, aggressive, audacious moral effort; show me a church that has not lost her master's whip of small cords, and I will show you the church, and the only church, that can save America when she has two hundred to the square mile. [Applause.]

There is in our Christian and Sanitary Commission in the Civil War a great hint for our years of peace. That Sanitary commission and that Christian commission followed our armies like white angels; and why should not the flight of these two ministering spirits be in some severe perpetuated in our great cities, which are always battle-fields? One thousand years ago the Norsemen came up Boston harbor in shallops, every one of which had on its sail apainting of a cormorant raven, and at its prow a wolf's head. Bryant says the Norse pirates sailed up yonder azure bay a thousand years ago. What I know is, that the Norse raven yet flies in America, and the Norse wolf yet howls. What I want to fly side by side with the raven, what I want to run side by side with the wolf, is organized, permanent, aggressive, audacious, deadly Christian effort!—Advertiser.

The sale of Bibles in Chicago the past three months has been about three times what it was a year ago. There has also been a marked increase in the call for concordances and Bible dictionaries.



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		G. F. Pentecost.	10.30 7.30 2.30 "	

CONGREGATIONALIST.

Berkeley Street, Brighton Church,	Cor. Warren Ave., Washington St.,	Wm. B. Wright.	10.30 7.30 12.15 P. M.
Central Church, Central Church,	Berkeley St., cor. Newbury, Jamaica Plain,	H. A. Stevens.	10.30 7.00 2.00 M.
Chambers Street, Cottage Street,	Chambers St., Near Pleasant St.,	J. B. Clarke.	10.30 7.30 3.00 "
Dorchester Church, Eliot Church,	Cor. Centre and Washington Sts., Boston Highlands,	F. B. Allen.	10.30 3.00 1.30 "
		J. H. Means, D. D.	10.30 3.00 9.00 A. M.
		A. C. Thompson, D. D.	10.30 7.30 1.30 P. M.
		and H. F. Hamilton.	10.30 7.30 2.30 "
		A. E. Dunning.	10.30 3.00 1.30 "
		G. Van Der Kreeke.	10.15 10.30 3.00 1.30 "
		J. V. Hilton.	10.30 3.00 1.30 "
		S. E. Herick.	10.30 3.00 1.30 "
		W. H. H. Murray.	10.30 3.00 1.30 "
		J. M. Manning, D. D.	10.30 3.30 2.00 P. M.
		H. M. Parsons.	10.30 7.30 3.00 "
		J. L. Withrow, D. D.	10.30 7.30 12.00 M.
			10.30 3.00 1.45 P. M.
		S. H. Hayes.	10.30 3.00 1.30 "
		E. B. Webb, D. D.	10.30 7.30 3.00 "
			10.30 3.00 1.30 "
		F. A. Warfield.	10.30 7.30 3.00 "
			10.30 3.00 1.30 "
		A. H. Plumb.	10.30 7.30 3.00 "
		Edward Strong, D. D.	10.00 7.30 12.00 M.
		A. S. Twombly.	10.30 7.30 1.50 P. M.

EPISCOPALIAN.

Chapel of Good Sheph'd, Christ,	Cor. Essex Street, Salem Street,	G. J. Prescott.	10.30 7.30
Church of the Advent, Emmanuel,	Bowdoin Street, Newbury Street,	H. Burroughs, D. D.	10.30 3.00 1.30 P. M.
St. James', St. Matthew's,	St. James Street, South Boston,	A. C. A. Hall.	10.30 7.30 2.30 "
St. Mark's, St. Paul's,	West Newton Street, Tremont Street, near Winter,	A. H. Vinton, D. D.	10.30 3.30 2.00 "
Trinity,	Boylston Street,	Percy Browne.	10.30 4.30 3.00 "
		John Wright.	10.30 7.30 2.00 "
		Chas. A. Babcock.	10.30 7.30 2.00 "
		W. Newton.	10.30 7.30 2.45 P. M.
		Phillips Brooks.	10.30 3.30 9.00 "

METHODIST.

Broadway, Bromfield Street,	South Boston, Near Tremont,	L. B. Bates.	10.30 3.00 1.30 P. M.
Church Street, Dorchester Street,	Near Tremont, South Boston,	W. F. Mallalieu.	10.30 3.00 1.45 "
Egleston Square, First,	Cor. Washington and Feethoven, Temple Street,	J. W. Jamilton.	10.30 3.00 1.45 "
German, Hanover street,	Boston Highlands, Near Richmond,	J. Wagner.	10.30 3.00 1.45 "
Harrison Square M. E. Highland,	Harrison Square, Dorchester, 160 Warren Street,	J. L. Hanaford.	10.30 7.30 2.30 P. M.
Jamaica Plain, Meridian Street,	East Boston, Revere Street (African),	R. R. Meredith.	10.30 7.30 1.30 "
Saratoga Street, Tremont Street,	Cor. Concord, Dorchester Street,	C. T. Watkins.	10.30 3.00 1.30 A. M.
Washington Village, Zion (African),	North Russell Street,	J. W. Bashford.	10.30 3.00 1.45 "
		J. W. Johnston.	10.30 3.00 1.45 "
		W. H. Virgin.	10.30 7.00 1.20 "
		John H. Mansfield.	10.30 3.00 1.45 "
		J. F. Jeffrey.	10.30 3.00 1.45 "
		A. McKeown, D. D.	10.30 3.00 1.45 "
		J. E. Cookman, D. D.	10.30 7.30 2.30 "
		J. N. A. Vann.	10.30 3.00 10.30 A. M.
		M. H. Ross.	10.30 3.00 1.45 P. M.

PRESBYTERIAN.

Columbus Avenue, Fourth,	Cor. Berkely, South Boston,	J. B. Dunn.	10.30 7.30 3.00 P. M.
Meridian Street,	East Boston,	E. Annand.	10.30 7.00 3.00 "

EVANGELICAL ADVENT. Hudson Street, cor. Kneeland, C. Cunningham. 3.00, 10.30 A. M.
Young Men's Christian Association, Tremont St., cor. of Eliot, Sunday Services, 12.15, 4.30 and 8.45.
Seamen's Bethel, North Square, Preaching at 10.30 A. M. and 3 P. M., by Rev. C. L. Eastman. Sabbath School, 1.30 P. M.

Will Pastors please send the hour of their Sunday School, and make any needed correction in the Guide above?
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THE Association Bulletin.

PUBLISHED BY THE BOSTON Y. M. C. A. FROM THEIR ROOMS, TREMONT STREET, COR. ELIOT, EVERY SATURDAY.

Volume I.} EDITION 2000.

BOSTON, MASS., MARCH 24, 1877.

PRICE 5 CENTS. {Number 20.

TABERNACLE NOTES.

"The evening meetings for young men at the Berkeley Street Church, are again attracting the attention of the class for whom they are intended. For the present Mr. Sankey will lead the singing at these meetings.

An interesting sight was witnessed in one of the inquiry rooms at the Tabernacle, yesterday afternoon. A young man of unusually large size, who has recently been converted, was trying to learn to read, and his teacher was one of "the workers" known by the doubly appropriate name of "Little Happy." She was teaching him the alphabet out of a Bible, which he now wishes to be able to study for himself.

The services of next week will commence with a lecture on Joshua, by Mr. Moody, at nine o'clock Sunday morning. Young people are especially invited. The afternoon and evening meetings of Sunday will be of the usual character. The district prayer meetings of this week will be continued on Monday, Tuesday, Wednesday and Thursday of next week, and prayer meetings for business men will be held at Tremont Temple, at noon on Tuesday, Wednesday and Thursday.

"Are you a Christian?" said Mr. Moody to a gentleman whose appearance was much too cheerful for the inquiry room if he were a penitent. "Oh, yes, sir," the man pertly answered. "Do you believe the Bible?" "Oh, no! no! I don't believe any such stuff as that." "Do you believe Webster's Dictionary?" "Oh, yes." "The Unabridged?" "Oh, yes, I believe that." "Well, my friend," said the devoted but quick-witted evangelist, "Webster says an infidel is one who does not believe the Bible. You had better read it more faithfully, and call yourself by your right name."

Mr. Moody sometimes demolishes pleas which base themselves on his example, in a most positive and effectual manner. In a late address he said: "I heard a young man just converted say, yesterday, 'I can be as good a Christian out of the church as in it;' and he added, 'Mr. Moody himself is not a church member.' Now I wish to say that I am a church member—that I have been a church member since I was eighteen years of age—and next to the possession of my Saviour, I prize the visible church. It has been everything to me, and I urge you to confess your Saviour immediately before the world, and have your name enrolled on the records of some church."—*Sabbath Recorder*.

REV. JOSEPH COOK.

Remarks on current events preceding his seventieth lecture. Delivered in Tremont Temple March 19th, and reported in the *Daily Advertiser* of March 21st.

Henry IV., in smock and barefoot, stood three days in the snow before the palace of Pope Hildebrand at Canossa, imploring pardon in vain, until his penance had been sufficiently protracted to be a symbol of the subjection of his nation. Bismarck said in 1872: "Germany is not going to Canossa physically or spiritually." Nevertheless, Bismarck seems to have had what even he would call tolerably serious trouble with the Jesuits of the latest day; and Gladstone assures the British empire that the time has not gone by when free nations can profitably forget the schemes of the power behind the papacy. That power will not change when the present Pope dies. You say that the form which carries the scythe and the hour-glass will pass through the Vatican soon, and change much on the Tiber. But the power behind the Pope made the present Pope, and it will make the new one. Pius IX. began as a reformer. He was taken in hand by the power greater than himself, and he ceased to advocate reforms in the Romish church. The power behind his power has

virtually spoken through him ever since the first quarter of his possession of the papal chair.

Since the power behind the power of the papacy will not change, perhaps it is worth while for us to know what that power thinks as to its prospects in the United States. It would be entirely in order for me to read a passage out of the famous Syllabus of Pius IX., to show that he means to do in the New World what he has dared to do in the Old. But we have more definite information as to the American plans of the Pope. I hold in my hand an interesting volume just issued from the press, and written by a distinguished lawyer, who is one of the new cabinet at Washington, R. W. Thompson on "The Papacy and Civil Power." In it (p. 119) is quoted a very well-known document, which ought to be better known, namely, a letter written by Pius IX. to Maximilian, when it seemed probable, in 1864, that this prince would become emperor of Mexico. What did the Pope say to him?

"Your majesty is well aware that, in order effectually to repair the evils occasioned by the revolution, and to bring back as soon as possible happy days for the Church, the Catholic religion must, above all things, continue to be the glory and the main-stay of the Mexican nation, to the exclusion of every other dissenting worship; that the bishops must be perfectly free in the exercise of their pastoral ministry; that the religious orders should be re-established, or recognized, conformably with the instructions and the powers which we have given; that the patrimony of the Church, and the rights which attach to it, may be maintained and protected; that no person may obtain the faculty of teaching and publishing false and subversive tenets; that instruction, whether public or private, should be directed and watched over by the ecclesiastical authority; and that, in short, the chains may be broken which, up to the present time, have held down the Church in a state of dependence, and subject to the arbitrary rule of the civil government."—*Appleton's Annual Cyclopaedia*, 1865, p. 749.

Two things are very clear about the conflict of papal ideas with American institutions: First, that we cannot resist the introduction here of the thin end of the wedge which has troubled other peoples; secondly, that in some way we must resist the introduction of the thick end of the wedge. [Much applause.] You say that I am about to be narrow; that I am to launch myself upon a theme so vexed and blazied that no man can touch it without having hung over him the crack of doom. What I assert is this: That somewhere between the thin and the thick end of the wedge, public opinion will by-and-by call, "Hold"—I don't know just where, but somewhere.

What is the thin end of the wedge? Yonder in Charlestown there is a prison in which the majority of the convicts are Romish. All who are there are wards of the State. They are not under the care of any denomination. Massachusetts is the preacher to those convicts. Massachusetts directs their moral culture. Massachusetts is not denominational. It has been the opinion of Massachusetts that she had the right to manage the instruction of those convicts according to her own ideas. Massachusetts was so narrow, so benighted, so sectarian, as to suppose that she possessed the right to appoint a chaplain over there, and to instruct him to teach nothing denominational, but to put the Bible into the hands of the convicts; to organize, if you please, a Sunday School, not sectarian at all, but in the hands of all denominations; to hold devotional meetings, and thus train these convicts into preparation for a life of freedom, treating them in all ways as a wise parent would treat an erring child. Massachusetts thought she had a right to do that, and that is what she did.

Within the last six months, there has arisen in that institution, under the shadow of Bunker Hill, a conflict between Roman canon law, and Massachusetts State law. It has been asserted there in the name of Romanism, that Roman convicts must not attend the Sabbath Schools managed by the State chaplain; must not, under pain of excommunication, go to the devotional meetings authorized by Massachusetts; and strenuous objection has been made to the circulation of Protestant Bibles among the convicts. I am now reciting facts from the very significant, incisive, manly report (Massachusetts Pub. Doc., No. 13, Oct., 1876) of the able and eloquent chaplain, Mr. Speare, who, I hope, will soon have a hearing before a committee at the State House and before Massachusetts. [Much applause.] The thin end of the wedge is being driven over there. Now what are you going to do about this?

My impression is, that Massachusetts law ought to be made in Massachusetts, and not on the Tiber. [Great applause.] If I had a drop of sectarian blood in my veins, I should wish to open the dull flesh and let out the muddy compound. [Applause.] I want peace with all members of society, but I want first purity; and it cannot be, it never will be, that the American people will submit to have canon law enforced over American law. [Great applause.]

SUDDEN DEATH.

PROVIDENCE, R. I., March 19.—William Hallworth, an Englishman, recently arrived in this country, died suddenly this morning in a dry goods store, where he commenced work Saturday. He leaves a family in England. Heart disease was the cause.—*Herald*.

Wm. Hallworth called at our Rooms a few weeks ago for work, very much depressed in spirits. He had good certificates of recommendation from English houses. We remember that he was the last man who remained that morning in the employment bureau. We could not do anything for him except to give him letters of introduction to two dry goods firms; but he was earnestly urged to first seek the kingdom of God, which we believe he then and there did, for from that time he grew brighter and brighter, and began to work for others. He obtained his situation indirectly through us. His body has been placed in a receiving tomb in Providence. We understand that he left a family in England. Will English papers please copy?

NOTES FROM THE NEW HAMPSHIRE Y. M. C. A. STATE CANVASS.

The canvass meetings at Bedford, though held amid the adverse influences of political excitement, were well attended, of deep interest, and about twenty in the inquiry meeting.

MR. HAMMOND AS A PEACE-MAKER.

In a court room in Stockton, Cal., an important case was to have been tried. When the hour for commencing arrived, one of the lawyers arose and addressed the judge as follows: "May it please your honor, you are aware that there is an eminent evangelist in our town, who has been doing all in his power as a peace-maker among our citizens. As a consequence of his labors, the plaintiff and defendant have met and settled in an amicable manner this perplexing suit, which has already had two trials; and it is now therefore taken out of court. At this the Judge, who was a Christian man, rejoiced, and the jury were especially delighted that they were released from the irksome task of hearing the witnesses and pleas.

PROSPECTUS.

The attractive features of this paper will be notes on the International Sunday School Lessons by our city pastors, a column of selections from the lectures of Rev. Joseph Cook, latest reports from the Moody and Sankey meetings, and Association news from all parts of the world.

All communications concerning the reading matter should be addressed to M. R. DEMING, Y. M. C. A., 68 Eliot St. For advertising, address H. A. STAPLES, 36 Bromfield Street.

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OUR PLATFORM.

We commend to ministers and laymen the following propositions, presented by Rev. Joseph Cook, in his address at the exercises in Music Hall last May, on our Twenty-fifth Anniversary.

1. That there is a great amount of work which ought to be done for young men in cities, especially for the unemployed, the strangers and the homeless; and that, as the proportion of the American population living in cities has increased since the opening of the century from one-twenty-fifth to one-fifth, the importance of this work in cities is great and growing.
2. That neither individual churches taken separately, nor individual denominations taken separately, can do this work easily and adequately.
3. That all the evangelical denominations united in a city can do the work easily by the organization of a Young Men's Christian Association as their representative.
4. That a Young Men's Christian Association should be neither a club nor a church, but a representative agency of the churches; not a club, making amusement and social intercourse as much its objects as religion and practical philanthropy; not a church, with independent creed and membership, initiating its own activities; but a representative agency of the churches, or the library, the fireside, the prayer meeting, and the philanthropic committee of the religious population of a city in its relations to young men who need aid.
5. That Young Men's Christian Associations should bring the churches together in spiritual and practical, and not in ecclesiastical, union.
6. That jealousy on the part of the churches of an institution thus representative of themselves is as unreasonable as jealousy of representatives on the part of constituents.
7. That many and varied experiments have proved that all evangelical denominations are capable of agreeing as to the character of libraries, religious meetings, lectures, preaching, and work in revivals; and that, for evident reasons, the evangelical and unevangelical denominations cannot thus practically unite with each other.
8. That the necessity of the case, business convenience, and the interests of peace, and not of bigotry and exclusiveness, require, therefore, that the voting power in Young Men's Christian Associations should belong only to evangelical church members.
9. That membership in Young Men's Christian Associations should be open to any one of good moral character, wholly irrespective of creed.
10. That in Great Britain and the United States, in the largest Christian cities of the world, Young Men's Christian Associations thus managed have had for a third of a century a growing success in meeting wants which the growth of great cities is making colossal; and that this success is a sign of the times, clearly indicating it to be the duty of the churches to give to such representative institutions zealous support.

I am often asked if I believe in these Young Men's Christian Associations. I wish to say I do. I believe in them with all my heart. The young men who come to large cities want some one to take an interest in them, and I contend no one can do this so well as the Young Men's Christian Association. —D. L. MOODY.

Y. M. C. A. News.

CHIT-CHAT.

THE BULLETIN should be supported by subscriptions entirely. Advertisements are not beneficial religiously.

There are 320 newspapers in London, 991 in the provinces, 56 in Wales, 164 in Scotland and 141 in Ireland.

It will do our active members good to attend the young converts' meeting in the Association Parlor, Saturday evenings.

Red noses are lighthouses to warn voyagers on the sea of life off the coasts of Malaga, Jamaica, Santa Cruz and Holland.

Our patrons in want of good tailoring at reasonable prices are directed to Mr. Roden, at 352 Washington Street, up one flight.

Bogle, the negro man-servant, so well known in the Tichborne case, is reported to have died a few days ago. To the last he maintained his belief in the Claimant.

Young business men of fine address frequently come into our Rooms to sign the temperance pledge. They confess that rum is gaining the mastery over them.

Our friends who have second-hand clothing for young men and boys will confer a great favor on us by sending it to the Rooms. It will greatly aid destitute young men in procuring situations.

We have met a number of inquirers at the Tabernacle who speak of impressions received in the Association service of song, Sabbath afternoons, which have remained with them and helped them toward a Christian life.

The celebrated George Muller, who feels that he must spend the rest of his life going about to declare the great work God has wrought through him, desires to visit America. Tens of thousands who have read the story of his life would be glad to see him here.

Two men were picked up at sea in an open boat off the coast of Cochlin, China. They have been brought to London, but all attempts to discover their nationality or the language they speak have failed. The Thames Police Court magistrate has sent them to the Strangers' Home.

The Rev. C. H. Spurgeon has been contributing some articles to the *Advance* of Chicago, in which he describes the circumstances which led him to renouncing the idea of seeking a college training, and mentions other interesting incidents illustrative of Divine guidance.

Surrey Gardens, London, has once more become the scene of religious revival enterprise. On Sunday afternoon Mr. E. W. Bailey, of Staffordshire, preached in the large hall, which was once occupied by Mr. Spurgeon, and made memorable by his ministrations there. There was a large attendance, and the services are to be continued.

A middle-aged business man, a member of an evangelical church, and an acquaintance of the general secretary, introduced him the other morning as secretary of the Y. M. C. Union. When asked if he was joking, he said, No. To his astonishment, Secretary Denning found that his friend supposed that the Association and the Union were one and the same institution. Would that the people of Boston could learn the difference!

The long list of persons desiring situations advertised in the BULLETIN includes only young men whom we can thoroughly recommend. We have carefully investigated their antecedents, and have found them good. Those who desire positions of great trust are prepared to furnish satisfactory bonds. We distribute 1000 copies of this paper through the business section of the city each week, in order to secure as many situations as possible.

REPORTS AND NOTICES OF MEETINGS.

Over sixty young men were present at the young converts' meeting in the Association Parlor last Saturday. Several inquirers were in attendance. The meeting was very profitable. A similar one will be held each Saturday evening.

The attendance at the service of song was somewhat diminished by the rain last Sabbath, but the singing was very spirited. The rendering of the verses of several hymns by the sopranos and altos, all others joining in the choruses, was very effective.

The Gospel Meeting last Saturday evening at 8.45 was well attended. E. H. Thayer, Chairman of the Devotional Committee, conducted the services. A number of young converts testified to the power of grace as experienced in their conversions. The Christian workers present remained to instruct several inquirers who asked for prayer.

EMPLOYMENT BUREAU.

A morning prayer meeting is still held in Room No. 3 for unemployed young men, which is doing much good. This meeting is sustained largely by men converted at the Tabernacle and in our Rooms. The attendance has steadily increased, so that some mornings the room is crowded to overflowing. It has become a serious question to us as to what is to be done with these applicants for work. We are pressed on every side by ladies of high social standing, who are workers in Mr. Moody's inquiry rooms; mothers in behalf of sons; sisters in behalf of brothers; wives in behalf of husbands; as well as by the score of daily applicants for work. Some of these men are patient and hopeful, and it is exceedingly interesting to hear their words of encouragement to each other. Said one the other morning: "A few weeks ago I was a poor, dissipated man, but last night I was offered the sextonship of a church. The Lord will provide."

It is very trying, at times, to be obliged to confront 80 or 100 men after the devotional meeting, and say to them, We have only three or four places to fill this morning, and then to decide who shall be the right ones to send. In some cases we have had unmarried men generously give up their chance to a married man with a family of children dependent upon him, and young men having comfortable homes have requested that some homeless one might be sent to the place first.

We have at present book-keepers of long experience, graduates of high schools and colleges on our list, and it is exceedingly gratifying to us to find that the references of these parties are among our best business men, whose words of confidence and commendation warrant us in permitting the columns of the BULLETIN to be used for their benefit.

SEVENFOLD SCRIPTURE ALPHABET.—VIII.

HOLY GHOST.

1. Holy Ghost sent down from heaven.—(1 Pet. i. 12.)
2. Holy Ghost saith to-day, If you will hear his voice, harden not your hearts. (Heb. iii. 7.)
3. Holy Ghost shall teach you all things. (John xiv. 26.)
4. Holy Ghost witnesseth in every city.—(Acts xx. 23.)
5. Holy Ghost is a witness to us. (Heb. x. 15.)
6. Holy Ghost shall come upon thee.—(Luke i. 35.)
7. Holy Ghost of promise. (Eph. i. 13.)

The Christian.

A BOW DRAWN AT A VENTURE.—"Reprove, rebuke, exhort with all long-suffering and doctrine. 2 Tim. iv: 2.

A WORD TO THE SLOTHFUL.—"Therefore to him that knoweth to do good and doeth it not, to him it is sin."—James iv: 17.

A WORD TO THE UNBELIEVING.—"For whatsoever is not of faith is sin." Rom. xiv: 23.

A WORD TO FALSE PROFESSORS.—"He that saith I know him, and keepeth not his commandments is a liar, and the truth is not in him."—1 John. xi: 4.

A WORD TO OPPOSERS.—"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Judges v: 23.

At one of the Friday night Boys' Meetings in the Tabernacle, a lad of about sixteen years, an orphan boy, was the first to lead in prayer. His testimony, shortly afterwards, was noticed by all for its earnestness and words of encouragement to those just starting in Christian life, and seemed to come from one who was well advanced in the way, although it was but a year since he began. At the after meeting he was observed to be busily engaged in leading the young inquirers to the Saviour, and in the last one to whom he spoke he showed an unusual interest. After the rest were gone we hastened to speak to one who doubtless would make an excellent worker in the meetings, and with a heart full of interest he made plans for the next week's work. Sunday evening two boys came to one of the workers, and the older one said, "Here's a boy that's found Jesus." "I am glad to hear that; and where was it that you found Him?" "Right here, sir, in the room," said the little fellow, earnestly, and then in a hushed voice he added, "and the boy that talked and prayed with me, and led me to Jesus, was killed Saturday morning." Inquiries were made, and it was learned that the lad was coming to his work Saturday morning as usual, and becoming confused in some way, stepped in front of an approaching train and was instantly crushed to death. Monday morning as we stood by the side of that coffin, and looked upon the bruised and mangled form of that young disciple, we gathered therefrom a lesson of instant service. By the side of the dead, with bowed head, we prayed God that we might be faithful ever to the living, and, withal, came the thought—"It is well! His last night's work was for Christ, and it was well done. Go thou and do likewise." J. K. H.

B. Y. M. C. A. Free Employment Bureau, 68 ELIOT STREET.

SITUATIONS Wanted for young men in stores, counting rooms, offices, on gentlemen's places, farms, &c. Men for temporary work furnished at short notice.

Any young man of good moral character who can furnish certificates of recommendation from reliable sources, can apply for employment from 9.30 to 10.30 a. m., daily.

Address all communications to J. E. GRAY, Supt.

BOOKKEEPER.—Wanted: Situation as assistant bookkeeper or general clerk, by a young man of twenty-five. Has had ten years experience. Wm. H. M., B. Y. M. C. A.

SALESMAN.—Wanted by a man of long experience, a chance as salesman in a dry goods, clothing or shoe store. Best of references given. Address, W. R. F., at Rooms of B. Y. M. C. A.

CASHIER or COPYIST.—A lady desires a situation as cashier or copyist. Has had experience. Address E. F. H., care of J. E. Gray, 68 Eliot Street.

A NURSE who has had experience in the Mass. Gen'l Hospital, and in private families, desires a situation. Address W. S. Braithwaite, 58 Piedmont Street, Boston.

MACHINIST and ENGINEER wants a situation. Address J. S., Jr., B. Y. M. C. A.

PORTER or JANITOR.—Wanted, by a single American man, age, 40, a situation as a porter or janitor. Address James Burnett, B. Y. M. C. A.

GROCER'S CLERK.—Wanted, by a young man 19 years of age, a situation in a wholesale grocery store. Address F. S. H., B. Y. M. C. A.

TAILORING BUSINESS.—Wanted: A situation by a young man 18 years old, who has had experience in the tailoring business. Is a graduate of Roxbury High School, and can furnish the best of references. Address "J. E. C." care Librarian, B. Y. M. C. A.

BOOK-KEEPER.—Wanted: A situation by a young man who has had eight years' experience. Understands double and single entry book-keeping. Address, J. W. P., 39 Taber St., Boston Highlands.

GROCERY, DRY GOODS or BOOT AND SHOE STORE.—Wanted: A situation by a young man 24 years of age, in either branch of business, in either wholesale or retail. Address, Osro Dustin, 146 Leverett St.

TO PROVISION DEALERS.—Wanted, a chance for a young man of experience; age, twenty; can furnish first-class reference. Address, G. W. R., 1-31 Washington Street.

PORTER.—Wanted: By a young married man, accustomed to the care of horses, carriages, harnesses, &c., a situation as above or as Porter, or where he could make himself generally useful in any capacity. Address, W. H. Reed, 4 Curve St., Boston.

CROCKERY STORE.—Wanted: A situation in a Crockery Store for a man who has had six years' experience. Address, W. J. H., 104 3d St., South Boston.

Cobbler.—Wanted: A situation by a man who has had twelve years' experience in either making or repairing boots and shoes. Understands the use of shoe machinery, except the McKay sewing machine. Geo. H. Beard, 68 Eliot Street.

A Situation of Trust.—Wanted: By a gentleman of long experience in business, and who has had an extensive acquaintance among business men, a situation of trust, preferred. Can furnish the best of references, and ample security. Address, "R," care of Mr. Gray.

Janitor.—Wanted: A situation as a janitor by a man fifty years of age, who is a carpenter by trade. Address, John Chadbourne, 68 Eliot St.

Messenger or Cashier.—Any party in want of a reliable and trustworthy person may address "J. S.," care J. E. Gray, Librarian Y. M. C. A., 68 Eliot Street.

Wholesale Boot and Shoe Store.—Wanted: A situation in a wholesale boot and shoe store, by a young man, 20 years of age. Graduate of English High School. References first-class. W. J. S., care Mr. Gray, Y. M. C. A.

Wanted.—By a young man, 19 years of age, without a home, willing to work, a place in a store where he can make himself generally useful, or a place where he can learn a good business; would work for a fair compensation. Address, John, care of Mr. Gray, Y. M. C. A., 68 Eliot St.

Wholesale Store.—Wanted: A situation by a young man, a graduate of the English High School, in a wholesale store. Can furnish the best of references. Address, D. E. J. H., 44 Swan Street, South Boston, Mass.

Clerk.—Wanted: By a graduate of English High School, 17 years of age, situation as clerk, or in the counting-room. Reference: Hezekiah Butterworth, Esq., Youth's Companion Office. Address, F. N. Allan, Employment Bureau Y. M. C. A. Rooms.

DRY GOODS or GROCERY.—Wanted: A situation to learn the dry goods or grocery business. Can furnish the best of references. Wages no object. Address, G. W. A., 47 Piedmont St., Boston.

FIREMAN, PORTER or GENERAL WORK.—Wanted: By an American young man, a machinist and steam fitter, a situation as fireman, porter or general work. Address, B. McL., care of J. E. Gray, 68 Eliot Street.

ASSISTANT BOOK-KEEPER or ENTRY CLERK.—Wanted: A situation as Ass't Book-keeper, Entry Clerk or other position where he can be generally useful, by a young man 19 years of age. First-class references given. Address R. P. W., 158 Summer Street.

STORE, OFFICE, COUNTING ROOM.—Wanted: A situation by a young man 17 years of age, in a store, office or counting room, who has had nearly two years' experience in an insurance office. Address, H. J. B., 8 Chapel Place, Boston Highlands.

COPYIST, ASS'T BOOK-KEEPER or MERCANTILE OFFICE CLERK.—Wanted: By a young man of steady habits, who writes a good hand, a situation as Copyist, Ass't Book-keeper or Mercantile Office Clerk. Would not object to go to any of the neighboring towns or cities. Address, C. P. B., Care of J. E. Gray, Esq., Librarian Y. M. C. A., Boston, Mass.

WATCHMAN, PORTER or TIME-KEEPER.—Wanted: Situation by a married man who has had experience on the Halifax police force for two years. Address, C. L. Looker, 68 Eliot Street, Boston.

BOOK-KEEPER AND CLERK. double or single entry, and well versed in office work. 14 years' experience. Will be willing to attend to collecting. Country preferred. Salary according to nature of arrangement. Address, W. J. R., B. Y. M. C. A.

BRASS FINISHER.—Wanted, a situation by a man who is a brass finisher by trade. Is willing to work at anything. Address Clarence Caldwell, B. Y. M. C. A.

Janitor or Porter.—A married man desires a situation as janitor or porter. Worked for one firm six years. Has had experience as a fireman, and understands about boilers. Address, Freeman Hutchins, No. 18 Polk St., Charlestown.

Flour Trade.—Wanted: a young man who lives at home, to learn the flour business; must come well recommended as regards honesty, &c. Salary small at first. Address, C. G. Brockway & Co., 220 Friend St., or J. E. Gray, 68 Eliot St.

Salesman.—Wanted: a situation as salesman, collector or office work. Should prefer a place in some newspaper office. Graduate of Brown University. Address, A. S. Denison, Chelsea.

Retail Boot and Shoe Store.—Wanted: a situation by a young man who has had two years' experience in a boot and shoe store, and some experience in a grocery store. Address, A. L. S., care of B. Y. M. C. A.

Bookkeeper.—Wanted: by a person who has acted in the capacity of bookkeeper and cashier, and who is a double-entry bookkeeper of more than 20 years' experience in a large shipping house. Can furnish bonds. Reference first-class. Address, K., care Librarian, B. Y. M. C. A.

Bookkeeper.—Wanted: a situation as book keeper, or clerk, or work on accounts. Address, J. C. Bowler, Melrose, Mass.

PROCTOR & MOODY,
Fashionable Stationers,
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Wedding and Visiting Cards.

SUNDAY SCHOOL TEACHERS' MEETING

In the MEIONAON, EVERY SATURDAY NOON,
for one hour.

REV. H. M. PARSONS, LEADER.

SECOND QUARTER.

LESSON I. SUNDAY, APRIL 1, 1877.

HOME READINGS.

Mon.—Ex. xvi: 1-30; xvii: 1-16. Tues.—Num. xi: 11-33; John vi: 1-15. Wed.—Num. xx: 1-11; John xxi: 1-14. Thurs.—1 Kings xvii: 1-16; Matt. xvii: 24-27. Fri.—2 Kings iv: 38-44. Sat.—Matt. xiv: 1-21. Sun.—Matt. xv: 21-39.

THE OIL INCREASED.

2 Kings iv: 1-7.

[From Sunday School Journal.]

GENERAL STATEMENT.

Elisha commenced his public work by a miraculous deliverance of the kings of Israel, Judah and Edom, both from death by thirst and from the king of Moab. This narrative is of much interest from its confirmation in many particulars by the famous "Moabite Stone," written by this same king of Moab. We now come to a chapter of what may be called Elisha's private miracles. Our lesson shows the prophet, like his great predecessor, in the God-like work of relieving the distress of the widow and the fatherless. The miracle has the threefold lesson of God's faithfulness to those that fear him, God's tender care for the widow and fatherless, and God's abundant grace for those who seek release from spiritual bondage.

1. Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen.

Ps. xxxiv: 17; 1 Pet. iii: 12; Jer. xlix: 11; Ps. ciii: 13; Amos viii: 4; Neh. v: 2-5; Lev. xxv: 39; Isa. lviii: 6; Jas. ii: 13.

2. And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.

Jas. i: 27; Matt. xxv: 40; Luke vi: 20, 21; Prov. xxi: 20; 1 Kings xvii: 16.

3. Then he said, Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few.

John ii: 5; 2 Kings v: 13; Ps. lxxxix: 10; John xvi: 24; Mal. iii: 10; 2 Thess. iii: 13.

4. And when thou art come in, thou shalt shut thy door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

Matt. vi: 6; Luke viii: 51-54; xi: 13; Phil. iv: 19.

5. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out.

1 John iii: 22; John xv: 14; James ii: 22.

6. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed.

Matt. xiv: 20; Acts iv: 31; 2 Chron. xxv: 9; Eph. iii: 20; Jer. xxxii: 27; Ps. lxxxix: 10; Ex. xvi: 18.

7. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

John vi: 57; 1 John v: 12; Eph. vi: 4; Rom. xii: 17; Phil. iv: 8.

GOLDEN TEXT.—"And God is able to make all grace abound toward you."—2 Cor. ix: 8.

ANALYSIS.

1. The relation of Elisha, as servant of the Lord, to the people, a type of Christ. Isa. xlii: 1. This woman came to him with the same expectation as the Syro-Phœnician woman to Christ.

2. Elisha knows the mind of God, and so speaks. He would have the woman declare her need, and also her present measure of grace. Christ's question was, "What wilt thou?" So now the sinner must have a sense of need in order to ask, and an expectation of God's supply in order to receive.

3. The order—works attend and evidence faith. "Empty vessels"—when we come to God we must come empty to be filled. "Borrow not a few"—expect great things from God.

4. The pot of oil is to be multiplied in secret. Her sons are to share and help in the blessing and the work.

5. Her faith is manifested by obedience to the very words of the prophet. So we are to justify our faith in Jesus by obedience to his words in regard to separation from the world and consecration to the Lord.

6. The abundance of blessing only measured by the space to be filled. The oil stayed. God never wastes anything.

7. The woman faithfully reports the blessing to the prophet. She waits for orders. We know not how to use God's gifts of grace unless he direct us. Following his will in the use of prophecy, we shall be faithful to all obligations and shall have enough for all our needs.

[From Sunday School Journal.]

ANALYTICAL AND BIBLICAL OUTLINE.

The Soul's Resource in Trouble.

I.—IN DIRE DISTRESS.

1. Husband is dead. V. 1. "Refuge failed me." Ps. cxli: 4.

2. Creditor is come. V. 1. "Who shall deliver me?" Rom. vii: 24.

3. Sons to be bondmen. V. 1. "None can—give—a ransom." Ps. xlix: 7.

II.—A POT OF OIL.

1. What hast thou in the house? V. 2. "Blessed are the poor in spirit." Matt. v: 3.

2. Not anything—save a pot of oil. V. 2. "By grace are ye saved—not of yourselves." Eph. ii: 8.

III.—A DOOR OF HOPE.

1. Borrow—empty vessels. V. 3. "For there is none other name." Acts iv: 12.

2. Borrow not a few. V. 3. "According to your faith be it unto you." Matt. ix: 29.

3. Pour out into all. V. 4. "My grace is sufficient for thee." 2 Cor. xii: 9.

4. Set aside that which is full. V. 4. "Able to do exceeding abundantly." Eph. iii: 20.

IV.—ENOUGH AND TO SPARE.

1. Sons—brought the vessels. V. 5. "Blessed are they that do." Rev. xxii: 14.

2. She poured out. V. 5. "By works was faith made perfect." James ii: 22.

3. Vessels were full. V. 6. "Grace of our Lord was exceeding abundant." 1 Tim. i: 14.

4. Pay thy debt. V. 7. "Fear not; for I have redeemed thee." Isa. xliii: 1.

5. Live thou and thy children. V. 7. "He that eateth . . . shall live forever." John vi: 58.

[From National Sunday School Teacher.]

ARROWHEADS.

1. To any one who calls upon him, God is a present help in time of trouble. When one cannot help himself, let him remember that God can help him. Ps. ix: xxxii: 7; xxxvii: 39, 40; xli: 1; lxi: 7, 8; xci: 2; cxlv: 18; Prov. xiv: 26; xviii: 10; 2 Tim. iv: 17.

2. Sympathizing care for the distressed is a sure passport to the favor of God. "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me." Is. i: 16, 17; lviii: 6, 7; Matt. xxv: 36; Mark ix: 41; Gal. vi: 10; Heb. vi: 10; Jas. i: 27; 1 John iii: 17-19.

3. Believe great things and ask great things of the Lord. He challenges the utmost audacity of faith. "Open thy mouth wide and I will fill it." Ps. xxxvi: 8, 9; xxxvii: 3, 4; lxxxix: 10; John x: 10; xiv: 13, 14; xv: 7; 1 Cor. ii: 9; Eph. iii: 19; 1 Tim. vi: 17.

4. Our life is hid with Christ in God; therefore should we often withdraw ourselves from the world, and seek him in secret. Never one yet has done this in sincerity and faith that has not received a blessing. 2 Kings iv: 33; Ps. xxxi: 20; Is. xxvi: 20; Matt. vi: 6; Luke v: 16; vi: 12; ix: 28, 29; Col. iii: 3, 4.

5. And God not only delivers us from our great calamities, but also does not forget that we have lesser needs. The fact that "Your heavenly Father knoweth that ye have need of all these things" ought to lift a load of care from many a care-burdened heart. "Be content with such things as ye have, for he hath said, I will never leave thee nor forsake thee." Ps. xliii: 1; xxxiv: 9, 10; xxxvii: 25; lxxxiv: 11; Luke xii: 29; 1 Cor. iii: 22; Phil. iv: 18, 19; 1 Tim. iv: 8; Heb. xiii: 5.

LESSONS.

1. Oil a suggestive type of grace in the gift of the Holy Ghost. To the Oriental in

daily use, it was sustenance, refreshment, light, health, strength. So, spiritually, the gracious gift of the Holy Spirit provides all from Christ, for the lost and needy and saved sinner.

2. The prophet made use of the little of grace she had. So Christ used the water and the loaves and fishes.

3. God tests our faith in him by requiring us often to be patient, and wait on him, in the use of means to others apparently useless.

4. All that any have is of grace. All temporal things are purely gracious to those who have them. If we use these gifts as God directs, we shall certainly have more of his grace.

5. The special gift which we are urged to use under God's promised increase is the Holy Ghost. To all men he comes. In believers he dwells. We are cautioned not to "quench him," not to "grieve him," not to resist him.

6. The poor woman received more than she asked for. God is a great giver. He will "do exceeding abundantly above all that we ask or think." So, in coming to Christ, in receiving Christ, we obtain all things. 1 Cor. iii: 21, 22.

7. God's gracious love fills all our empty jars, if we bring them to him.

He gives (1) life for our death, (2) pardon for our sins, (3) grace for our temptations, (4) strength for our weakness, (5) peace for our trouble, (6) joy for our sorrow, (7) liberty for our bondage.

BOSTON YOUNG MEN'S CHRISTIAN ASSOCIATION.

TREMONT STREET, COR. ELIOT.

Rooms open from 8 A. M. to 10 P. M. weekdays, 12 M. to 10 P. M. Sundays.

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TWO CENTS A WEEK gives members of this Association the following privileges: For Social Enjoyment.—A spacious parlor newly and elegantly furnished. Social gatherings once a month, including readings, concerts or exhibitions.

For Intellectual Benefit.—Reading-room containing over 130 papers and magazines; library of over 4000 well-selected books; evening classes (a nominal fee is charged for these); lectures, popular or scientific, twice a month.

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GYMNASIUM

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The entire apparatus has recently been remodeled under the direction of an experienced gymnast.

The gymnasium contains hydraulic rowing machines, Dr. Winship's original yoke lift machine, Paul's health lift, running track, sponge-bath rooms, etc., etc.

A large dressing-box furnished each member free.

The dressing-room, bath-room and gymnasium proper are all on the same floor. Special instruction is given to each member.

Terms, \$10.00 per year; \$5.00 per 3 months. Membership in the Association \$1.00 additional.

Visitors cordially welcomed.

R. J. Roberts, Supt.

The Boston Base Ball Club practice in this gymnasium only.

ISRAEL'S SONG OF HOPE.

BY DR. HORATIUS BONAR.

We have heard the voice of trembling,

Voice of fear, but not of peace;

'Tis the wailing of the captive,

As he sigheth for release:

Shall the bondage ne'er be broken,

Nor the sob of ages cease?

'Tis the hour of Israel's travail,

'Tis the darkness of her night;

'Tis the time of Jacob's trouble;

But beyond it beams the light:

And the star of Judah's morning

Is arising clear and bright.

Still the city sitteth lonely

In the twilight of the years—

In her silent sackcloth mourning,

On her cheeks the ancient tears;

For her lovers all have left her,

And her foes deride her fears.

But above the voice of weeping,

From a harp long sealed and dumb,

She can hear the notes of gladness,

Sweetly speaking of a home;

Of her ended exile telling,

As they say, "Thy king is come."

'Neath her olive's silver shadow

There the turtle wakes her lay;

Winter now is past; the splendor

Shines out of an endless day.

Wake, wake up, my love, my fair one,

Now arise and come away.

See, the King in beauty cometh,

He, thy long, long absent King;

As the light of morn He shineth;

His voice is the breath of spring.

From thy sleep at last awaking,

Oh, lift up thy voice and sing!

From the dust of ages rising,

Put on all thy ancient might,

For to thee the crown belongeth,

And to thee the raiment bright;

Of the coming age the glory,

City, dear, of peace and light!

The Christian.

Paine's Furniture Establishment.

The furniture establishment of Mr. J. S. Paine, situated upon Market street, and extending from Friend to Canal street, is one of the most complete in the city. It occupies four acres of floor room, and employs 125 persons in this building alone. Everything is in the most complete order, from the stock rooms of the upper story to the packing department in the basement, where goods are shipped to all parts of the world—large amounts to Stockholm, Smyrna and Peking.

The first floor is occupied, besides the counting room, by a large stock of samples of side boards, book cases, desks and general office furniture. Ascending by the grand stairway, we find what is called the parlor-furniture room, 150 feet long by fifty feet wide, almost crowded with parlor sets and tables, no two of which are alike. Here are the rich marquetry tables, the inlaid tops of which are imported from Florence, and the Louis XIV. style of parlor sets, a new pattern, for which orders are just now being taken. Imported Florentine mirror frames, so well known for their durability, and which outwear three of the ordinary make, are also to be had here, as well as French cabinets and bronzes. A specialty is made of students' chairs with foot rests. These are supplied largely to Harvard students, and are made mostly on order, to suit the size and shape of the occupant.

On one side of this room is the curtain and drapery department, embracing Swiss curtain muslins, French trimmings, and lambrequins of new designs in cretonne. Two other new designs are of French velours for covering furniture, and light French loops designed to take the place of the usual heavy curtain loop.

The third floor is devoted wholly to samples of chamber furniture, two prominent features of which are parlor beds in chiffonier, desk and ladies' wardrobe forms, and continental chamber sets highly but tastefully ornamented, made after the old English pattern of low head and foot-boards and square posts.

On the fourth floor we enter the lower work-room, known as the trimming room, where the handles, locks and knobs are put on to complete the work previous to packing and shipment. Above, the finishing and polishing of the furniture is done. Here the chairs, bedsteads, etc., after being put together in a rough state, are sand-papered, oiled, shellacked and polished. All the brighter surfaces of our furniture, which glisten like a sheet of highly polished metal, receive their last polishing from the naked palm of the workman, who, skilled in his art, dexterously rubs his hand over the surface, which has been previously covered with oil, taking care that no particle of dust or dirt mars the mirror-like surface. A single piece will often require two hours of such polishing before the requisite surface is obtained.

The fifth and sixth floors are of double width, extending over two lots, and in the rear of these the stock is stored. The sixth floor is partitioned into smaller rooms, occupied by the artists engaged in ornamenting the furniture, the drapery department under the charge of Mr. Henry Hixon, a gentleman of large experience in this line, and the upholstery department.

As this is a well-organized establishment, a fire department is indispensable, and posted upon the walls may be seen regulations assigning each person either to the safety of females, the care of the engine, hose, pumps, or the saving of property, thus preventing confusion which so often proves fatal.

Church furniture is a specialty, and some seventy churches and public buildings have recently been supplied. Mr. Paine has now on the way to this country an invoice of olive wood from Mt. Olivet and Jerusalem, designed to be an interesting feature in pulpit work. Though a great deal of the manufacture of this establishment is to order, the cash principle is preserved.

THE Association Bulletin.

PUBLISHED BY THE BOSTON Y. M. C. A. FROM THEIR ROOMS, TREMONT STREET, COR. ELIOT, EVERY SATURDAY.

Volume I.} EDITION 2000.

BOSTON, MASS., MARCH 31, 1877.

PRICE 5 CENTS. {Number 21.

TABERNACLE NOTES.

Many middle-aged men are among the inquirers in Clarendon Street Church.

The subject of Mr. Moody's lecture to-morrow morning will be "The Resurrection."

Twenty-one young men arose for prayer at the meeting in the Berkeley St. Church, Thursday evening.

Mr. Moody's preaching is increasing in pungency. He believes that "the law is our schoolmaster to bring us unto Christ."

A deeper conviction of sin, and a greater readiness to surrender wholly to the Lord, have characterized the inquirers this week.

Thirty-three men requested prayer at the close of the business men's prayer meeting in Tremont Temple, Wednesday. An inquiry meeting was held immediately.

DAILY PRAYER MEETING, 41 WASHINGTON STREET, CORNER FRIEND.—This meeting is held under the auspices of the Furniture Trade and its kindred branches, commencing Friday, March 30, 1877, at 12 o'clock, noon, continuing one hour. This meeting will be opened and closed promptly at the time specified, (Sundays excepted.)

A dry goods dealer, who has been exercised in mind by the Tabernacle meetings, was asked in his store by a lady customer the other day, "Is that piece of goods English?" He was about to reply, "Yes," but checked himself, and said: "Madame, before Mr. Moody came to Boston those goods were English; now they are American." It is to be hoped that she bought the goods.

Rooms have been secured in the building on Washington Street, near Kneeland Street, formerly the Odd Fellows' Hall, to establish a home for drinking men who have been brought under the influence of the Tabernacle services. There will be facilities for lodging about twenty-five persons, a reading room, kitchen where cheap meals will be cooked, etc., all under the direction of Mr. Shorey. The dealers in earthen ware have again shown their readiness to do good by contributing the crockery needed to fit up a temporary home for these reformed inebriates, and it is believed the means required to maintain the home will be cheerfully and quickly given.

There will be a meeting especially for teachers and pupils of the public schools, at the Clarendon Street Baptist Church, on Saturday afternoon, March 31st, at 4 o'clock. Seats will be reserved for those holding tickets until a quarter of 4 o'clock. There will be meetings also at Park Street Church, on Monday, Tuesday, Wednesday and Thursday, April 2, 3, 4 and 5, at 12 o'clock. All of these meetings will be conducted by Miss Willard. That of Thursday will be devoted to temperance. Miss Willard is in Boston by Mr. Moody's invitation, to present the Gospel message in her womanly way to those who gather in her meetings. Her familiar, simple manner, clear, melodious voice, and rare command of language, render her an especially winning speaker; while her deep Christian experience, wide culture, vigor of thought and versatile genius make her meetings attractive places for the thoughtful.

NOON PRAYER MEETINGS OF BOSTON FOR BUSINESS MEN.

Tremont Temple, . . . 12 to 1.
87 Summer Street, . . . 12 to 1.
53 Blackstone Street, . . . 12 to 1.
187 Atlantic Avenue, . . . 1.30 to 2.

Women's meeting in Park Street Church from 12 to 1. The meetings in Tremont Temple are held only Tuesday, Wednesday and Thursday. On Friday a temperance prayer meeting is held in the Tabernacle from 12 to 1.

REV. JOSEPH COOK ON THE "TRINITY A PRACTICAL TRUTH."

Selections from his lecture delivered in Tremont Temple, March 26th, and reported in the Daily Advertiser of March 28th.

Charles Kingsley, poet and philanthropist, friend of the working man and chaplain to the Queen of the British Empire, a stalwart and intense soul not easily cheated, wrote from St. Leonard's in 1857: "My heart demands the Trinity as much as my reason. I want to be sure that God cares for us, that God is our Father, that God has interfered, stooped, sacrificed himself for us. I do not merely want to love Christ—a Christ, some creation or emanation of God's, whose will and character, for aught I know, may be different from God's. I want to love and honor the abysmal God himself, and none other will satisfy me. No puzzling texts shall rob me of this rest for my heart, that Christ is the exact counterpart of him in whom we live and move and have our being. I say boldly, if the doctrine of the Trinity be not in the Bible, it ought to be, for the whole spiritual nature of man cries out for it. Have you read Maurice's essay on the Trinity, in his theological essays addressed to Unitarians? (See Maurice, F. D., Professor of Moral Philosophy in the University of Cambridge, Theological Essays, pp. 410-441.) If not, you must read it." (Charles Kingsley, Letters and Memories of his Life, 1877, Am. Ed., p. 198.) In 1865, Kingsley wrote to Maurice: "As to the Trinity, I do understand you. You first taught me that the doctrine was a live thing, and not a mere formula to be swallowed by the undigested reason; and from the time that I learnt from you that a Father meant a real Father, a Son a real Son, a Holy Spirit a real Spirit, who was really good and holy, I have been able to draw all sorts of practical lessons from it in the pulpit, and ground all my morality and a great deal of my natural philosophy upon it, and shall do so more." (*Ibid.*, p. 357.)

In 1875, Charles Kingsley, having bidden adieu to Westminster Abbey and Windsor Castle, lay dying; and with the breath of eternity on his cheeks, the central thought of this modern man was, that "only in faith and love to the incarnate God our Saviour, can the cleverest, as well as the simplest, find the peace of God which passes understanding." "In this faith," says his wife, "he had lived—and as he had lived, so he died—humble, confident, unbewildered." In the night he was heard murmuring: "No more fighting; no more fighting." Then followed intense, earnest prayers, which were his habit when alone. His warfare was accomplished; he had fought the good fight; and on one of his last nights on earth his daughter heard him exclaim: "How beautiful God is!" The last morning, at five o'clock, just after his eldest daughter and his physician, who had sat up all night, had left him, and he thought himself alone, he was heard, in a clear voice, repeating the words of the burial service: "Thou knowest, O Lord, the secrets of our hearts; shut not thy merciful ears to our prayer, but spare us, O Lord most holy, O God most mighty, O holy, merciful Saviour, thou most worthy Judge Eternal, suffer us not, at our last hour, from any pains of death, to fall from thee." He turned on his side after this, and never spoke again. (*Ibid.*, pp. 481, 482.)

This modern martyr, who passed hence at the age of fifty-five, died as martyrs have died ever since the apostolic age; and I ask you to gaze with proper awe upon this recently unveiled holy of holies of a brave, late, and adequately cultured life, as a vivid type of what has been happening in the world for eighteen centuries. If you have historic sense, or any other kind of sense, you will not be easily persuaded that teaching which has

survived the buffetings of 1800 years, and has been to such crowned multitudes of the acutest and saintliest of the race a source of strength in life and of peace in death, has behind it only philosophical speculation, metaphysical nicety, cold analysis, scholarly precision, without practical application. I affirm in the name of all accredited history—

1. That the doctrine of the Trinity has always been held by Orthodoxy for its practical value.

2. That it was the doctrine of the Trinity which excluded from power in human cultured beliefs the thought of God as fate, and brought in the organizing and redemptive idea of God's fatherhood, and especially of the possibility of the communion of men with God as personal.

The scholarship of the Roman empire shook off its belief in the fatalism of paganism by learning the doctrine of the Trinity. Incontrovertibly, the divine aroma of communion with God as personal was breathed into history from the lips of that philosophy which speaks of God under a triune name. Historically, this teaching has borne these fruits; and the law of the survival of the fittest makes me, for one, reverent toward a proposition which, in so many ages, in so many moods of the world's culture, in such different circumstances of individual growth, has exhibited a power ever fresh, and has yet been the same, from the time when the apostolic benediction was pronounced in the triune name to the last anthem that rolled around the world in that same name. (See Huntington, Archbishop, Christian Believing and Living, pp. 359-361.) With the goodly company of the prophets and the apostles; with the martyrs of the earliest Christian ages; with the earlier and the later fathers; with the strong scholars who, differing on much else, are on this truth essentially and persistently at one; with the continental and English reformers, and the Anglican and Puritan and American divines; with Athanasius and Tholuck, with Fenelon and Knox, with Augustine and Anselm, with Calvin and Wesley, with Luther and Bossuet, with Bull and Baxter, Horsley and Howe, Pearson, Newman, Pascal, Cudworth, Wolf, Butler, Tauler and Hopkins, Waterland, Edwards, Sherlock and Dwight, Park and Neander; with Nice, Trent, Augsburg, Westminster, Edinburgh, Leipzig, Berlin, Princeton, New Haven and Andover,—shall not Boston say, Let the anthem roll on? [Applause.]

REPORTS AND NOTICES OF ASSOCIATION MEETINGS.

Some of our workers will hold a gospel meeting at the noon prayer meeting room, 187 Atlantic Ave., to-morrow (Sunday), at 9 o'clock.

The usual throng attended the service of song last Sabbath afternoon, many being compelled to stand. The influence of the Tabernacle meetings is very apparent upon the audience, in the deeper devotional spirit of the singing, and more earnest attention to the word of God.

One hundred and twenty-seven men and eight women were fed at our Sunday morning breakfast, last Lord's day. Mr. C. M. Irwin had charge, as usual, assisted by Messrs. Mackie, Reed and Edwards. The gospel meeting following continued half an hour. The entire company gave the most respectful attention. Forty of the men followed Mr. Irwin to the North End Mission, and attended the usual morning service.

A great blessing attended the converts' and inquirers' meeting in the Parlor last Saturday evening. Nearly one hundred young men were present. Their testimonies were clear and decided. Eight young men asked for prayer, and three of them, it is hoped, accepted the Saviour before they left the room.

PROSPECTUS.

The attractive features of this paper will be notes on the International Sunday School Lessons by our city pastors, a column of selections from the lectures of Rev. Joseph Cook, latest reports from the Moody and Sankey meetings, and Association news from all parts of the world.

All communications concerning the reading matter should be addressed to M. R. DEMING, Y. M. C. A., 68 Eliot St.

For advertising, address H. A. STAPLES, 36 Bromfield Street.

RATES FOR ADVERTISING.

10 Cents per Line,	First Insertion.
6 " "	Subsequent " "
5 " "	For Twelve Months.

Subscription Price, per year, 50c.; Postage 10c. extra, payable in advance.

OUR PLATFORM.

We commend to ministers and laymen the following propositions, presented by Rev. Joseph Cook, in his address at the exercises in Music Hall last May, on our Twenty-fifth Anniversary.

1. That there is a great amount of work which ought to be done for young men in cities, especially for the unemployed, the strangers and the homeless; and that, as the proportion of the American population living in cities has increased since the opening of the century from one-twenty-fifth to one-fifth, the importance of this work in cities is great and growing.

2. That neither individual churches taken separately, nor individual denominations taken separately, can do this work easily and adequately.

3. That all the evangelical denominations united in a city can do the work easily by the organization of a Young Men's Christian Association as their representative.

4. That a Young Men's Christian Association should be neither a club nor a church, but a representative agency of the churches; not a club, making amusement and social intercourse as much its objects as religion and practical philanthropy; not a church, with independent creed and membership, initiating its own activities; but a representative agency of the churches, or the library, the fireside, the prayer meeting, and the philanthropic committee of the religious population of a city in its relations to young men who need aid.

5. That Young Men's Christian Associations should bring the churches together in spiritual and practical, and not in ecclesiastical, union.

6. That jealousy on the part of the churches of an institution thus representative of themselves is as unreasonable as jealousy of representatives on the part of constituents.

7. That many and varied experiments have proved that all evangelical denominations are capable of agreeing as to the character of libraries, religious meetings, lectures, preaching, and work in revivals; and that, for evident reasons, the evangelical and unevangelical denominations cannot thus practically unite with each other.

8. That the necessity of the case, business convenience, and the interests of peace, and not of bigotry and exclusiveness, require, therefore, that the voting power in Young Men's Christian Associations should belong only to evangelical church members.

9. That membership in Young Men's Christian Associations should be open to any one of good moral character, wholly irrespective of creed.

10. That in Great Britain and the United States, in the largest Christian cities of the world, Young Men's Christian Associations thus managed have had for a third of a century a growing success in meeting wants which the growth of great cities is making colossal; and that this success is a sign of the times, clearly indicating it to be the duty of the churches to give to such representative institutions zealous support.

I am often asked if I believe in these Young Men's Christian Associations. I wish to say I do. I believe in them with all my heart. The young men who come to large cities want some one to take an interest in them, and I contend no one can do this so well as the Young Men's Christian Association. —D. L. MOODY.

Y. M. C. A. News.

CHIT-CHAT.

A part of the Tabernacle Notes of last week which were sent to the printer failed to appear in the BULLETIN.

Henry Varley held Evangelistic meetings in Drewsbury, England, from Feb. 17th to the 26th, resulting in nearly 200 conversions.

Lord Radstock, the English nobleman, who is so successful as an Evangelist, has recently been holding meetings in Brussels, Hanover and Berlin.

Unless some money comes in for that purpose, we shall not be able to continue our Sunday morning breakfasts. They are doing great good, and we shall regret to give them up.

A minister spoke in the business men's meeting at Tremont Temple, the other day, and advocated a religion that will give thirty-three inches to the yard. A smile of disapproval followed.

The Rev. Rowland Hill described a class of public speakers of his day, as "men who had a river of words with only a spoonful of thoughts." Mr. Hill died in 1833. A good many of these speakers have outlived him.—S. S. Times.

Mr. Sawyer will have charge of the four noon prayer meetings at East Boston, next week, and on Thursday the subject will be intemperance. Mr. Sawyer will also have another temperance prayer meeting at the Pilgrim Church, Cambridge, on Sunday evening.

A quartette of our young men visited the Mass. General Hospital last Sabbath afternoon, and sang in three of the wards. Some of the patients were moved to tears, and asked to be remembered in our prayers. The nurses seemed to enjoy the singing as much as the sick folks.

Mr. Moody called at our Rooms last Saturday afternoon, to introduce his brothers, Isaiah Moody, of Clinton, and G. F. Moody, of Northfield, Mass. The latter is president of the Y. M. C. A. of that place, having been elected in the room of his brother Samuel, who died suddenly last fall.

William Hind Smith, General Secretary of the Y. M. C. A. of Manchester, England, has been attacked with bleeding at the lungs, and gone to the South of England for rest and change of climate. Mr. Smith has done a great work for the Master, and many on both sides of the Atlantic will pray earnestly for his recovery.

Mr. R. C. Morgan, editor of the *Christian*, of London, who has made an extensive tour throughout the United States and the Canadas the past six months, visiting the Y. M. C. Associations in the principal cities, gave an account of his travels, in the lecture room of the Y. M. C. A. of London, Friday Evening, March 16th.

The *Christian*, of London, whose editor, Mr. R. C. Morgan, was recently in Boston, pays the following tribute to Rev. Joseph Cook, in an article on Messrs. Moody and Sankey's work in this city:

"But by far the most influential aid, as it surely has been a providential preparation for the labors of our brethren in Boston, has been the Monday lectureship in Tremont Temple.

"A most striking series of lectures, on various phases of Infidelity, and latterly with especial reference to the views of Theodore Parker, is in course of delivery at noon on Mondays by Rev. Joseph Cook, a Congregational minister, and in this particular line unquestionably the ablest man in America. The lectures are under the auspices of the Y. M. C. A."

Last Tuesday Mr. John C. Edgar, of Manchester, England, one of the leading members of the Y. M. C. A. of that city, gave us a call. He is a very earnest Christian and one of the liveliest Englishmen we ever met. He assisted Mr. Moody in organizing the work of several of his campaigns in England. He says that the Tuesday night choir rendered the gospel hymns they sang better than he has heard it done by the choirs in England.

THE CHRISTIAN'S BATTLE-SONG.

Comrades, come, take up your cross;
Count your earthly gain but loss;
Crowns instead of earthly dross
Wait us over there!
Wave the streaming banner high!
Let its crimson glories fly!
"Christ and Home," our battle-cry,
Ringing through the air!

Round us throng unnumbered foes,
Sins, temptations, bitter woes;
Yet o'er all our Saviour rose,
Conqueror for aye!
We but follow in His train,
Tread with Him the battle-plain,
He doth all our strength sustain:
We shall win the day!

Why, with worldly doubts and fears,
Worldly gain, or burning tears,
Do ye waste life's sacred years?
Rise to battle now!
Lay your cares at Jesus' feet,
Cast them all on him complete;
Haste ye on, your Lord to greet,
And before him bow.

Chariot-wheels are coming near,
Soon the Bridegroom will be here,
'Then his saints with Him appear,
Clothed in spotless white.
Farewell then to vanished dreams,
Sorrows deep and darkest streams;
Welcome! Heaven's glory beams,
After life's long night.

Oh! the friends in counting o'er
I shall meet on Heaven's shore,
Where the partings come no more,
'Mong the ransomed blest!
Oh! it's worth a lifelong fight,
Worth the toil in darkest night,
There to dwell in realms of light,
There in full to rest.

'Tis not "Victory or death"—
"Victory" our only breath;
"Victory," the Saviour saith,
"By my blood is won."
Onward, then, with joy and song!
Though the fight be hard and strong,
Heaven's rest will come ere long,
Ev'ry toil be done.

Mothers there their tears shall dry,
Sisters there no longer sigh,
Friends united join the cry,
And their crowns will bring.
—"Worthy is the Lamb that's slain!"
This the universal strain;
"Crown him, crown him!" our refrain,
"Glory to our King!"
—William Mitchell.

LONDON.

QUESTIONS AND HINTS FOR YOUNG CHRISTIANS.

To be often read over, thought over, and prayed over, and the texts to be marked in your Bible.

DEAR YOUNG FRIEND.—Are you indeed a Christian—a true child of God? (John i: 12; Gal. iii: 26.)

Have you been born again by the Holy Spirit? (John iii: 3; John iii: 6; 1 Peter i: 23; Ezek. xxxvi: 26, 27.)

Has your soul been washed in the precious blood of Christ? (Titus iii: 5; Rev. i: 5.)

Do you know that your sins are all forgiven? (Acts x: 43; Eph. i: 7; 1 John ii: 2.)

Can you say that you love the Lord Jesus? (1 Cor. viii: 3; 1 John iv: 19; 1 Peter i: 8; John xxi: 17.)

Are you now trusting in him as your own precious Saviour? (Eph. i: 12; Isa. xxvi: 3; 1 Peter ii: 6, 7.)

What God requires most of all is reality. (Ps. li: 6; Josh. xxiv: 14.) Your secret thoughts are known to him. (Ps. xc: 8; Ps. xlv: 20, 21.) Can you sincerely and truly, as in his sight, answer these important questions? (1 Peter iii: 15.)

Then what a blessed position is yours! Those who believe in Jesus HAVE everlasting life! (Jno. v: 24; Jno. vi: 47.) There is no condemnation for them. (Rom. viii: 1.) They are the sheep of the Saviour's fold, and they shall never perish. (Jno. x: 27, 28.)

Satan cannot harm you if you trust in Christ. (Jas. iv: 7; Rom. xvi: 20.) The Lord has bought you, and you are his. (1 Pet. i: 18, 19; 1 Cor. vi: 20.) He is able to keep you (Jude 24), and he has promised to keep you. (Isa. xli: 10; 2 Thess. iii: 3; Isa. xxvi: 3.) You are safe, not because you have hold of Jesus, but because Jesus has hold of you. (Isa. xli: 13; Ps. cxix: 117.)

Are you a babe in Christ? (Heb. v: 13; 1 Cor. iii: 1.) You ought not to remain a babe. You are to grow—to grow in grace and in knowledge. (2 Pet. iii: 18.)

For this you need the sincere (pure) milk of the Word. (1 Pet. ii: 2.) Are you making it your daily food? (Jer. xv: 16.) The word of God is to be the rule of your life. (Ps. cxix: 9, 105.) Do not take the opinions of men, even of Christian teachers, without trying them by that Word. (Isa. viii: 20; Gal. i: 8.) Of course, you have your own Bible. Do you read it regularly? (Ps. i: 2; Acts xvii: 11.) Do not open it anywhere, but have some plan of choosing your daily portion, so as to go through the whole of the Scriptures. (2 Tim. iii: 16.) —The Christian, London.

The following appeared in the Boston *Globe* of Thursday. It all grew out of the fact that next Sunday is April 1st, which the *Globe* forgot:—

"All sorts of rumors and fabrications seem to be daily concocted regarding the evangelistic work of Messrs. Moody and Sankey. Some of these 'idle tales' spring up near home; others find an origin in New York, Washington and other cities, in some ingenious invention of correspondent, or surmise of sensation-seeking scissorer. The New York *Herald* yesterday perpetrated the following prevarication:

'MOODY AND SANKEY IN WASHINGTON. —Washington is promised a grand and edifying spectacle next Sunday. On that day Messrs. Moody and Sankey are to hold open-air religious exercises on the east portico of the Capitol, the spot where the President is inaugurated; and it is thought that the space in front of the climbing steps from which Moody will preach and Sankey will sing, will be crowded with 20,000 people, as the colored portion of the Washington population will be strongly represented on the occasion. The grand chorus of 20,000 voices will be enriched with the well-known sonorous and mellifluous notes of many an old-time plantation chorister.'

An interview with Mr. Sankey in Berkeley Street Church, last evening, sufficiently shows the character of the above yarn. Mr. Sankey read the 'news' and said: 'There is not a word of truth in the paragraph. Very frequently just such items are circulated about our movements, which have no better foundation than this. I suppose they are put in to fill up space.'

B. Y. M. C. A.

Free Employment Bureau,
68 ELIOT STREET.

SITUATIONS Wanted for young men in stores, counting rooms, offices, on gentlemen's places, farms, &c. Men for temporary work furnished at short notice.

Any young man of good moral character who can furnish certificates of recommendation from reliable sources, can apply for employment from 9.30 to 10.30 a.m., daily.

Address all communications to
J. E. GRAY, Supt.

BOOKKEEPER.—Wanted: Situation as assistant bookkeeper or general clerk, by a young man of twenty-five. Has had ten years experience. Wm. H. M., B. Y. M. C. A.

SALESMAN.—Wanted by a man of long experience, a chance as salesman in a dry goods, clothing or shoe store. Best of references given. Address, W. R. F., at Rooms of B. Y. M. C. A.

CASHIER or COPYIST.—A lady desires a situation as a cashier or copyist. Has had experience. Address E. F. H., care of J. E. Gray, 68 Eliot Street.

A NURSE who has had experience in the Mass. Gen'l Hospital, and in private families, desires a situation. Address W. S. Braithwaite, 58 Piedmont Street, Boston.

MACHINIST and ENGINEER wants a situation. Address J. S., Jr., B. Y. M. C. A.

PORTER or JANITOR.—Wanted, by a single American man, age 40, a situation as a porter or janitor. Address James Burnett, B. Y. M. C. A.

GROCER'S CLERK.—Wanted, by a young man 19 years of age, a situation in a wholesale grocery store. Address F. S. H., B. Y. M. C. A.

TAILORING BUSINESS.—Wanted: A situation by a young man 18 years old, who has had experience in the tailoring business. Is a graduate of Roxbury High School, and can furnish the best of references. Address "J. E. C." care Librarian, B. Y. M. C. A.

BOOK-KEEPER.—Wanted: A situation by a young man who has had eight years' experience. Understands double and single entry book-keeping. Address, J. W. P., 39 Taber St., Boston Highlands.

GROCERY, DRY GOODS or BOOT AND SHOE STORE.—Wanted: A situation by a young man 24 years of age, in either branch of business, in either wholesale or retail. Address, Osro Dustin, 146 Leverett St.

CROCKERY STORE.—Wanted: A situation in a Crockery Store for a man who has had six years' experience. Address, W. J. H., 104 3d St., South Boston.

Cobbler.—Wanted: A situation by a man who has had twelve years' experience in either making or repairing boots and shoes. Understands the use of shoe machinery, except the McKay sewing machine. Geo. H. Beard, 68 Eliot Street.

A Situation of Trust.—Wanted: By a gentleman of long experience in business, and who has had an extensive acquaintance among business men, a situation of trust, preferred. Can furnish the best of references, and ample security. Address, "R.," care of Mr. Gray.

Janitor.—Wanted: A situation as a janitor by a man fifty years of age, who is a carpenter by trade. Address, John Chadbourne, 68 Eliot St.

Messenger or Cashier.—Any party in want of a reliable and trustworthy person may address "J. S.," care J. E. Gray, Librarian Y. M. C. A., 68 Eliot Street.

Wholesale Boot and Shoe Store.—Wanted: A situation in a wholesale boot and shoe store, by a young man, 20 years of age. Graduate of English High School. References first-class. W. J. S., care Mr. Gray, Y. M. C. A.

Wanted.—By a young man, 19 years of age, without a home, willing to work, a place in a store where he can make himself generally useful, or a place where he can learn a good business; would work for a fair compensation. Address, John, care of Mr. Gray, Y. M. C. A., 68 Eliot St.

Wholesale Store.—Wanted: A situation by a young man, a graduate of the English High School, in a wholesale store. Can furnish the best of references. Address, D. E. J. H., 44 Swan Street, South Boston, Mass.

Clerk.—Wanted: By a graduate of English High School, 17 years of age, situation as clerk, or in the counting-room. Reference: Ezekiel Butterworth, Esq., *Youth's Companion* Office. Address, F. N. Allan, Employment Bureau Y. M. C. A. Rooms.

DRY GOODS or GROCERY.—Wanted: A situation to learn the dry goods or grocery business. Can furnish the best of references. Wages no object. Address, G. W. A., 47 Piedmont St., Boston.

FIREMAN, PORTER or GENERAL WORK.—Wanted: By an American young man, a machinist and steam fitter, a situation as fireman, porter or general work. Address, B. McL., care of J. E. Gray, 68 Eliot Street.

ASSISTANT BOOK-KEEPER or ENTRY CLERK.—Wanted: A situation as Ass't Book-keeper, Entry Clerk or other position where he can be generally useful, by a young man 19 years of age. First-class references given. Address R. P. W., 158 Summer Street.

STORE, OFFICE, COUNTING ROOM.—Wanted: A situation by a young man 17 years of age, in a store, office or counting room, who has had nearly two years' experience in an insurance office. Address, H. J. B., 8 Chapel Place, Boston Highlands.

COPYIST, ASS'T BOOK-KEEPER or MERCANTILE OFFICE CLERK.—Wanted: By a young man of steady habits, who writes a good hand, a situation as Copyist, Ass't Book-keeper or Mercantile Office Clerk. Would not object to go to any of the neighboring towns or cities. Address, C. P. B., Care of J. E. Gray, Esq., Librarian Y. M. C. A., Boston, Mass.

WATCHMAN, PORTER or TIME-KEEPER.—Wanted: Situation by a married man who has had experience on the Halifax police force for two years. Address, C. L. Looker, 68 Eliot Street, Boston.

BOOK-KEEPER AND CLERK, double or single entry, and well versed in office work. 14 years' experience. Will be willing to attend to collecting. Country preferred. Salary according to nature of arrangement. Address, W. J. R., B. Y. M. C. A.

BRASS FINISHER.—Wanted, a situation by a man who is a brass finisher by trade. Is willing to work at anything. Address Clarence Caldwell, B. Y. M. C. A.

Janitor or Porter.—A married man desires a situation as janitor or porter. Worked for one firm six years. Has had experience as a fireman, and understands about boilers. Address, Freeman Hutchins, No. 18 Polk St., Charlestown.

Flour Trade.—Wanted: a young man who lives at home, to learn the flour business; must come well recommended as regards honesty, &c. Salary small at first. Address, C. G. Brockway & Co., 220 Friend St., or J. E. Gray, 68 Eliot St.

Salesman.—Wanted: a situation as salesman, collector or office work. Should prefer a place in some newspaper office. Graduate of Brown University. Address, A. S. Denison, Chelsea.

Retail Boot and Shoe Store.—Wanted: a situation by a young who has had two years' experience in a boot and shoe store, and some experience in a grocery store. Address, A. L. S., care of B. Y. M. C. A.

Bookkeeper.—Wanted: by a person who has acted in the capacity of bookkeeper and cashier, and who is a double-entry bookkeeper of more than 20 years' experience in a large shipping house. Can furnish bonds. Reference first-class. Address, K., care Librarian, B. Y. M. C. A.

Bookkeeper.—Wanted: a situation as bookkeeper, or clerk, or work on accounts. Address, J. C. Bowker, Melrose, Mass.

Book-keeper.—A position as Book-keeper or Book-keeper's Assistant, by a young man of ability, thoroughly acquainted in all its branches. Can give best of references. Corporation or wholesale house preferred. Address, A. B. L., care J. E. Gray, B. Y. M. C. A.

PORTER.—Wanted: By a young married man, accustomed to the care of horses, carriages, harnesses, &c., a situation as above or as Porter, or where he could make himself generally useful in any capacity. Address, W. H. Reed, 4 Curve St., Boston.

TO PROVISION DEALERS.—Wanted, a chance for a young man of experience; age, twenty; can furnish first-class reference. Address, G. W. R., 1831 Washington Street.

SUNDAY SCHOOL TEACHERS' MEETING

In the MEIONAON, EVERY SATURDAY NOON,
for one hour.

REV. H. M. PARSONS, LEADER.

SECOND QUARTER.

LESSON II. SUNDAY, APRIL 8, 1877.

HOME READINGS.

Mon. 1 Kings xvii: 17-24. Tues. Mark
v: 35-43. Wed. Luke vii: 11-16. Thurs.
John xi: 34-46. Fri. Acts ix: 36-43.
Sat. Acts xx: 7-12. Sun. 2 Kings iv: 18-
37; Matt. xxviii: 1-10; 1 Cor. xv: 22-26;
Rev. xx: 4-6.

THE SHUNAMITE'S SON.

2 Kings iv: 25-37—B. C. 895.

SCRIPTURAL COMMENTS.

25. So she went and came unto the man
of God to Mount Carmel. And it came to
pass when the man of God saw her afar
off, that he said to Gehazi his servant,
Behold, *yonder* is that Shunamite:

Josh. xix: 18; 2 Kings iv: 8; Ps. xxvii:
14; lv: 22; Isa. lxxv: 24; Matt. x: 40.

26. Run now, I pray thee, to meet her,
and say unto her, *Is it well with thee? is
it well with thy husband? is it well with
the child?* And she answered, *It is well.*

Gen. xxxvii: 14; Isa. lxiii: 9; Job i: 21;
xiii: 15; Eph. iv: 32.

27. And when she came to the man of
God to the hill, she caught him by the
feet: but Gehazi came near to thrust her
away. And the man of God said, Let her
alone; for her soul is vexed within her:
and the Lord hath hid it from me, and
hath not told me.

1 Sam. i: 10; Prov. xiv: 10; 2 Sam. vii:
3; Matt. xx: 30, 31; Mark x: 13, 14; John
vi: 37; Heb. iv: 15.

28. Then she said, Did I desire a son of
my lord? did I not say, Do not deceive
me.

V. 16; Isa. liii: 9; Mal. ii: 6.

29. Then he said to Gehazi, Gird up thy
loins, and take my staff in thine hand,
and go thy way: if thou meet any man,
salute him not; and if any salute thee,
answer him not again; and lay my staff
upon the face of the child.

Ex. xiv: 16; iv: 17; vii: 19; 1 Kings
xviii: 46; Eph. vi: 14; Acts xix: 12;
Luke x: 4; Rom. xii: 11.

30. And the mother of the child said,
as the Lord liveth, and as thy soul liveth,
I will not leave thee. And he arose and
followed her.

Ex. xxxiii: 15; Gen. xxxii: 26; Luke
xviii: 1.

31. And Gehazi passed on before them,
and laid the staff upon the face of the
child: but there was neither voice nor
hearing. Wherefore he went again to
meet him; and told him, saying, The child
is not awaked.

1 Sam. xxviii: 6; Job xxxv: 13; xiv:
12; 1 Kings i: 21; Rom. viii: 6; Eph. v: 14.

32. And when Elisha was come into the
house, behold, the child was dead, and
laid upon his bed.

Verses 20, 21; John xi: 14; xi: 25.

33. He went in therefore and shut the
door upon them twain, and prayed unto
the Lord.

Matt. vi: 6; Acts ix: 40; Jas. v: 16; 1
Kings xvii: 21; Mark v: 41; Luke vii:
14; John xi: 43.

34. And he went up and lay upon the
child, and put his mouth upon his mouth,
and his eyes upon his eyes, and his hands
upon his hands; and he stretched himself
upon the child; and the flesh of the child
waxed warm.

Gal. iv: 19; Col. i: 29; 1 Kings xvii:
21; Acts xx: 10.

35. Then he returned, and walked in
the house to and fro; and went up and
stretched himself upon him: and the child
sneezed seven times, and the child opened
his eyes.

Luke vii: 15; Acts ix: 40; Eph. ii: 1.
36. And he called Gehazi, and said,
Call this Shunamite. So he called her.
And when she was come in unto him, he
said, Take up thy son.

1 Kings xvii: 23; Luke vii: 15; Mark
v: 43; John xxi: 15; Matt. ix: 28, 29;
Heb. xi: 35; 1 John v: 14.

37. Then she went in, and fell at his
feet, and bowed herself to the ground,
and took up her son and went out.

1 Kings xvii: 23; 2 Kings ii: 15; Eph.
v: 20.

GOLDEN TEXT.—"O, woman, great is
thy faith: be it unto thee even as thou
wilt."—Matt. xv: 28.

CONNECTION.

Chap. iv: 8-24.—Elisha, in his ministry
through Israel, passing from place to place,
called one day on a wealthy woman of
Shunem. She entertained him often, and

finally prepared a little chamber on the
wall of her house for his resting-place.
Wishing to reward her for his kind care,
and knowing from his servant that she
was childless, and without hope of chil-
dren, he gave her from the Lord a son.
When the child was able to run about,
one day he went out to his father in the
field. Soon, probably from the heat of
the sun, as it was harvest time, he com-
plained of his head, and his father sent
him in to his mother. She cared for him,
and about noon, while sitting in her lap,
the child died. She carried his body up
to the prophet's room, and laid it upon his
bed. She then called to her husband to
send her a young man and one of the
asses, that she might ride quickly and
bring Elisha from Mt. Carmel. He won-
dered at her request, but complied; and
she has just come to the sight of the
prophet as our lesson begins.

[From Sunday School Journal.]

ANALYTICAL AND BIBLICAL OUTLINE.

The way to save the Children.

I.—PARENTAL SOLICITUDE.

1. She—came unto the man of God. V. 25. "Come unto me—heavy laden." Matt xi: 28.
2. Soul—vexed within her. V. 27. "Great heaviness and continual sorrow." Rom. ix: 2.
3. Do not deceive me. V. 28. "Thou hast caused me to hope." Ps. cxix: 49.

II.—PERSISTENT FAITH.

1. Is it well with the child? V. 26. "Well with them that fear God." Eccl. viii: 12, 13.
2. Is it well? V. 26. "He hath done all things well." Mark. vii: 37.
3. As the Lord liveth. V. 30. "I know that my Redeemer liveth." Job xix: 25.
4. I will not leave thee. V. 30. "I beseech thee, look upon my son." Luke ix: 38.

III.—POWERLESS CEREMONY.

1. Lay my staff upon the face of the child. V. 29. "It is the Spirit that quickeneth." John vi: 63.
2. The child is not awaked. V. 31. "Thy disciples—could not cure him." Matt. xvii: 16.

IV.—POTENTIAL PRAYER.

1. Prayed unto the Lord. V. 33. "The prayer of faith shall save." James v: 15.
2. Stretched himself upon the child. V. 34. "Imparted unto you—our own souls." 1 Thess. ii: 8.
3. The child opened his eyes. V. 35. "Being dead—hath he quickened." Col. ii: 13.
4. She—took up her son. V. 37. "This my son was dead, and is alive." Luke xv: 24.

ANALYSIS.

25. Mt. Carmel, the place of power. Communion with God always fits for service. Elisha is ready.
26. He sends to find the reason of his journey. God continually presses us to tell him our wants.
- 27, 28. Her earnestness and faith, and ready answer.
29. He makes use of means to teach all that dependence on God is distinct from leaning on his instruments.
30. The persistence of her faith.
31. The servant and the staff both powerless.
32. Elisha, the type of Christ, comes into presence of death.
33. The place and power of prayer.
34. The energy of pleading faith.
35. His continued pleading, and expectation of a blessing.
36. Restores the child to his mother.
37. Her joyful thankfulness.

LESSONS.

1. Learn the place and power of faith. She did not stay by the dead, manipulating the corpse. She went for Jesus.
2. Learn the true weapon of faith, God's word of promise. The woman held Elisha to his word. Her faith echoed his, "I will not leave thee."
3. Learn that faith compels the Lord to act. See Matt. viii: 13; ix: 2; xii: 29.
4. Learn that in presence of death, in sins, or in the grave, everything short of "the Resurrection and the Life" is delusive and vain. The "Word" alone brings life.
5. Learn the joy of victory over death, now and forever.
6. Learn that resurrection is the only place of peace and power now.
7. Learn the great fact, that those we are to save are dead, and our faith must use the word. Eph. v: 14.

THE TWO NATURES.

Outline of a Bible Reading.

BY D. L. MOODY.

The first Adam was
lord over creation.—
Gen. i: 26; ii: 20.

Brought sin into the
world.—Gen. ii: 17; iii:
6.

Brought death.—Rom.
v: 12.

Gen., 3d Chap., tells
how we lost life.

First Adam fell in a
garden.

Was disobedient unto
death.—Gen. ii: 17.

Was a living soul.—1
Cor. xv: 45.

Was of the earth,
earthy.—1 Cor. xv: 47.

Was tempted by his
bride.—Gen. iii: 12.

Charged his guilt
upon God.—Gen. iii: 12.

Was driven from the
Tree of Life.—Gen. iii:
22-24.

If the first Adam on account of one sin was
driven out of a garden on earth, how can a man
with many sins hope to enter the paradise above?
All men must get out of the first Adam into the
second Adam in order to enter heaven.
This is done only through the cross of Christ.

The second Adam
was driven off into the
wilderness among the
wild beasts.—Mark i:
12, 13.

Was made sin for us.
—2 Cor. v: 21.

Brought life.—Jno.
xi: 25.

Jno., 3d Chap., tells
how we find life.

Second Adam rose
in a garden.

Was obedient unto
death.—Phil. ii: 8.

Was a quickening
spirit.—1 Cor. xv: 45.

Was the Lord from
heaven.—1 Cor. xv: 47.

Came for a bride.—
Rev. xix: 7-9.

Bare our sins in his
own body.—1 Pet. ii: 24.

Has transplanted the
tree of life into the
midst of his paradise.
—Rev. xxii: 2.

INDIVIDUAL OPINION AND
SCRIPTURES.

We must take the Scriptures, Old and
New, in their entirety. They stand or
fall together. Moses and the prophets are
inseparably incorporated with Christ and
the apostles. The two illustrate each
other, the one being the necessary com-
plement of the other. "If the foundations
be destroyed," we know what becomes of
the superstructure. And if the "judg-
ment" of one examiner, however "cult-
ured," may cut and carve, choose and
reject at will from the "lively oracles,"
another of equal perspicacity may do the
same, and in the end only worthless shreds
and patches of the Divine Book remain.

The upshot of all would be a wail of
anguish more hopeless of alleviation than
Mary's: "They have taken away my Lord,
and I know not where they have laid
Him."—Globe.

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- 12 Daniel, No. 2.
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- 33 Their Rock is not as our Rock.
- 34 Address to Business Men.
- 35 Hindrances.
- 36 Charity.
- 37 Heaven, No. 1.
- 38 Heaven, No. 2.
- 39 Rewards.
- 40 Blindness.
- 41 "Weighed."
- 42 The Good Samaritan.
- 43 To the Afflicted.
- 44 What shall I do to be Saved?
- 45 Christ's Commands.
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"I was glad when they said unto me, Let us go into the House of the Lord."—1's. cxlii: 1.

BAPTIST.

NAME OF CHURCH.	LOCATION.	PASTOR.	Preaching Services.	Sunday School.
Allston Church,	Allston,	F. E. Tower.	10.30 3.00	1.45 P.M.
Bethel,	Hanover St., near N. Bennet,	H. A. Cooke.	10.30 7.00	12.00 M.
Bowdoin Square,	Bowdoin Square,	E. W. Andrews.	10.30 3.00	1.45 P.M.
Bunker Hill,	Cor. Bunker Hill and Mystic Sts.,	W. O. Holman.	10.30 3.00	1.45 "
Clarendon Street,	Cor. Montgomery St.,	A. J. Gordon.	10.30 3.00	1.45 "
Day Star,	Nassau Hall,	A. Ellis.	10.30 7.30	
Dearborn Street,	Dearborn St.,	E. W. Pride.	10.30 3.00	2.30 "
Dudley Street,	Boston Highlands,	H. M. King.	10.30 3.00	1.30 "
First,	Somerset St.,	R. H. Neale, D. D.	10.30 3.00	1.45 "
Fourth Street,	South Boston,	L. L. Wood.	10.30 3.00	1.30 "
Free-Will,	Charlestown,	J. Hand.	10.30 3.00	1.30 "
Harvard Street,	South Boston,	B. Minard.	10.30 3.00	1.30 "
Jamaica Plain,	Harrison Ave., cor. Harvard St.,	O. T. Walker.	10.30 3.00	1.45 "
Joy Street (African),	Cor. Centre and Myrtle Sts.,	D. H. Taylor,	10.30 3.00	1.30 "
Ruggles Street,	Smith Court,		7.30	10.30 A.M.
Shawmut Avenue,	Near Tremont,	R. G. Seymour.	10.30 7.00	2.00 P.M.
Stoughton Street,	Cor. Rutland St.,		10.30 7.30	2.30 "
Tabernacle,	Cor. Sumner,	M. A. Dougherty.	10.30 7.30	2.30 "
Twelfth (African),	Cor. Shawmut Ave. and Madison St.,	D. C. Eddy, D.D.	10.30 7.30	2.30 "
Union Temple,	Phillips St.,		10.30 3.00	1.30 "
Warren Avenue,	Tyler St., cor. Kneeland,	E. Edmunds.	10.30 3.00	1.45 "
	Tremont St.,	Geo. C. Lorimer, D.D.	10.30 3.00	1.30 "
	Cor. W. Canton St.,	G. F. Pentecost.	10.30 7.30	2.30 "

CONGREGATIONALIST.

Berkeley Street,	Cor. Warren Ave.,	Wm. B. Wright.	10.30 7.30	12.15 P.M.
Brighton Church,	Washington St.,	H. A. Stevens.	10.30 7.00	2.00 M.
Central Church,	Berkeley St., cor. Newbury,		10.30 3.30	2.00 P.M.
Chambers Street,	Jamaica Plain,	J. B. Clarke.	10.30 7.30	3.00 "
Cottage Street,	Chambers St.,	F. B. Allen.	10.30 3.00	1.30 "
Dorchester Church,	Near Pleasant St.,		10.30 7.30	12.15 "
Eliot Church,	Cor. Centre and Washington Sts.,	J. H. Means, D.D.	10.30 3.00	3.00 A.M.
	Boston Highlands,	A. C. Thompson, D.D.	10.30 7.30	1.30 P.M.
Highland Church,	Parker, near Tremont,	A. E. Dunning.	10.30 7.30	2.30 "
Holland,	Cor. Parker and Ruggles Sts.,	G. Van Der Kreeke.	10.15	
Maverick,	East Boston,	J. V. Hilton.	10.30 3.00	1.30 "
Mount Vernon,	Ashburton Place,	S. E. Herrick.	10.30 3.00	1.30 "
New Eng and,	Music Hall,	W. H. H. Murray.	10.30	12.00 M.
Old South,	Boylston St.,	J. M. Manning, D.D.	10.30 3.30	2.00 P.M.
Olivet,	Springfield Street, near Tremont,	H. M. Parsons.	10.30 7.30	3.00 "
Park Street,	Tremont, cor. Park St.,	J. L. Whitrow, D.D.	10.30 7.30	12.00 M.
Phillips,	South Boston,		10.30 3.00	1.45 P.M.
Salem and Mariners',	Cor. Salem and N. Bennet Sts.,	S. H. Hayes.	10.30 3.00	1.30 "
Shawmut,	Tremont, cor. Brookline St.,	E. B. Webb, D.D.	10.30 7.30	3.00 "
Trinity,	Neponset,		10.30 3.00	1.30 "
Vine Street,	Columbus Ave., cor. Rutland St.,	F. A. Warfield.	10.30 3.00	1.30 "
Wainut Avenue,	Boston Highlands,		10.30 7.30	3.00 "
West Roxbury,	Centre, cor. Mt. Vernon,	A. H. Plumb.	10.30 7.30	1.30 "
Winthrop,	Charlestown,	Edward Strong, D.D.	10.00 7.30	12.00 M.
		A. S. Twombly.	10.30 7.30	1.30 P.M.

EPISCOPALIAN.

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Emmanuel,	Newbury Street,	A. H. Vinton, D.D.	10.30 3.30	2.00 "
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St. Mark's,	West Newton Street,	Chas. A. Babcock.	10.30 7.30	2.00 "
St. Paul's,	Tremont Street, near Winter,	W. Newton.	10.30 7.30	2.45 P.M.
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Fourth,	South Boston,		10.30 7.30	3.00 "
Meridian Street,	East Boston,	E. Annand.	10.30 7.00	3.00 "

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Seamen's Bethel, North Square, Preaching at 10.30 A.M. and 3 P.M., by Rev. C. L. Eastman. Sabbath School, 1.30 P.M.

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THIS Picture has been prepared with great care and expense by one familiar with the work of the Evangelists, to furnish correct and interesting portraits and views of Mr. Moody, Mr. Sankey, and the Tabernacles in which their principal meetings have been held. There is a group of newsboys and boot-blacks gathered before Mr. Moody and his friend, J. V. Farwell, Esq., in the Old North Market Hall, Chicago, 1877, illustrating his earliest work, — a natural and suggestive exhibition of Mr. Moody's commencement. The opposite view is the vast audience gathered in AGRICULTURAL HALL, LONDON, in which culminated the interest in the Old World. The first building prepared expressly for the entrance upon the work in this country was the Skating Rink, of Brooklyn, N. Y. This was filled every day, for weeks. The artist furnishes a spirited view of the interior, during service. Next, in historical order, is the remodelled Freight Depot, at the corner of Market and Thirteenth streets, Philadelphia. A fine interior view of the Hippodrome, during service, corner of Fourth Avenue and Twenty-Fifth street, New York, and an exterior view of the substantial brick building erected for the evangelists, between Tremont street and Warren Avenue, Boston, complete the most attractive and interesting engraving ever offered to the Christian world.

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THE Association Bulletin.

PUBLISHED BY THE BOSTON Y. M. C. A. FROM THEIR ROOMS, TREMONT STREET, COR. ELIOT, EVERY SATURDAY.

Volume I.} EDITION 2000.

BOSTON, MASS., APRIL 7, 1877.

PRICE 5 CENTS. {Number 22.

NOON PRAYER MEETINGS OF BOSTON BUSINESS MEN.

Tremont Temple, (Tuesday, Wednesday and Thursday only,) 12 to 1.
87 Summer Street, 12 to 1.
53 Blackstone Street, 12 to 1.
187 Atlantic Avenue, 1.30 to 2.
41 Washington Street, 12 to 1.
Lenox Street Chapel, 12 to 1.
Hanover Street Church.

RECORD OF SUMMER STREET MEETING.

Monday, April 2.—Leader, Mr. K. A. Burnell, Y. M. C. A. evangelist. Attendance upwards of 600. Praise meeting of fifteen minutes, preceding the meeting, led by Mr. H. L. Whitney. The subject of the meeting was, "Religion carried into business, as exemplified in the life of the prophet Daniel." A number of interesting cases of conversion were mentioned by different speakers. Eight men requested prayer for themselves at the close of the meeting.

Tuesday, April 3.—Leader, Mr. John Manning. Attendance larger than usual. Subject, "Salvation by faith in Christ's righteousness." Singing led by Mr. Sankey, who also made some earnest remarks on the subject. Many testimonies were given—one of special interest by a gentleman who accepted the Saviour the Saturday previous. Eight persons requested prayer for themselves. A number remained for religious conversation.

Wednesday, April 4.—Leader, Mr. E. H. Dunn. Attendance, 700. Over one hundred were unable to gain admission. Subject, Ps. ciii. Mr. Sankey conducted the singing; he sang the solo, "If papa were only ready." A great many persons gave brief testimonies of thanksgiving. Ten individuals asked prayer for themselves.

Thursday, April 5.—Leader, H. F. Durant, Esq. Subject, "What doest thou here, Elijah?" C. J. Littlefield, Y. M. C. A. State Secretary, led the singing, and sang by request two solos, "The mistakes of my life have been many," and "Ninety and Nine." The testimonies were from persons who had not spoken in previous meetings, and new converts. Many requests for prayer for friends were offered.

Friday, April 6.—Leader, Mr. C. C. Coffin. Subject, "The Resurrection." Attendance as large as usual. Singing led by Mr. H. H. Greeley. Remarks by C. H. Hackett, C. H. Parker and others. The singing at all of these meetings is remarkable for its volume and melody. The very air seems pervaded with a spirit of earnest worship.

FISHMEN'S MEETING, 187 ATLANTIC AVE.

Monday, April 2.—Leader, James Scoville. Attendance, eighty. Testimonies, thirteen. Five personal requests. Meeting only half an hour.

Tuesday, April 3.—Leader, M. R. Deming. Attendance, 100. Subject, "Coming out on the Lord's side." Remarks by Mr. K. A. Burnell. Three requests for prayer. Some remained for conversation.

Wednesday, April 4.—Attendance, 150. B. S. Snow, leader. Mr. Sankey led the singing. Prayer by Mr. Sankey. A number of young converts testified to the precious love of Christ. Mr. Sankey remarked that this meeting reminded him of the first meeting of the kind in Old England York, when the number in attendance rose from six to fifty and a hundred, and at the close to eight thousand. Four requested prayer. The meeting closed by Mr. Sankey's singing "The half was never told," by request.

Thursday, April 5.—Leader, H. M. Moore; testimonies, sixteen; number present, eighty-five; prayers, 4; requests, nine; personal requests, twelve. Closing prayer, Mr. B. S. Snow. Remarks, Very interesting meeting; many remained after conclusion of meeting for conversation.

Friday, April 6.—Leader, Mr. Franklin Snow. Number present, 103; testimonies, ten; prayers, three; personal requests, four. An inquiry meeting followed.

LAKEMAN MARKET MEETING, 53 BLACKSTONE STREET.

Monday, April 2.—Leader, Rev. Geo. C. Lorimer, D. D. Attendance, upwards of 250. Subject, "Christian boldness." Twenty-eight testimonies were given, besides the singing and prayers. Two requested prayer for themselves.

Tuesday, April 3.—Leader, Rev. Geo. C. Lorimer, D. D. Subject, "Power of Christ's words to save." Attendance, 500. Many personal requests for prayer.

Wednesday, April 4.—Leader, Rev. Geo. C. Lorimer, D. D. Subject, "Conversion of the Ethiopian eunuch." Attendance, 500. Many were unable to gain admission. A number requested prayer and remained for conversation.

Thursday, April 5.—Leader, Rev. Dr. Lorimer. Subject, "Felix's reply to Paul." Dr. Lorimer's address was one of great power. More interest than any previous meeting. More inquirers than before.

Friday, April 6.—Leader, Rev. Dr. Lorimer. Attendance, 380; number of testimonies, twelve; prayers, two; personal requests, nine. Many were unable to gain admission. A second meeting will be held each day at 5.45 P. M.

GROCERS' MEETING, 225 STATE STREET.

Monday, April 2.—Leader, I. O. Whiting. Attendance, 250; composed mostly of employers, a very fine looking body of men. A number of earnest requests for prayer were made; a gentleman over sixty years of age desired prayer in his own behalf. Alpheus Hardy, Jr., closed the meeting with prayer.

Tuesday, April 3.—Leader, Alpheus Hardy, Jr. Attendance, about 250. Remarks were made by Mr. K. A. Burnell, of Ill.; a stranger from Portland; one of the editors of the Springfield Republican, and many of the Christian men of the trade present.

Wednesday, April 4.—Leader, J. H. Farrar. Attendance, 141; number of testimonies, ten; prayers, three; requests for others, eight. No personal requests.

Thursday, April 5.—Leader, Mr. Avery Plumer. Number present, 106; testimonies, three; prayers, four; requests, one; personal requests, one. Closing prayer, Mr. Sargent. A gentleman present told a very touching story. He was once a happy man, but had fallen; on Saturday, at the Summer Street meeting, he was led back to Christ!

Friday, April 6.—Leader, Mr. E. I. Tead. Attendance, 158; number of testimonies, six; prayers, three. No personal requests.

FURNITURE MEN'S MEETING, 41 WASHINGTON STREET.

Monday, April 2.—Attendance, 240. Leader, Stephen A. Lovejoy. Singing led by Mr. Barrett. The testimonies were brief and interesting. The audience gave close attention.

Tuesday, April 3.—Attendance, 230. Leader, L. S. Johnson. Mr. Barrett led the singing. A large number of Christian men spoke briefly, and the interest was sustained throughout. The singing was very excellent.

Wednesday, April 4.—Leader, Mr. Roland McLean. Attendance, 150. Rev. R. H. Neale, D. D., was present, and spoke of religion as affording the truest happiness. A man who said he had been a skeptic requested prayer, and two others.

Thursday, April 5.—Leader, Mr. H. R. Glover. Number present, 125; testimonies, eleven; prayers, four; requests, one; personal requests, one. Closing prayer, Rev. C. Nicholls. Remarks, Rev. Mr. Angier made some impressive

remarks concerning the conversion and death of a young lady.

REMARKS.—The number in attendance at the above meetings is a difficult thing to ascertain. It is difficult for one man to make an exact count. Possibly there has been an under-estimate in some cases. Those who will take the pains to read the above record carefully will see that there has been very little prayer in the meetings, as compared with testimonies. If more time should be spent in prayer, there will surely be greater results in the conversion of those who attend. But, on the whole, it has been a wonderful week in the religious history of Boston.

REV. JOSEPH COOK.

Selections from the remarks preceding his lecture delivered in Tremont Temple, April 2d, and reported in the Daily Advertiser of April 4th.

If you please, the times are serious, and light sneers will do no good now, and ought not to be noticed by me except in pity. It was my fortune professionally to walk down to a church near the Tabernacle yesterday morning, to give an Easter discourse. As I passed up the street I met a deluge, not of rain, such as has diminished the audiences in the Tabernacle occasionally—the month of March is a great enemy to large assemblies—but a crowd of people emerging from I did not at first think where, until I remembered that the Tabernacle service had just closed. They covered acres and came on in thousands, like the crowds of a gala day. I noticed their faces; for the best test of what has been done in a religious address, in any assembly, is to study the countenances of the audience as it disperses. If you see a softened, an ennobled, a "solar look," to use one of the phrases of Bronson Alcott [turning to Mr. Alcott, who sat at the speaker's right], one may be sure that religious truth has done good. I saw the solar look yesterday on the street in hundreds and thousands of faces. I saw it sometimes in the gaze of shop-girls, perhaps.

Yes, but high culture in Boston does not care much for shop-girls. Well, it is time it should. [Great applause.] There is a low-bred, loafish liberalism, uttering itself occasionally in sneers, because the poor have the Gospel preached to them. That sneer has been heard ever since the days of Celsus and the games in the old Coliseum, and it has a peculiarly reptilian ring. [Great applause.] There are many kinds of liberalism. Christian liberalism I honor; literary and æsthetic liberalism is to be spoken of with respect in most cases; but below what I have called a limp and lavender and unsentimental liberalism, there is a low-bred and loafish liberalism. This, in Boston, has impudence, but no scholarship; rattles, but no fangs. [Great applause, which was twice renewed as Mr. Cook attempted to proceed.] In the great multitude, the solar look is the best prophecy that can be had for the American future. It is a radiance that is like the rising of the sun to any man who is anxious about what is to come in America.

After noticing that look, and thanking God for it, I walked on, and happened to pass a lonely Boston corner, where the Paine Hall and the Parker Memorial Hall stand near each other: "*Par nobile fratrum.*" [Laughter.] On a bulletin on the Paine Hall, the street in front of which looked deserted, I read: "Children's Progressive Lyceum Entertainment this evening." "The Origin and Amusements of the Orthodox Hell." "Twenty-ninth Anniversary of Modern Spiritualism, APRIL 1." [Loud laughter and applause long continued.] Passing by the Parker Memorial Hall, where no doubt words of good sense have been uttered occasionally [laughter], I found in the window this statement: "To-night, a lecture on the Arctic regions, with a stereopticon and seventy views." [Laughter.]

Gentlemen, all over the world, the equivalent of the scene I saw on that Easter morn may be looked upon almost everywhere within the whole domain of Christendom. Infidelity in Germany is no stronger than it is in Boston. Out of the thirty universities of that most learned land of the globe, only one is called rationalistic to-day.

When the sun stands above Bunker Hill at noon, it has just set on the Parthenon, and is rising on the volcanoes of the Sandwich Isles. As Easter Day passed about the globe, the contrasted scenes which the sun saw here—a multitude fed with God's Word, and a few erratics striving to solace themselves without God—were not unlike the scenes which the resplendent orb looked down upon in the whole range of civilization. In two hundred languages of the world the scriptures were read yesterday; in two hundred languages of the world hymns were lifted to the Triune Name yesterday; in two hundred languages of the world the Gospel was preached to the poor yesterday.

THE TOUCH OF THE UNSEEN.

BY REV. JOSEPH COOK.

As feel the flowers the sun in heaven,
But sky and sunlight never see,
So feel I thee, O God, my God,
Thy dateless noontide hid from me.

As touch the buds the blessed rain,
But rain and rainbow never see,
So touch I God in bliss or pain,
His far, vast rainbow veiled from me.

Orion, moon, and sun, and bow,
Amaze a sky unseen by me;
God's wheeling heaven is there, I know,
Although its arch I cannot see.

In low estate, I, as the flower,
Have nerves to feel, not eyes to see;
The subtlest in the conscience is
Thyself, and that which toucheth thee.

Forever it may be that I
More yet shall feel, but shall not see
Above my soul, thy wholeness roll,
Not visibly, but tangibly.

But flaming heart to rain and ray,
Turn I in meekest loyalty;
I breathe, and move, and live in thee,
And drink the ray I cannot see.

B. Y. M. C. ASSOCIATION.—The monthly business meeting was held at the Rooms, last evening, President Sturgis in the chair. Ninety-three persons joined the Association during the month of March. Two hundred and fifty-seven volumes were drawn from the library, and nine new volumes were purchased. Seventeen situations were filled. The greater part of the evening was spent in listening to reports of the religious work of the Association. The morning prayer meetings have resulted in the conversion of a large number of young men, as have also the service of song and the Gospel meetings on the Sabbath. The Association Quartette visits the hospitals each Sabbath afternoon, to sing and distribute the best religious literature. Nine Sunday morning breakfasts have been given at 46 Richmond street. Over one thousand men have been fed, and thirteen of them give good evidence of conversion. The charity work has been large during the past month. A bequest of \$13,054 was received during the month, from the will of the late J. Sullivan Warren.

The Y. M. C. A. is undenominational. Belonging to the whole church, it offers a common ground for united effort in the service of the Master, and serves as a bond of union among the churches.

If the Y. M. C. A. and the church were separate and distinct, their relations could be readily defined, but such is not the case. The association is not an organization outside the church, but in it; a part of the church in action doing a special work—that work to which by sympathy and association it is best adapted.

Y. M. C. A. News.

CHIT-CHAT.

Our Rooms have never been so thronged with young men as at present.

I heard a robin the other day. Welcome, gentle spring!

We give a good report of the noon meetings of Boston on the first page.

We are indebted to the Chicago Watchman for many items of Association news.

At Lockport, a precious work of grace has been in progress for some time. At the Y. M. C. A. Rooms a large number of young men have accepted Christ, and the churches are being greatly refreshed.

OUTSIDE MEETINGS.—Prayer meeting every Sabbath morning at 9 o'clock, at 187 Atlantic Avenue. Sunday breakfast for the destitute at 9 A.M., 46 Richmond St. Gospel meeting in the Hall at 2.30 P.M.; Bro. C. M. Irwin has entire charge of the two last services.

The mission of the Y. M. C. A. is primarily to young men—not forgetting those who are soon to become so. This ever increasing class in our large cities are, as a rule, little cared for, and greatly tempted. They especially need Christian sympathy and aid, yet are difficult to reach, and not always easy to influence.

RELIGIOUS MEETINGS AT THE ASSOCIATION.—Prayer meeting every morning at 9 o'clock, except Sunday. Young converts and inquirers' meeting every Saturday evening at 7.30 o'clock. Prayer meeting every Sunday at 12.15 P.M. Service of song 4.30 P.M., and Gospel meeting in large hall 8.45 P.M.

During the present week (school vacation) the Bostons have drawn hundreds of admirers to our Gymnasium. They completely overrun us. Monday, Tuesday, Wednesday, and Thursday, we paid a man to stand in the entry and stop the throng. Finding this did not lessen the number of visitors, yesterday we took away the man and put up a placard, charging ten cents admission to the Gymnasium. And lo! the crowd disappeared as suddenly as the warriors of Rhoderick Dhu.

NOTES FROM THE NEW HAMPSHIRE Y. M. C. A. STATE CANVASS.

The canvass meetings by Executive Committee, suspended three days, commencing March 12th, that those engaged therein might attend the Christian Workers' Convention at the Moody and Sankey Tabernacle, were resumed at Sunapee, on the 16th, and have subsequently been held at East Lempster, Marlow, East Alstead and Alstead. Not being present at these meetings, we are not able to speak in detail; but they have been of good interest, and not without their good results. At East Lempster, a good feature was marked disturbance, and opposition on the part of those who do not love holiness. Aside from the regular canvass, three days' services were again held at New London, by Messrs. Critchett and Moore, of Concord and Boylston, by special invitation, closing on the 26th ult., the interest following the meetings of a month previous seeming to call for further similar services. The meetings were held at the Hill, Otterville and Scytheville, the visiting brethren alternating during Saturday and Sunday A.M. The results were very marked and satisfactory, and the meetings of great power. Notwithstanding the travelling was so bad that from one section the people came on an ox-sled, the attendance was large throughout day and evening. At the close of the Sunday P.M. service at the church, 52 were forward as indulging recent hopes or as inquirers; at Scytheville, in the forenoon and evening, 30 or more. Of these some were heads of families, and some quite advanced in life. The work is very deep and pervading, and such as to give a delightful aspect to the place. These were happy days to the visitors, and days long to be remembered by the people of that excellent town. A glorious harvest is being reaped by the Christian workers of New London. May they yet gather many more sheaves for the garnering.

NOTES FROM THE MASS. Y. M. C. A. STATE CANVASS.—Brethren Littlefield, Shaw, and Carter held union services in Natick last Sabbath. A wonderful blessing attended their labors. Over one hundred persons accepted and confessed Christ for the first time. This is the most memorable day in the annals of the Massachusetts canvass. Praise God, from whom all blessings flow.

ASSOCIATION NEWS.

Robert Weidensall is making a tour of Wisconsin, visiting the associations.

Wilkesburg entered its building Feb. 8th. Philadelphia will ere long do the same.

There is reason to hope that one of the prominent officers of the Penn. Railroad Co. will accept the office of President of the Railway Y. M. C. A.

The boys' meeting of the Association of New York has been resumed. The first meeting was held recently with a good attendance and spirit.

A conversational Bible class on Sunday afternoons, and a prayer meeting on Saturday evenings, are conducted by the Y. M. C. A. of Dublin, Ireland.

The Y. M. C. A. of Lausanne, Switzerland, celebrated its twenty-fourth anniversary on Nov. 2d, at the same time inaugurating its new premises.

An effort is making in the University of London to organize among the students a Christian Association, which recently held its first prayer meeting.

Dr. L. W. Munhall has held a series of meetings in Kansas City, in the Opera House, to crowded houses, a large number of conversions resulting from the meetings.

The Y. M. C. A. of Yokohama, Japan, has forty-three members. It maintains a daily prayer meeting and neighborhood meetings, and has an attendance of twelve at its Bible class.

The Association at Buffalo, N. Y., has just published a very interesting document, called, "Historical sketch of the Y. M. C. A. of Buffalo." It is one of the best things ever gotten out by that excellent society.

A State conference of the Y. M. C. A. of Wisconsin will be held in Milwaukee, March 29th and 30th. W. E. Lewis, State evangelist, H. G. Spafford, of Chicago, and Robt. Weidensall will be in attendance.

The Philadelphia Y. M. C. A. have added, during the year ending Feb. 6, 1,291 new members to their roll; the total number of members is now 3,458. During the year situations were found for 995 adults, and 530 youths under 20 years of age.

The day and week of prayer met with proper observance by the Y. M. C. A. of London, England. A series of special prayer meetings was held in the lecture hall, with evangelistic addresses on five evenings of the week. A special address was also delivered to young men by Mr. Henry Varley, at the Agricultural Hall, on Sunday evening, Nov. 19.

The Galveston Y. M. C. A. have just moved into large and commodious rooms on the principal business street of the city. The rooms are bright and cheery, and neatly furnished. The Association is actively at work. They conduct a daily prayer meeting, a weekly meeting for young men, open air meetings in the jail or hospital, Bible readings, etc.

Very interesting news comes from the Y. M. C. A. of Swansea, South Wales. In 1874 the Association had a small membership, and a debt of £75. The debt was subsequently increased by necessary expenditures to £120. By the end of 1874 there were 480 members, and since that time the committee has been compelled to secure larger premises at the Agricultural Hall. The Association is now occupying its own premises, and the financial position is satisfactory.

A Chicago correspondent of the *Christian Union*, writing to that paper concerning Mr. Moody, says: "His advent views are a crudity which time has outlawed," and then quotes the following verse as indicating his views on the subject:

"He cometh not a king to reign;
The world's long hope is dim;
The weary centuries watch in vain
The clouds of heaven for him."

How any man can reject the doctrine of the personal second coming of Christ, and accept the New Testament as true, is incomprehensible. The above poetry rhymes prettily, but puts us in remembrance of 2 Pet. iii: 3, 4.

The work of the Y. M. C. A. is eminently Christian in that it is Christian work for young men, by young men.

EMPLOYMENT BUREAU.

The attention of our readers is called to the advertisements of applicants for employment in another column. Please remember, we do not make any charge whatever for our services, although we do expect that the young men for whom we obtain situations will become members as soon as they are able to do so. During the month of March we filled the following situations: temporary work for two men in a furniture store; for four young men in hotels; for two young men on gentlemen's places; temporary work for a copyist on State Street; for a man as janitor in an old ladies' home; for two men in a private family; two men on a farm; boy in a flour store; young man for a law office; boy in a store. Total, seventeen.

B. Y. M. C. A.

Free Employment Bureau,
68 ELIOT STREET.

SITUATIONS Wanted for young men in stores, counting rooms, offices, on gentlemen's places, farms, &c. Men for temporary work furnished at short notice.

Any young man of good moral character who can furnish certificates of recommendation from reliable sources, can apply for employment from 9.30 to 10.30 a. m., daily.

Address all communications to
J. E. GRAY, Supt.

Entry-Clerk.—Wanted: a situation as entry-clerk, or to assist in office; either permanent or temporary. Five years' experience. H. T. Ingraham, Y. M. C. A.

Accountant.—Wanted, by a young man, good penman, quick at figures, a situation as assistant in an office. Good references. Address, G. P. Holmes, Box 124, No. Easton, Mass.

Salesman.—Wanted, by a young man, situation in the wholesale or retail boot and shoe or paper trade, as packer, salesman or storeman. Address, Edward Morris, 68 Eliot Street.

Boots and Shoes, Dry Goods.—Wanted, a situation by a young man, 21 years of age, in either branch of business—either wholesale or retail. Address, L. A. Spaulding, Newton Centre, Mass.

Gardener.—Wanted, a situation by a practical gardener. Understands the care of green-houses, vineries and hot-beds. Address, Edward Morris, 36 Curve Street, Boston.

BOOKKEEPER.—Wanted: Situation as assistant bookkeeper or general clerk, by a young man of twenty-five. Has had ten years experience. Wm. H. M., B. Y. M. C. A.

SALESMAN.—Wanted by a man of long experience, a chance as salesman in a dry goods, clothing or shoe store. Best of references given. Address, W. R. F., at Rooms of B. Y. M. C. A.

CASHIER or COPYIST.—A lady desires a situation as a cashier or copyist. Has had experience. Address E. F. H., care of J. E. Gray, 68 Eliot Street.

A NURSE who has had experience in the Mass. Gen'l Hospital, and in private families, desires a situation. Address W. S. Braithwaite, 55 Piedmont Street, Boston.

MACHINIST and ENGINEER wants a situation. Address J. S., Jr., B. Y. M. C. A.

PORTER or JANITOR.—Wanted, by a single American man, age 40, a situation as a porter or janitor. Address James Burnett, B. Y. M. C. A.

GROCER'S CLERK.—Wanted, by a young man 19 years of age, a situation in a wholesale grocery store. Address F. S. H., B. Y. M. C. A.

TAILORING BUSINESS.—Wanted: A situation by a young man 18 years old, who has had experience in the tailoring business. Is a graduate of Roxbury High School, and can furnish the best of references. Address "J. E. C." care Librarian, B. Y. M. C. A.

BOOK-KEEPER.—Wanted: A situation by a young man who has had eight years' experience. Understands double and single entry book-keeping. Address, J. W. P., 39 Taber St., Boston Highlands.

GROCERY, DRY GOODS or BOOT and SHOE STORE.—Wanted: A situation by a young man 24 years of age, in either branch of business, in either wholesale or retail. Address, Osro Dustin, 146 Leverett St.

CROCKERY STORE.—Wanted: A situation in a Crockery Store for a man who has had six years' experience. Address, W. J. H., 104 3d St., South Boston.

Cobbler.—Wanted: A situation by a man who has had twelve years' experience in either making or repairing boots and shoes. Understands the use of shoe machinery, except the McKay sewing machine. Geo. H. Beard, 68 Eliot Street.

A Situation of Trust.—Wanted: By a gentleman of long experience in business, and who has had an extensive acquaintance among business men, a situation of trust, preferred. Can furnish the best of references, and ample security. Address, "R." care of Mr. Gray.

Janitor.—Wanted: A situation as a janitor by a man fifty years of age, who is a carpenter by trade. Address, John Chadbourne, 68 Eliot St.

Messenger or Cashier.—Any party in want of a reliable and trustworthy person may address "J. S." care J. E. Gray, Librarian Y. M. C. A., 68 Eliot Street.

Wholesale Boot and Shoe Store.—Wanted: A situation in a wholesale boot and shoe store, by a young man, 20 years of age. Graduate of English High School. References first-class. W. J. S., care Mr. Gray, Y. M. C. A.

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SUNDAY SCHOOL TEACHERS' MEETING

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REV. H. M. PARSONS, LEADER.

SECOND QUARTER.

LESSON III. SUNDAY, APRIL 15, 1877.

NAAMAN THE LEPER.

2 Kings v: 1-14.—B. C. 894.

HOME READINGS.

Mon. 2 Kings v: 1-14; Ps. li: 1-19.
Tues. Num. xii: 1-16; Zech. xiii: 1-9.
Wed. 2 Chron. xxvi: 16-23; John xiii: 1-17.
Thurs. Mark i: 35-45; 1 John i: 1-7.
Fri. Lev. xiv: 1-18; Heb. ix: 1-22. Sat.
Luke xvii: 11-19; Rev. i: 1-20. Sun. Gal.
v: 16-26; Rev. i: 1-17.

CONNECTION.

Elisha, type of Christ, is seen working in the power of his God in the two brief accounts of miracles recorded in chapter iv: 38-44—providing for wants and remedying evil. The last forcibly reminds us of the way Jesus fed the famishing thousands, and both tell of the bread of heaven supplying the spiritual wants of dying sinners.

SCRIPTURE COMMENTARY.

1. Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria: he was also a mighty man of valour, but he was a leper.

Luke iv: 27; Ex. xi: 3; Prov. xxi: 31; John xix: 11; 2 Cor. xii: 7.

2. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

3. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.

Isa. xi: 6; Luke ii: 49; Prov. xii: 18; Matt. xii: 37; viii: 2.

4. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

5. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

6. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

Rom. x: 16, 17; Deut. xxxii: 39; Gen. xi: 4, 7; 2 Kings viii: 8, 9; 1 Cor. i: 27.

7. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man do send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8. ¶ And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

Gen. xxx: 2; Dan. ii: 11; Ezek. ii: 5; Rom. xi: 13.

9. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

1 Sam. xvi: 7; Isa. lx: 14.

10. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

2 Chron. xxix: 17; Ex. iv: 7; Lev. xiv: 7; Josh. vi: 4; John ix: 7; Matt. xviii: 21, 22; 1 Cor. vi: 11.

11. But Naaman was wroth, and went away and said, Behold, I thought, he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.

12. Are not the rivers of Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

Luke xiv: 11; Prov. xvi: 18; Isa. lv: 8, 9; Acts iv: 12; Jer. ii: 13; i: 18; 1 Cor. i: 27, 31.

13. And his servants came near and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash and be clean?

14. Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

Prov. xv: 1; Isa. i: 16, 17; Matt. xviii: 3; 1 Peter ii: 2; John ix: 11.

GOLDEN TEXT.—"Wash me, and I shall be whiter than snow."—Ps. li: 7.

[From National Sunday School Teacher.]

BIBLICAL LESSON OUTLINE.

A Remarkable Cure.

"The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."—Matt. xi: 5.

SUGGESTED.

Naaman—was a great man with his master. 1.

Diligent—he shall stand before kings. Prov. xxii: 29.

I will make thee ruler over many. Matt. xxv: 21.

Serve me, him will my Father honor. John xii: 26.

But he was a leper. 1.

A leper as white as snow. 27.

Put out of the camp every leper. Num. v: 2.

Cut off from the house of the Lord. 2 Chron. xxvi: 21.

Would God my lord were with the prophet. 3.

Able also to save to the uttermost. Heb. vii: 25.

Above all that we ask or think. Eph. iii: 20.

All power is given unto me. Matt. xxviii: 18.

SOUGHT.

Took with him ten talents. 5.

Without money and without price. Isa. lv: 1.

Justified freely by his grace. Rom. iii: 24.

It is the gift of God. Eph. ii: 8.

Am I God, to kill and to make alive? 7.

Is there not here a prophet? iii: 11.

I kill, and I make alive. Deut. xxxii: 39.

It is a rare thing the king requireth. Dan. ii: 11.

PROMISED.

Let him come now to me. 8.

They could not cure him. Matt. xvii: 16.

Bring him hither to me. Matt. xvii: 17.

Full of faith—did great wonders. Acts vi: 8.

Shall know that there is a prophet in Israel. 8.

No man can do these miracles—except. John iii: 2.

Approved of God—by miracles. Acts ii: 22.

Then shall the prophet be known. Jer. xxviii: 9.

REFUSED.

Go and wash in Jordan seven times. 10.

Wash me thoroughly from—iniquity. Ps. li: 2.

Blood of Jesus—cleanseth from all sin. 1 John i: 7.

Washed us—in his own blood. Rev. i: 5.

But Naaman was wroth. 11.

Went away sorrowful. Matt. xix: 22.

Anger resteth in the bosom of fools. Eccl. vii: 9.

Soon angry dealeth foolishly. Prov. xiv: 17.

May I not wash in them? 12.

Neither—salvation in any other. Acts iv: 12.

Beside me there is no Saviour. Isa. xliii: 11.

No man cometh—but by me. John xiv: 6.

ACCEPTED.

Great—wouldest thou not have done it? 13.

By deeds—shall no man be justified. Rom. iii: 20.

Not of works, lest any man—boast. Eph. ii: 9.

That no flesh should glory. 1 Cor. i: 29.

Then went he down. 14.

Humble yourselves. James iv: 10.

Take my yoke upon you. Matt. xi: 29.

For my yoke is easy. Matt. xi: 30.

His flesh came again like—little child. 14.

Flesh shall be fresher than a child's. Job. xxxiii: 25.

Except ye—become as little children. Matt. xviii: 3.

Except a man be born again. John iii: 3.

And he was clean. 14.

He shall save the humble person. Job xxii: 29.

Giveth grace to the humble. 1 Pet. v: 5.

I shall be whiter than snow. Ps. li: 7.

Purifying their hearts by faith. Acts xv: 9.

ANALYSIS.

1. The great, honorable, valiant and noble of this world are all lepers before God, and need the cleansing blood of Christ.

2. A servant can serve God in the lowest place—none too small.

3. Any one who knows Christ can tell of him. Rom. x: 7.

4. A true servant of the Lord, though a little serving maid, cannot be hid.

5. Men would give millions to be rid of the curse of sin in their own way. But their own way is the sin that causes the curse.

6. The king of Syria spared no expense to have his servant cured; so sinners pay a great penance often, thinking to please God, when his gift is free.

7. The king of Israel was surprised and shocked, and felt that he was threatened by a foe; so, many in God's church to-day know little, if anything, of his power to heal and to save those who come directly to him.

8. Elisha had the secret of power. He dares to reveal his Master to the proud leper.

9. Naaman the type of many sinners who now want to come to God. They expect great attention from the Saviour.

10. God sent his word to the Syrian just as he does to us.

11. Enraged at such treatment, he departs. Men now expect that some regard will be paid to their character or position; but God says, "there is no difference," "all have come short."

12. Every sinner thinks that something of his own is good enough for God. All is leprous—unclean.

13. When wrath subsides, men sometimes listen to servants. Every offer of mercy is most reasonable. Many who scorned the Tabernacle two months since are now willing to go once, and perhaps listen without rudeness of spirit to the word of God. "Oh! that all would come to the fountain opened for cleansing from sin!"

14. The moment Naaman was obedient in faith, he was in his flesh like a little child. He was clean. Matt. xviii: 3.

[From National Sunday School Teacher.]

ARROWHEADS.

1. No matter how small one may be, or insignificant in position, yet one may do a great deal of good in the world. The "little maid" in Syria was a power, though she was only a servant. "God hath chosen the weak things of this world to confound the things which are mighty." Ps. viii: 2; Matt. xi: 25; xxi: 16; Acts iv: 10; 1 Cor. i: 27-29; 2 Cor. xii: 9; James ii: 5.

2. Her faith was the primal reason of Naaman's cure. Had she had none, we never should have read this wonderful story. How much then depends upon the faith of each professing Christian! Sinners cured or not cured, according to your faith or the want of it. Matt. xiii: 58; xvii: 20; Mark vi: 5, 6; ix: 23; Luke xvii: 6; John xi: 40; xx: 27; Rom. iv: 20, 21.

3. No seven dippings in the blood of Christ are necessary. One plunge into the crimson fountain, and we are cleansed from all sin. "Once for all" is our happy condition. Rom. v: 8, 9; vi: 10; viii: 1; 1 Cor. vi: 11; Heb. vii: 27; ix: 28; x: 10, 14; 1 Pet. ii: 24; iii: 18; 1 John i: 17.

4. There is only one method of cure. There is no other religion besides that of the Lord Jesus Christ that pretends to heal the leprosy of sin. It affords to sinners their only chance to get rid of this loathsome disease. "There is none other name under heaven given whereby we must be saved." Isa. xlv: 21, 22; Matt. i: 21; Mark xvi: 16; John iii: 36; 14: 6; Acts iv: 12; 1 Cor. iii: 11; Heb. ii: 3; 1 John v: 11, 12.

5. Once washed in Jesus' blood, we are clean—thoroughly clean. And that is a great thing—to be rid of all foul, controlling appetites and passions, to be clean in thought, in purpose, and in deed. "Wash me, and I shall be whiter than snow." Ps. li: 7; Isa. i: 18; Tit. ii: 14. iii: 5, 6; Heb. ix: 14; x: 22; 1 John i: 7; Rev. vii: 14.

LESSONS.

1. A fore-type of salvation for us Gentiles.

2. Learn the worth of the soul from the treasure willingly lavished for bodily health.

3. Sin is leprosy on the spirit—hereditary, contagious, loathsome, deceptive, incurable, deadly.

4. Learn the power of a word from one in lowly condition,—even a child.

5. God brings good out of evil—and he only. A great misfortune for the little girl to be a captive; but God let it be, to bring glory to his name in Syria and ever since.

6. God's way alone avails for salvation, and his word alone gives power.

7. Obedience is the test of faith now as then.

PROSPECTUS.

The attractive features of this paper will be notes on the International Sunday School Lessons by our city pastors, a column of selections from the lectures of Rev. Joseph Cook, latest reports from the Moody and Sankey meetings, and Association news from all parts of the world.

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OUR PLATFORM.

We commend to ministers and laymen the following propositions, presented by Rev. Joseph Cook, in his address at the exercises in Music Hall last May, on our Twenty-fifth Anniversary.

1. That there is a great amount of work which ought to be done for young men in cities, especially for the unemployed, the strangers and the homeless; and that, as the proportion of the American population living in cities has increased since the opening of the century from one-twenty-fifth to one-fifth, the importance of this work in cities is great and growing.

2. That neither individual churches taken separately, nor individual denominations taken separately, can do this work easily and adequately.

3. That all the evangelical denominations united in a city can do the work easily by the organization of a Young Men's Christian Association as their representative.

4. That a Young Men's Christian Association should be neither a club nor a church, but a representative agency of the churches; not a club, making amusement and social intercourse as much its objects as religion and practical philanthropy; not a church, with independent creed and membership, initiating its own activities; but a representative agency of the churches, or the library, the fireside, the prayer meeting, and the philanthropic committee of the religious population of a city in its relations to young men who need aid.

5. That Young Men's Christian Associations should bring the churches together in spiritual and practical, and not in ecclesiastical, union.

6. That jealousy on the part of the churches of an institution thus representative of themselves is as unreasonable as jealousy of representatives on the part of constituents.

7. That many and varied experiments have proved that all evangelical denominations are capable of agreeing as to the character of libraries, religious meetings, lectures, preaching, and work in revivals; and that, for evident reasons, the evangelical and unevangelical denominations cannot thus practically unite with each other.

8. That the necessity of the case, business convenience, and the interests of peace, and not of bigotry and exclusiveness, require, therefore, that the voting power in Young Men's Christian Associations should belong only to evangelical church members.

9. That membership in Young Men's Christian Associations should be open to any one of good moral character, wholly irrespective of creed.

10. That in Great Britain and the United States, in the largest Christian cities of the world, Young Men's Christian Associations thus managed have had for a third of a century a growing success in meeting wants which the growth of great cities is making colossal; and that this success is a sign of the times, clearly indicating it to be the duty of the churches to give to such representative institutions zealous support.

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"I was glad when they said unto me, Let us go into the House of the Lord."—1st. cxvii: 1.

BAPTIST.

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Allston Church,	Allston,	F. E. Tower.	10.30 3.00	1.45 P.M.
Bethel,	Hanover St., near N. Bennet,	H. A. Cooke.	10.30 7.00	12.00 M.
Bowdoin Square,	Bowdoin Square,	E. W. Andrews.	10.30 3.00	1.45 P.M.
Bunker Hill,	Cor. Bunker Hill and Mystic Sts.,	W. O. Holman.	10.30 3.00	1.45 "
Clarendon Street,	Cor. Montgomery St.,	A. J. Gordon.	10.30 3.00	1.45 "
Day Star,	Nassau Hall,	A. Ellis.	10.30 7.30	
Dearborn Street,	Dearborn St.,	E. W. Pride.	10.30	2.30 "
Dudley Street,	Boston Highlands,	H. M. King.	10.30 3.00	1.30 "
First,	Somerset St.,	R. H. Neale, D. D.	10.30 3.00	1.45 "
Fourth Street,	South Boston,	L. L. Wood.	10.30 3.00	1.30 "
Free-Will,	Charlestown,	J. Rand.	10.30 3.00	1.30 "
Harvard Street,	South Boston,	B. Minard.	10.30	1.30 "
Jamaica Plain,	Harrison Ave., cor. Harvard St.,	O. T. Walker.	10.30 3.00	1.45 "
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Ruggles Street,	Smith Court,		7.30	10.30 A. M.
Shawmut Avenue,	Near Tremont,	R. G. Seymour.	10.30 7.00	2.00 P. M.
Stoughton Street,	Cor. Rutland St.,		10.30 7.30	2.30 "
Tabernacle,	Cor. Sumner,	M. A. Dougherty.	10.30 7.30	2.30 "
Twelfth (African),	Cor. Shawmut Ave. and Madison St.	D. C. Eddy, D. D.	10.30 7.30	2.30 "
Christian Baptist,	Phillips St.,		10.30 3.00	1.30 "
Union Temple,	Tyler St., cor. Kneeland,	E. Edmunds.	10.30 3.00	1.45 "
Warren Avenue,	Tremont St.,	Geo. C. Lorimer, D. D.	10.30 3.00	1.30 "
	Cor. W. Canton St.,	G. F. Pentecost.	10.30 7.30	2.30 "

CONGREGATIONALIST.

Berkeley Street,	Cor. Warren Ave.,	Wm. B. Wright.	10.30 7.30	12.15 P. M.
Brighton Church,	Washington St.,	H. A. Stevens.	10.30 7.00	2.00 M.
Central Church,	Berkeley St., cor. Newbury,		10.30 3.30	2.00 P. M.
Central Church,	Jamaica Plain,	J. B. Clarke.	10.30 7.30	3.00 "
Chambers Street,	Chambers St.,	F. B. Allen.	10.30 3.00	1.30 "
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Dorchester Church,	Cor. Centre and Washington Sts.,	J. H. Means, D. D.	10.30 3.00	9.00 A. M.
Eliot Church,	Boston Highlands,	A. C. Thompson, D. D.	10.30 7.30	1.30 P. M.
Highland Church,	Parker, near Tremont,	and B. F. Hamilton.	10.30 7.30	2.30 "
Holland,	Cor. Parker and Ruggles Sts.,	A. E. Dunning.	10.30 7.30	2.30 "
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Olivet,	Springfield Street, near Tremont,	J. M. Manning, D. D.	10.30 3.30	2.00 P. M.
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Trinity,	Neponset,	E. B. Webb, D. D.	10.30 3.00	1.30 "
Union,	Columbus Ave., cor. Rutland St.,	F. A. Warfield.	10.30 3.00	1.30 "
Vine Street,	Boston Highlands,		10.30 3.00	1.30 "
Walnut Avenue,	Boston Highlands,	A. H. Plumb.	10.30 7.30	3.00 "
West Roxbury,	Centre, cor. Mt. Vernon,	Edward Strong, D. D.	10.00 7.30	12.00 M.
Winthrop,	Charlestown,	A. S. Twombly.	10.30 7.30	1.30 P. M.

EPISCOPALIAN.

Chapel of Good Sheph'd,	Cortis Street,	G. J. Prescott.	10.30 7.30	
Christ,	Salem Street,	H. Burroughs, D. D.	10.30 3.00	1.30 P. M.
Church of the Advent,	Bowdoin Street,	A. C. A. Hall.	10.30 7.30	2.30 "
Emmanuel,	Neponset Street,	A. L. Vinton, D. D.	10.30 3.30	2.00 "
St. James',	St. James Street,	Percy Brown.	10.30 4.30	3.00 "
St. Matthew's,	South Boston,	John Wright.	10.30 7.30	2.00 "
St. Mark's,	West Newton Street,	Chas. A. Babcock.	10.30 7.30	2.00 "
St. Paul's,	Tremont Street, near Winter,	W. Newton.	10.30 7.30	2.45 P. M.
Trinity,	Boylston Street,	Phillips Brooks.	10.30 3.30	9.00 "

METHODIST.

Broadway,	South Boston,	L. B. Bates.	10.30 3.00	1.30 P. M.
Bromfield Street,	Near Tremont,	W. F. Mallalieu.	10.30 3.00	1.45 "
Church Street,	Near Tremont,	J. W. Hamilton.	10.30 3.00	1.45 "
Dorchester Street,	South Boston,	J. Wagner.	10.30 3.00	1.45 "
Egleston Square,	Cor. Washington and Beethoven,	J. L. Hanaford.	3.00 10.30 A. M.	
First,	Temple Street,	R. R. Meredith.	10.30 7.30	2.30 P. M.
German,	Boston Highlands,	Kolb.	10.30 7.30	1.30 "
Hanover street,	Near Richmond,	C. T. Watkins.	3.00 10.30 A. M.	
Harrison Square M. E.	Harrison Square, Dorchester,	J. W. Rashford.	3.00 2.00 P. M.	
Highland,	160 Warren Street,	J. W. Johnston.	10.30 3.00	1.45 "
Jamaica Plain,	Elm Street,	E. W. Virgin.	10.30 7.00	1.30 "
Meridian Street,	East Boston,	John H. Mansfield.	10.30 3.00	1.45 "
Revere Street (African),	Revere Street,	J. F. Jeffrey.	10.30	1.45 "
Saratoga Street,	East Boston,	A. McKeown, D. D.	10.30 3.00	1.45 "
Tremont Street,	Cor. Concord,	J. E. Cookman, D. D.	10.30 7.30	2.30 "
Washington Village,	Dorchester Street,	J. N. Avann.	10.30 3.00 10.30 A. M.	
Zion (African),	North Russell Street,	M. H. Ross.	10.30 3.00	1.45 P. M.

PRESBYTERIAN.

Columbus Avenue,	Cor. Berkely,	J. B. Dunn.	10.30 7.30	3.00 P. M.
Fourth,	South Boston,		10.30 7.30	3.00 "
Meridian Street,	East Boston,	E. Annand.	10.30 7.00	3.00 "

EVANGELICAL ADVENT. Hudson Street, cor. Kneeland, C. Cunningham. 3.00 10.30 A. M.

Young Men's Christian Association, Tremont St., cor. of Eliot, Sunday Services, 12.15, 4.30 and 8.45.

Seamen's Bethel, North Square, Preaching at 10.30 A. M. and 3 P. M., by Rev. C. L. Eastman. Sabbath School, 1.30 P. M.

Will Pastors please send the hour of their Sunday School, and make any needed correction in the Guide above?

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THE Association Bulletin.

PUBLISHED BY THE BOSTON Y. M. C. A. FROM THEIR ROOMS, TREMONT STREET, COR. ELIOT, EVERY SATURDAY.

Volume I.} EDITION 3000.

BOSTON, MASS., APRIL 14, 1877.

PRICE 5 CENTS. {Number 23.

TABERNACLE NOTES.

Still another man who cursed the Tabernacle while it was building has been converted, and now thanks God that it was erected.

A lad converted in the boys' meeting at the Tabernacle went home and earnestly plead with a drunken father to come to Christ. The Spirit of God blessed the message, and the father is a saved man.

Two sea captains were among the inquirers in the Berkeley Street Church the past week. No men make better Christians than they, or have greater opportunities for doing good.

The first man who professed conversion in the Young Men's Meeting in Berkeley Street Church had been a hard drinker for fifteen years. He has been a noble worker ever since.

A poor drunkard, who came into the Tabernacle, was convicted by the following text on the wall back of the platform: "Whosoever a man soweth, that shall he also reap." He has since been hopefully converted.

Some sharp hits at theorizers and hobbyists were given in the speeches of the convention. One of the best was the remark that the reason the priest and the Levite did not aid the man who had fallen among thieves was, that they were on their way to Jericho to preach to the masses.

A Christian wife rocked her infant to sleep to the lullaby of "Come to Jesus," in the presence of an unconverted husband and their little three-year-old girl. The sweet little child suddenly went up to her father, and said, with solemn earnestness, "Papa, why don't you come to Jesus?" It went like an arrow to his soul, and gave him no rest till he came to Christ.

An old gentleman of 65 was converted in the young men's meeting in Berkeley St. Church last week. He very earnestly sought Christ, and found a full salvation. The next evening he brought a skeptic to the Tabernacle meeting. None of the young converts exhibit more enthusiasm and love than this dear brother.

A good Christian lady of wealth in this city was very much interested in the salvation of a young man in her household. She tried various means to induce him to go to hear Mr. Moody preach. Failing in this she agreed to place \$100 to his account in a bank if he would go. He accepted the offer, became interested, and has heartily come out on the Lord's side.

At the close of one of the young men's meetings in the Berkeley Street Church, an unconverted young man was asked by a worker to stay fifteen minutes with those who had risen for prayers. At first he did not think he had time, but was persuaded and remained. He accepted the Saviour that evening, and now may be seen almost every evening bringing in others.

A dry goods dealer who has been exercised in mind by the Tabernacle meetings, was asked in his store by a lady customer the other day, "Is that piece of goods English?" He was about to reply, "Yes," but checked himself, and said: "Madame, before Mr. Moody came to Boston, those goods were English; now they are American." It is to be hoped that she bought the goods.

A business man of this city, but a hard drinker, was taken by a friend to see Mr. Moody last week. He offered Mr. Moody \$1000 to cure him of his appetite for liquor. He was pointed at once to the great Physician, and prayed for. That night, while in his own house, surrounded by praying friends, about 12 o'clock, he found deliverance. He has abolished rum and tobacco, he has no appetite for liquor, and is one of the happiest Christians in the city.

Nearly all the clerks in one of the large retail grocery stores of this city have been converted within the past three months. Three of them accepted Christ as their Saviour the same evening in one of the first of the young men's meetings in the Berkeley Street Church. Nearly all of them have become active members of the Y. M. C. A.

Ninety-one noon prayer meetings have been held in the city limits, in twenty-one separate localities, during the present week, with an aggregate attendance of 40,000 and upwards. Ten services, not including the Friday noon meeting in the Tabernacle which was reckoned above, have been held in the Tabernacle, with an aggregate attendance of 68,000; six overflow meetings, with an aggregate attendance of 5,400. Total, 113,400. A good week's work for Brethren Moody and Sankey to oversee.

A hardened backslider was convicted while hearing Mr. Moody preach on Peter. A number of workers tried to lead him back to the Saviour; all failed except the last, who took the man through the third chapter of Lamentations. That broke his heart. He confessed to his Master, and was restored to peace at once. The next night he brought a man, as bad a backslider as he had been, to the young men's meeting. He gave as his testimony the following: "Last night I was in the third chapter of Lamentations; to-night I am in the book of Psalms."

A stranger—an unconverted man—came on a visit to Boston last week. His friends, who are Christians, invited him to attend the Tabernacle. The first sermon made him very uncomfortable. The next morning he patronized a barber shop. To his annoyance the conversation all centered on Messrs. Moody and Sankey. He next tried a bar room. The same subject was under discussion there. He came out in disgust, and bought a morning paper to divert his mind. The first column that struck his eye was headed, "Moody and Sankey." He took a horse car up town. He was made desperate by seeing the dreadfully monotonous names on the side of the car. He bade his relatives a hasty good-bye (he had intended to stay a week), remarking that Boston was running too much to one thing to suit him. His friends, who were anxious for his spiritual welfare, have since received the good news that the man has believed on Christ as his Saviour, and is very glad that he heard the faithful evangelists.

EDITORIAL.

"I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."—1 Jno. ii: 14. To how many of the young men of Boston can these words be truthfully applied? There are many, thank God! and more of late than ever before. But there are multitudes who are fatally weak; who have no power to resist temptation; no desire to check their dissipation. Their evil habits have already shattered them, body and soul, and they are trembling on the verge of eternal sin. These are terrible facts. Unconverted young men in the inquiry room say sadly, "I have a desire to resist my evil habits, but no power;" "Once I had an interest in things sacred, but now it is all gone, all gone;" "Sir, I have lived in Boston all my life, and you are the first person who has asked concerning my soul's welfare." Some are exceedingly troubled and beset with skeptical thoughts, the seeds of which Satan has so industriously sowed in this city. Thousands of these young men may be saved now, if those who have received the word of God will enter the harvest field. Oh! that God may mightily strengthen us for this work. May the Holy Ghost show us how weak our brothers out of Christ are. Oh! that we might throw Christ's love around them, and bring them to him.

For God so loved the world that He gave His only begotten Son, that WHOSOEVER believeth in Him should not perish, but have everlasting life.—John iii: 16.

You have Sinned

There is no difference, for all have sinned and come short of the glory of God.—Romans iii: 23.

Yet God loves you.

God commendeth His love toward us, in that while we were yet sinners, Christ died for us.—Romans v: 8.

You may be Saved

Christ Jesus came into the world to save sinners, of whom I am chief.—1 Timothy i: 15.

Now.

Behold, now is the accepted time; behold, now is the day of salvation.—2 Corinthians vi: 2.

Believe and Live.

He that believeth on the Son hath everlasting life.—John iii: 36.

Reject and you Perish.

Except ye repent, ye shall all likewise perish.—Luke xii: 3.

How shall we escape, if we neglect so great salvation?—Heb. ii: 3.

REV. JOSEPH COOK.

Selections from the remarks preceding his lecture delivered in Tremont Temple, April 9th, and reported in the Daily Advertiser of April 11th.

Total depravity—what is it? That clock yonder is made on a plan. So is my soul. The clock may be out of order. So may my soul. When that clock is in order, it keeps time. When my soul is in order, it obeys conscience. If the clock is so out of order as not to keep time, it is good for nothing as a clock. If my soul is so out of order as not to obey conscience; if I answer, "I will not," when the Divine voice says "I ought," I am not keeping time. Every choice is wrong when I reply by the negative to the infinite affirmative; and, as the moral character of all action comes from choice, and as my choice is wrong, I violate the plan of my being. I no longer keep time. I am good for nothing as a clock. But when I say that clock will not keep time, do I mean to say that the wheels in it cannot be put in order? No. Perhaps the wheels are of gold and silver. Disarrangement in the clock implies its arrangeability. Disarrangement in the soul implies its arrangeability. That clock will not keep time, however, and so I say it is totally depraved as a clock. [Laughter.] Does that mean that the wheels are all slime and the face of it a concrete mass of leprosy, or that there is nothing useful in it? Let us be clear on this topic once for all, for Boston loves clear thought, and supposes there can be none on this subject. [Laughter.] Make a distinction between total depravity and total corruption. That is a distinction as old as St. Augustine, and ought to be tolerably well understood here, where the doctrine of total depravity has so long been attacked mercilessly. If that clock were a concrete mass of unspeakable slime, I should say it was totally corrupt. When it is so out of order that it will not keep time, I say it is totally depraved. If there were nothing in a man capable of arrangement; if, when the soul is out of order, it could not be following conscience, and by God's good grace, be put again into order, I should say it is totally corrupt. But the wheels yonder may be of pearl, the pivots may be of diamonds, and yet the clock not keep time at all. It is not totally corrupt, it is

totally depraved. So the human faculties may be wheels of far-flashing silver, and gold, and pearl, the pivots may roll on diamonds, and yet the man not keep time. He says, "I will not," when the still small voice says, "I ought"; and you know it is a deliverance of self-evident truth that when a man says he has a sense of ill desert, he feels that the nature of things is against him. You cannot convince him that he is right with the universe. He is out of order with the universe whenever he does not keep time with the divine "I ought." But is that man incapable of being arranged? Not at all. Total depravity means the moral disarrangement of man and the evil character of his choices. It implies man's arrangeability. It does not mean total corruption. That has no arrangeability. [Much applause.]

Now, as to inherited vice and original sin, what amazing superficiality we have heard on that theme! You cut through knot after knot on this topic, if you will take a strong phrase of our American evangelist and expand it into scientific shape. Indeed, it needs very little expanding. It was meant to be seen at a distance, as the figures of the prophets in the dome of St. Peter's are meant to be looked on at a distance. The pen of Isaiah in that dome is seven feet long, and his eyes, when you are close upon them, are really only bits of stone, rather rough mosaic. But, looked on as they were meant to be, he is the sublime prophet, and awes you as he gazes down from the height. Just so, many of our American evangelist's expressions, when taken by piece-meal, and looked on with the eye of a fly-critic, are understood about as well as the buzzing insect in that dome of St. Peter's understands the prophet Isaiah. [Great applause.] They were meant to be seen at a distance; and this phrase I, for one, am willing to adopt, if you will understand it: "Man is born with his back towards God." That is original sin. [Applause.]

Will your Shakespeare bear you out in your assertion that a man is born with his face toward God, and ready to say, "I will," when the divine voice says, "I ought"? Will your Milton, and Richter, and your Carlyle carry you through, if you undertake to maintain that man is born with his face toward God?

M. M. C. A. News.

CHIT-CHAT.

Mr. Moody's sermons have been translated into the Spanish, Swedish, and Armenian languages.

It was a good thing that Mr. Spurgeon once said, when asked how he filled his church, and he replied that he had never tried to do such a thing. He considered it his duty to fill the pulpit, and his people filled his church.

A colored sister gave a good old-fashioned exhortation at the Charles Street noon meeting, on Friday. She expressed great joy in the hope of meeting all her brothers and sisters in Christ at "the great getting-up morning."

This number of the *Bulletin* is prepared specially for distribution among the saloons of the city. Some of the *Tabernacle Notes* of previous numbers are repeated, because they will reach an entirely new class of readers.

A little girl, four years old, created a ripple by remarking to the teacher of her Sunday School class: "Our dog's dead. I bet the angels was scared when they see him coming up the walk. He's cross to strangers."

In a suburban school, a teacher gave out the word "psalter" to a class in spelling. It was a "poser" to all till it reached the foot of the class, when a curly-headed little fellow spelled it correctly; and on being asked to define it, shouted out, "More salt!"

An experienced Sunday School teacher, who takes nearly all the lesson papers and teachers' helps, says that he finds more suggestions in Mr. Parsons' notes, published in the *BULLETIN*, than in any other aids. No one can read them without getting stirred up to study the Bible for themselves. That's the secret.

An old colored preacher in Atlanta, Ga., was lecturing a youth of his fold about the sin of dancing, when the latter protested that the Bible plainly said, "There is a time to dance." "Yes, der am a time to dance," said the dark divine, "and it's when a boy gits a whippin' for gwine to a ball."

The Maharajah Dhuleep Singh, the converted East Indian Prince now residing in England, who got his wife from the United Presbyterian Mission in Egypt, is in the habit of commemorating his wedding anniversary by contributing a large sum of money to the mission. He has just made a donation of \$25,000 to the same object.—*N. Y. Obs.*

That was a good though a rather severe pun which was made by a student in one of our theological seminaries (and he was not one of the brightest of the class, either), when he asked: "Why is Prof. — the greatest revivalist of the age?" and on all "giving it up," said: "Because at the close of the sermon there is a 'great awakening.'"

Anthony Comstock, the obscene literature and bogus enterprise raider, has a sense of humor. In accumulating evidence against some lottery swindlers, he sent a decoy letter, asking for circulars, signed, "I. Ketchum." The lottery folks were too obtuse to see it, and walked right into the trap. Now the point of Comstock's little joke is quite obvious to them.

There is no ruler in Europe who has evinced a more humane purpose than has the Emperor Alexander of Russia. He abhors war. If he goes to war with Turkey, it will be only from a feeling of moral necessity. The changes which have been wrought in his own empire, for the comprehensive uplifting of his own people, form one of the most remarkable chapters in European history. Hardly a man living better merits the title of Reformer.

There are some bogus converts around. Their average experience is something as follows: "This is the second time I have been inside of a church for twenty-five years. Last night was the first time. I have been one of the wickedest men in the United States. I have had a very extraordinary experience. I felt bad for a while, and then I was so happy that I could jump through the ceiling, etc." Then follows a demand for a week's board or a suit of clothes. If you don't comply promptly, they will abuse your kind of Christianity roundly.

VISITATION OF THE SALOONS.

During the evenings of the past two weeks, thirty of our most active workers have made a canvass of the saloons, gambling houses and billiard halls of the city. Nearly every such place in North End, West End and South End has been explored. The chief object was to reach the young men who frequent these resorts, and draw them to religious meetings of some kind. Much prayer was offered each night, before starting out. The workers went by twos, threes or fours, as best suited their experience. They carried tracts in English and in German, copies of the *Tabernacle* and of the *Association Bulletin*, reserved seat tickets to the Moody and Sankey meetings, and invitations to the Young Men's meetings in Berkeley Street Church. They were met with kindness in every place. No one offered them insults (unless in the shape of free drinks, here and there). Some of the young men apologized for being found in such places; others said they were desirous of leading a better life. About fifty were brought into the Young Men's meeting, in Berkeley Street, on one evening. Some of the men who are selling liquor in this city are above their business in character, and have gone into it from fear of starvation. Some of the noblest-natured men one ever meets are in this occupation. The devil has roped them into it. Who will get them out? Many interesting incidents have occurred in this visitation. One of the workers is a convert of three weeks' experience. He entered a saloon, full of men, and distributed his flyers and papers. One of the young men said, "Well, young man, what has got you into this business?" He replied, "That is just what I would like to tell you," and for twenty minutes told them the story of his conversion, holding their earnest attention, and kindly parting from them.

In another saloon the workers found a hot discussion going on, concerning Moody and Sankey. Upon learning the business of the workers, the men on the affirmative side asked them to sing, "Hold the fort," which our young men were about to do when the bar-tender said nay.

The German lager beer venders were uncommonly good-natured. Some of them thought the tickets were for the "tearier," and opened their eyes wide when they discovered their mistake. A few returned them. Many accepted them thankfully, saying that they had tried several times to get into the *Tabernacle* without success.

Two of the workers were recently saved from intemperance. They went into saloons where they have patronized for years, and startled the proprietors and their old cronies by treating them to the word of God and personal entreaties to a better life.

Each of the workers testifies to having received a wonderful blessing in this mission. They believe that God's word will not return unto him void. They rejoice to have done something toward carrying the Gospel to every creature in Boston.

NOON PRAYER MEETINGS OF BOSTON BUSINESS MEN.

The following is a complete list of noon meetings in Boston and vicinity up to date. It will be seen that four have been added to the list the present week:—

Tremont Temple (conducted by Messrs. Moody and Sankey, Tuesday, Wednesday and Thursday only), 12 to 1.

Dry goods, boot and shoe meeting, 87 Summer Street, 12 to 1.

Marketmen's meeting, 53 Blackstone Street, 12 to 1.

Fishmen's meeting, 187 Atlantic Ave., 1.30 to 2.

Furniture men's meeting, 41 Washington Street, 12 to 1.

Lenox Street Chapel, 12 to 1.

Hanover Street Church, 12 to 1.

Christian Baptist Church, cor. Kneeland and Tyler, 12 to 1.

First Baptist Church, Boston Highlands, 12 to 1.

Central Street Baptist Church, East Boston, 12 to 1.

South Boston (First Baptist Church), 12 to 1.

Winthrop Sq. Congregational Church, Charlestown, 12 to 1.

Shawmut Chapel, Harrison Ave., 12 to 1.

Cannon's Printing Establishment, 712 Washington Street, 12 to 1.

Workingmen's meeting, cor. Charles and Mt. Vernon Sts., 12 to 1.

Temperance meeting, *Tabernacle* (Friday only), 12 to 1.

Sunday School Lesson Study, Meionaon (Saturday only), 12 to 1.

Women's meeting, Park Street Church, Tuesday, Wednesday and Thursday, 12 to 1.

REPORTS OF ASSOCIATION MEETINGS.

Fast Day morning a prayer meeting of great interest was held from 9 to 10.30. Nine persons requested prayer, and were pointed out the road to heaven.

The morning prayer meetings of men seeking employment continue full of interest and of fruit. New inquirers and new testimonies characterize each meeting.

The meeting at 187 Atlantic Ave., nine o'clock Sabbath morning, was more encouraging than even the preceding one. A wide door is open for the Gospel in that locality.

A number of our workers met in Room 3, last Sabbath, at 10.30 A. M., and after engaging in prayer, went out to visit the fire engine houses, to distribute choice religious reading and converse with the men. They had a kind reception everywhere. The reading was most gratefully received.

The Gospel meeting was attended by about four hundred young men and women, some of them rather turbulent. The meeting was blessed, notwithstanding the presence of this element. Special prayer and effort are asked in behalf of this meeting. The Lord is able and willing to work as great a change in this audience as he has done in that which attends the service of song.

The young converts' meeting, last Saturday evening, was full of interest. Many new voices were heard, and much prayer was offered for a deeper work of grace in the hearts of those present. Three young men asked for prayer, and were conversed with. The Sabbath work of the Association was laid out, and a number of volunteers secured to engage in it. A delegation was sent out, the first part of the meeting, to carry on the work of saloon visitation.

The service of song, last Sabbath, was attended with the usual crowded audience. Among other visitors present were Bro. Thompson, founder of the Quebec Y. M. C. A., and Rev. Leonard Gaetz, of Montreal, pastor of the largest Methodist church in North America. Bro. Thompson was called upon to make the opening prayer. The last fifteen minutes of the service were given to Mr. Gaetz, who made an address of extraordinary eloquence and power. At its close the audience was deeply moved, and nearly forty men and women arose and requested prayer that they might find Christ. Among them were some who wept bitterly. One young man received a great blessing while upon his feet. Among the forty were five young men who started this week for the Black Hills. We are informed that two of the five accepted Christ before they started, and that two more are still seeking salvation.

BIBLE READING.

BY RUSSELL STURGIS, JR.

Lamb of God.

Sacrifices — their character. — Gen. iii: 21; iv: 3-7; viii: 20, 21; xlii: 6-14.

Sacrificial lamb. — Ex. xii: 3-7, 13; xxix: 38-42; Lev. xxiii: 9-12; 1 Sam. vii: 8-10.

Not the creatures, but the blood. — Heb. ix: 19-22; Lev. xvii: 11.

Not the shadow, but the substance. — Heb. x: 1-4.

Who then does it refer to? — Prov. viii: 22-31; Heb. x: 2d clause of 5 to 7.

Who is it? — John i: 29, 30, 35-37.

Application. — 1 Peter i: 18-21; Heb. ix: 23-26, 11-14.

Jesus speaks. — John xii: 27; Matt. xxvi: 24.

Agony. — (Prophecy, Isa. liii: 6); Matt. xxvi: 37, 38; Luke xxii: 41-48.

Taken and tried. — (Prophecy, Isa. liii: 7; John xii: 32, 33; Ex. i: 6); Matt. xxvi: 49, 50; Luke xxii: 54, 63, 65; Luke xxiii: 1; Matt. xxvii: latter part of 26-37, 45-53.

Burial. — (Prophecy, Isa. liii: 9); Matt. xxvii: 57-60.

Resurrection. — (Prophecy, Matt. xx: 18, 19; Ps. xvi: 10); Matt. xxviii: 5-7.

Ascension. — Mark xvi: 19; xiv: 61, 62; Acts vii: 55, 56.

Lamb in heaven. — Rev. iv: 1-5; v: 6-14; vii: 9-17; xxi: 9, 10, 22, 23; xxii: 3-5; vi: 15, 16; xxii: 16, 17, 20; John iii: 16-18; Acts iv: 12; Rev. xii: 11.

Exhortation. — Heb. x: 19-25.

REPENTANCE. — What is repentance? Some one says it is a "godly sorrow for sin." But I tell you a man can't have a godly sorrow, or a godly anything else, till after he repents. Repentance means right-about-face! Some one says, "Man is born with his back toward God, and repentance is turning square round." — *D. L. Moody.*

ARROWS AT A VENTURE.

SHOT BY D. L. MOODY.

NEVER. — The law has never saved a single man since the world began.

JUDAS' KISS. — Judas got near enough to Christ to kiss him, and yet went down to damnation.

THANK GOD FOR ADVERSITY. — John Bunyan thanked God more for Bedford jail than for any other thing that ever happened to him.

DEVILS BELIEVE. — Men say, "Oh, I believe Christ to be the son of God, and because I believe it intellectually, I shall be saved." I tell you the devils did that. And they did more than that, *they trembled.*

EVERY MAN'S BIOGRAPHY. — Some men like to have their lives written before they die. If any of you would like to read your biography, turn to the third chapter of Romans, and you will find it already written.

A BOOK OF WONDERS. — A man once wanted to sell me a "Book of Wonders." I took it and looked it over, and could not find anything in it about Calvary. What a mistake! A book of wonders — and the greatest wonder of all left out!

HEAVEN A REALITY. — I believe heaven is a city quite as real as London is. What we want is, to make heaven real and hell real, and God real, and Christ real, and then live as if we believed these things to be real.

THE DYING SOLDIER'S ROLL-CALL. — A soldier lay on his dying couch during our last war, and they heard him say, "Here!" They asked him what he wanted, and he put up his hand and said, "Hush! they are calling the roll of heaven, and I am answering to my name;" and presently he whispered, "Here!" and he was gone.

A CHALLENGE. — I challenge you to find any reason for not loving Christ. If you go to the lost world and ask the damned spirits in hell, there is not one of them can give you a reason. There is no reason can be given on earth; and if you go to the world above, they don't want to give a reason, — they all love him.

"COME TO CHRIST, CHAIN AND ALL." — In the North there was a minister talking to a man in the inquiry room. He said, "My heart is so hard, it seems as if it were chained, and I cannot come." "Ah!" said the minister, "come to Christ, chain and all." And he just came to Christ, and Christ snapped the fetters, and set him free right there.

O O. — When I was in England, in 1867, there was a merchant who came over from Dublin, and was talking with a business man in London; and as I happened to look in, he introduced me to the man from Dublin. Alluding to me, the latter said to the former, "Is this young man all O O?" Said the London man, "What do you mean by O O?" Replied the Dublin man, "Is he Out and Out for Christ?" I tell you it burned down into my soul. It means a good deal to be O O for Christ.

UNITY THROUGH CHRIST. — The blood of Christ makes us one. During the days of slavery in America, when there was much political strife and strong prejudice against the black men, especially by Irishmen, I heard a preacher say when he came to the cross for salvation he found a poor negro on the right hand, and an Irishman on the left hand; and the blood came trickling down upon them and made them one. There may be strife in the world, but every one Christ has redeemed he has made one. We are blood relatives.

NOTICES OF ASSOCIATION MEETINGS.

EVERY SUNDAY.

Prayer meeting at 9 A. M., 187 Atlantic Avenue. Thompson, leader.

Gospel breakfast for the poor, at 9 A. M., 46 Richmond Street. C. M. Irwin, leader.

Noon prayer meeting at the Rooms, 68 Eliot Street, 12.15.

Service of song, in Association Hall, 68 Eliot Street, at 4.30 P. M.

Gospel meeting in Association Hall, at 8.45 P. M.

Prayer meeting each week day, at 9 A. M., in Room No. 3.

Sunday School lesson study, in the Meionaon, each Saturday, at 12 M. Rev. H. M. Parsons, leader.

Young converts' meeting, in the Association Parlor, 68 Eliot St., each Saturday, at 7.30 P. M.

Gospel meeting, for the lower classes, each Sabbath, at 3 P. M., 46 Richmond Street. C. M. Irwin, leader.

SUNDAY SCHOOL TEACHERS' MEETING

In the MEIONAON, EVERY SATURDAY NOON,
for one hour.

REV. H. M. PARSONS, LEADER.

Notes prepared by the Leader.
SECOND QUARTER.

LESSON IV. SUNDAY, APRIL 22, 1877.

GEHAZI THE LEPER.

2 Kings v: 20-27.—B. C. 894.
HOME READINGS.

Mon. Lev. xiii. Tues. Lev. xiv. Wed.
Num. xii. Thurs. Josh. vii: 6-26. Fri.
Luke xii: 13-31. Sat. 2 Peter ii: 1-22.
Sun. 2 Kings v: 15-27.

CONNECTION.

Naaman confesses the God of Israel before the prophet, and offers a thank-offering—v. 15. The prophet refuses it utterly, demonstrating that salvation from God is free, without money and without price. God cannot be paid for his gift—v. 16. The Syrian General takes the altar from Israel on which to serve the living God—v. 17. He, a heathen, and cleansed, entreats pardon for conformity to the court rule—accompanying his king and bowing down in the house of Rimmon—v. 18. The prophet imposes no rigid rule, but allows him to depart in peace.

SCRIPTURAL COMMENTARY.

20. ¶ But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the Lord liveth, I will run after him, and take somewhat of him.

Ex. xx: 7, 17; Jer. xxiii: 10; Matt. v: 34, 37; Luke xii: 15; John vi: 70; xii: 6; Jas. v: 12; 1 Tim. vi: 10.

21. So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well?

V. 10; Num. xxii: 21, 22.

22. And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from Mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

Prov. xii: 22; vi: 16-19; Ps. lxxiii: 11; Acts v: 3.

23. And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him.

2 Kings vi: 25; Prov. vii: 20.

24. And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed.

Joshua vii: 21.

25. But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither.

Gen. iii: 9; Ezek. xxxiii: 31; Acts v: 8.

26. And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?

2 Kings vi: 12; Prov. x: 28; Hab. ii: 9; Matt. x: 8; Acts xx: 33, 35; 1 Cor. v: 3; Col. ii: 5.

27. The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever. And he went out from his presence a leper as white as snow.

Ex. xx: 5; 1 Sam. ii: 32; 2 Sam. iii: 29; 2 Kings xv: 5; Num. xii: 10, 12; xxxii: 23; Prov. xiii: 21; Hosea x: 13; Gal. vi: 7, 8.

GOLDEN TEXT.—“He that is greedy of gain troubleth his own house.”—Prov. xv: 27.

[From Sunday School Journal.]

ANALYTICAL AND BIBLICAL OUTLINE.

The Fruit of Covetousness.

I.—THE LUST.

1. Gehazi—servant of Elisha. V. 20. “Much is given—much required.” Luke xii: 48.

2. I will take somewhat. V. 20. “Lust—bringeth forth sins.” James i: 15.

3. Gehazi followed after Naaman. V. 21. “Thou shalt not covet.” Ex. xx: 17.

II.—THE LIE.

1. My master—sent me. V. 22. “Thou shalt not bear false witness.” Ex. xx: 16.

2. Give—silver, and—garments. V. 22. “Love of money—root of all evil.” 1 Tim. vi: 10.

3. Bestowed—in the house. V. 24. “Their works are in the dark.” Isa. xxix: 15.

4. Stood before his master. V. 25. “Mouth—much love; heart—covetousness.” Ezek. xxxiii: 31.

5. Thy servant went no whither. V. 25. “Lying lips, and a deceitful tongue.” Ps. cxx: 2.

III.—THE LEPROSY.

1. Leprosy—shall cleave unto thee. V. 26. “Ye have eaten the fruit of lies.” Hosea x: 13.

2. Thy seed forever. V. 26. “Greedy—troubleth his own house.” Prov. xv: 27.

3. He went out—a leper. V. 27. “Be sure your sin will find you out.” Num. xxxii: 23.

CONTRASTS.

[From E. T.'s Notes in S. S. Journal.]

1. The heathen convert and professed disciple.—The heathen leper became a healthy man and a worshipper of God; the prophet's attendant became a leper for his sins. The soul of the one became (as we believe) “whiter than snow” in the sight of God; the body of the other became, through disease, “as white as snow” in the sight of men.

2. The responsibility of great privilege contrasted with less.—But there is a further lesson. Suppose the end of Naaman and Gehazi had been the same—both under the curse. Would the Israelite with his privileges be equally guilty, and no more, with the untaught heathen? Suppose the red Indian not converted, but a cruel savage to the last, and so coming under the wrath of God. Must we not say of the Sunday scholar or the church member in the Christian city, “Of how much sorer punishment shall he be thought worthy?”

3. Compare by contrast our care for the body with our care for the soul. There is yet another contrast between Naaman and Gehazi, which leads up to the latter's particular sin. Naaman sought the cure of his leprosy at any cost. Money was, indeed, “no object,” if only he could be healed. But with Gehazi money was everything. True, he did not mean to sell his health, his reputation, his prospects, his soul, for “a talent of silver and two changes of garments.” People never do mean to barter away their highest interests for money. The Sunday scholar in a shop who cheats the customers to win favor with his master, or who takes a situation involving Sunday work to “better himself,” (as we call it in England,) does not consider what he is doing; nor did Gehazi. “Seek first,” said Jesus, “the kingdom of God, and all things shall be added unto you.” But seek first earthly treasure, and we risk losing everything else.

4. Contrast deliberate and sudden temptation. Most of the Scripture examples of covetousness are cases of gradually overpowering temptation. Balaam, Ahab, Judas, Ananias, were of this kind. Gehazi, on the contrary, like Achan, was suddenly tempted. Why, thought Achan, should all Jericho's wealth be burned, when a little of it would be so useful to me? Why, thought Gehazi, should “this Syrian” be spared, when he is ready to pay handsomely for so great a boon? We need to watch against the unexpected attacks of our great enemy. “Be vigilant; because your adversary, the devil, as a roaring lion,”—which approaches its prey stealthily, and springs upon it without a moment's warning—“walketh about, seeking whom he may devour.”

5. Contrast an abiding and a straying heart. But mark those last words, “seeking whom he may.” He cannot get into the fold; he can only seize the sheep that stray out. Gehazi's heart had strayed away from God, or he could never have been so suddenly overcome, and led from avarice to deceit, and from deceit to barefaced lying, and from lying to leprosy. Abide in the fold, and you shall be “safe in the arms of Jesus.” And more than that, Gehazi, by his greed of gain, as the Golden Text says, “troubled his own house,” involving his family in his punishment. He that is content with such things as he has, may, by his happy example, keep others from ruin.

LESSONS.

1. No position is security against sin.

2. Temptation can be resisted only in Christ.

3. Deception, the proof of guilt and fruit of sin.

4. The Holy Spirit reveals a sinner to himself.

5. Leprosy was taken to the priest, not to the physician, for cure. By a single

hair he might decide the case, and pronounce unclean. All of us are declared, by nature, lepers, together in a ruined race.

6. The remedy for leprosy of the soul is more important than for that of the body. God has provided it freely. John iii: 13; Phil. ii: 6-8; Heb. xiii: 12.

7. Unless cleaned in God's way, leprosy cleaved to a man's family forever. So whosoever refuses the cleansing blood of Christ entails upon himself the eternal state of sin and its penalty.

“I write unto you young men, because you are strong,” was the apostle's message. Not strong in wisdom or experience, but strong in youthful vigor, and in the “word of God” “abiding in” them. Said a leading clergyman, recently: “Christian activity among the laity is one of the marked characteristics of the age, and the Y. M. C. A. is the most striking illustration. The Y. M. C. A. reveals the church's strength,” and shows its possibilities.

B. Y. M. C. A.

Free Employment Bureau,

68 ELIOT STREET.

SITUATIONS Wanted for young men in stores, counting rooms, offices, on gentlemen's places, farms, &c. Men for temporary work furnished at short notice.

Any young man of good moral character who can furnish certificates of recommendation from reliable sources, can apply for employment from 9.30 to 10.30 a. m., daily.

Address all communications to
J. E. GRAY, Supt.

Entry-Clerk.—Wanted: a situation as entry-clerk, or to assist in office; either permanent or temporary. Five years' experience. H. T. Ingraham, Y. M. C. A.

Accountant.—Wanted, by a young man, good penman, quick at figures, a situation as assistant in an office. Good references. Address, G. P. Holmes, Box 124, No. Easton, Mass.

Salesman.—Wanted, by a young man, situation in the wholesale or retail boot and shoe or paper trade, as packer, salesman or storeman. Address, Edward Morris, 68 Eliot Street.

Boots and Shoes, Dry Goods.—Wanted, a situation by a young man, 21 years of age, in either branch of business—either wholesale or retail. Address, L. A. Spaulding, Newton Centre, Mass.

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BOOKKEEPER.—Wanted: Situation as assistant bookkeeper or general clerk, by a young man of twenty-five. Has had ten years experience. Wm. H. M., B. Y. M. C. A.

SALESMAN.—Wanted by a man of long experience, a chance as salesman in a dry goods, clothing or shoe store. Best of references given. Address, W. R. F., at Rooms of B. Y. M. C. A.

CASHIER or COPYIST.—A lady desires a situation as a cashier or copyist. Has had experience. Address E. F. H., care of J. E. Gray, 68 Eliot Street.

A NURSE who has had experience in the Mass. Gen'l Hospital, and in private families, desires a situation. Address W. S. Braithwaite, 58 Piedmont Street, Boston.

MACHINIST and ENGINEER wants a situation. Address J. S., Jr., B. Y. M. C. A.

PORTER or JANITOR.—Wanted, by a single American man, age, 40, a situation as a porter or janitor. Address James Burnett, B. Y. M. C. A.

GROCER'S CLERK.—Wanted, by a young man 19 years of age, a situation in a wholesale grocery store. Address F. S. H., B. Y. M. C. A.

TAILORING BUSINESS.—Wanted: A situation by a young man 18 years old, who has had experience in the tailoring business. Is a graduate of Roxbury High School, and can furnish the best of references. Address “J. E. C.” care Librarian, B. Y. M. C. A.

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CROCKERY STORE.—Wanted: A situation in a Crockery Store for a man who has had six years' experience. Address, W. J. H., 104 3d St., South Boston.

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Janitor.—Wanted: A situation as a janitor by a man fifty years of age, who is a carpenter by trade. Address, John Chadbourne, 68 Eliot St.

Wholesale Boot and Shoe Store.—Wanted: A situation in a wholesale boot and shoe store, by a young man, 20 years of age. Graduate of English High School. References first-class. W. J. S., care Mr. Gray, Y. M. C. A.

Wanted.—By a young man, 19 years of age, without a home, willing to work, a place in a store where he can make himself generally useful, or a place where he can learn a good business; would work for a fair compensation. Address, John, care of Mr. Gray, Y. M. C. A., 68 Eliot St.

Wholesale Store.—Wanted: A situation by a young man, a graduate of the English High School, in a wholesale store. Can furnish the best of references. Address, D. E. J. H., 44 Swan Street, South Boston, Mass.

Clerk.—Wanted: By a graduate of English High School, 17 years of age, situation as clerk, or in the counting-room. Reference: Hezekiah Butterworth, Esq., Youth's Companion Office. Address, F. N. Allan, Employment Bureau Y. M. C. A. Rooms.

DRY GOODS or GROCERY.—Wanted: A situation to learn the dry goods or grocery business. Can furnish the best of references. Wages no object. Address, G. W. A., 47 Piedmont St., Boston.

FIREMAN, PORTER or GENERAL WORK.—Wanted: By an American young man, a machinist and steam fitter, a situation as fireman, porter or general work. Address, B. McL., care of J. E. Gray, 68 Eliot Street.

ASSISTANT BOOK-KEEPER or ENTRY CLERK.—Wanted: A situation as Asst. Book-keeper, Entry Clerk or other position where he can be generally useful, by a young man 19 years of age. First-class references given. Address R. P. W., 158 Summer Street.

STORE, OFFICE, COUNTING ROOM.—Wanted: A situation by a young man 17 years of age, in a store, office or counting room, who has had nearly two years' experience in an insurance office. Address, H. J. B., 8 Chapel Place, Boston Highlands.

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BOOK-KEEPER AND CLERK. double or single entry, and well versed in office work. 14 years' experience. Will be willing to attend to collecting. Country preferred. Salary according to nature of arrangement. Address, W. J. R., B. Y. M. C. A.

BRASS FINISHER.—Wanted, a situation by a man who is a brass finisher by trade. Is willing to work at anything. Address Clarence Caldwell, B. Y. M. C. A.

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Flour Trade.—Wanted: a young man who lives at home, to learn the flour business; must come well recommended as regards honesty, &c. Salary small at first. Address, C. G. Brockway & Co., 220 Friend St., or J. E. Gray, 68 Eliot St.

Salesman.—Wanted: a situation as salesman, collector or office work. Should prefer a place in some newspaper office. Graduate of Brown University. Address, A. S. Denison, Chelsea.

Retail Boot and Shoe Store.—Wanted: a situation by a young who has had two years' experience in a boot and shoe store, and some experience in a grocery store. Address, A. L. S., care of B. Y. M. C. A.

Bookkeeper.—Wanted: by a person who has acted in the capacity of bookkeeper and cashier, and who is a double-entry bookkeeper of more than 20 years' experience in a large shipping house. Can furnish bonds. Reference first-class. Address, K., care Librarian, B. Y. M. C. A.

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Book-keeper.—A position as Book-keeper or Book-keeper's Assistant, by a young man of ability, thoroughly acquainted in all its branches. Can give best of references. Corporation or wholesale house preferred. Address, A. B. L., care J. E. Gray, B. Y. M. C. A.

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BOSTON.

CUSTOM WORK A SPECIALTY.

THE Association Bulletin.

PUBLISHED BY THE BOSTON Y. M. C. A. FROM THEIR ROOMS, TREMONT STREET, COR. ELIOT, EVERY SATURDAY.

Volume I.} EDITION 2000.

BOSTON, MASS., APRIL 21, 1877.

PRICE 5 CENTS. {Number 24.

TABERNACLE NOTES.

Persons under conviction of sin who come to the inquiry meetings do not all accept Christ. Some, alas! turn away and perish at the very gate of mercy.

Messrs. Moody and Sankey close their regular series of meetings Sunday, April 29th. They will remain and hold frequent meetings two weeks longer.

The first person to accept Christ at the Tabernacle, a man 55 years of age, has been a faithful worker ever since, and grows in grace every day.

A gentleman, sixty years of age, of high standing in business circles, accepted the kingdom of heaven as a little child, in the Clarendon Street Church, Wednesday evening.

The young men's meetings in the Berkeley Street Church have constantly increased in numbers and efficiency. The workers tarry frequently till eleven o'clock, talking and praying with inquirers.

Three young men who came into the Berkeley Street Church meeting Wednesday evening and avowed themselves skeptics, came again Thursday evening, when two of them bowed and accepted Jesus as Lord and Saviour.

Horace Seaver, the venerable editor of the *Investigator*, and several other infidels, came into the Clarendon St. Church inquiry meeting Wednesday evening, to tell Mr. Moody how much they disliked his sermon of Tuesday evening. Good sign for the sermon.

A young man of very prepossessing appearance, a skeptic, who has no Christian friend in the world, waited an hour for some one to speak to him in the young men's meeting on Thursday evening. Will the workers who attend that meeting take notice!

A stranger, who has been a backslider for eight years, and not had a moment's peace during that time, was in the meetings at Berkeley Street Church, night after night, last week. He has some restitution or confession before him in the path of duty, and is determined to take up the cross.

GEN. JOHN L. SWIFT.

Of this city, who has recently become a Christian, chiefly through the instrumentality of Rev. Joseph Cook's lectures, bore the following testimony at the noon meeting in Tremont Temple, April 18th:

Whatever I can do in speaking will be by telling my story as briefly and as plainly as I can. I never doubted the existence of God. Since I came to observe things, the rising and the setting sun, and the sea and the sky, and all the marvel of the seasons, have been proof to me that there must be a Supreme Being that was the cause of all life, and the source of all truth; but as for any dependence upon that being, any communion with him and trusting him, I was as absolutely indifferent as a savage or a pagan. But while living in this world many years, and living like the world, my father and my mother and my wife and my sisters and many friends were pouring their prayers into heaven, and pleading there for me; and their prayers were heard, and I became intellectually convinced that there was nothing to a human being of such concern to him as the welfare of his own soul. I knew well enough that I had had evil and good put before me, and that I had deliberately chosen the evil, and that there stood against me a sum of sin. There it stood; the fact could not be denied; no shoddy metaphysics, no fancy logic, no trick of reason, could delude me with the idea that I could forgive my own sin. I was too sensible for that, and I anxiously looked into the Bible for help;

and I found that if that book didn't understand anything else in the world, it understood the nature and the condition and the wants of my soul with an unerring accuracy. I saw I wanted a new nature if any man did, and I found that I and all other men could accept the plan of salvation provided by the wisdom and the love of God, and obtain a new heart, and live in him and for him, or I and all other men could reject that plan, and we could have our old natures and live without him here and for hereafter. I chose deliberately to give myself up to that Saviour, who, by the passion of the cross, had given himself to death for me. I chose, I say, to do this, but I determined at first to do it all alone by myself, very quietly in the silence of my own chamber, with no one but Almighty God as my confidant. One Sunday evening, altogether beyond any arrangement of mine, without the slightest intention of so doing, and now it seems to me guided by the hand of the power above me, I was led into the Tabernacle. I don't know how Mr. Moody knew I was there, but he did. I never spoke to him in my life till this noon, and yet, he evidently got up that sermon expressly for me, because every sentence in it, like a rifle shot, went to my heart; it was that sermon upon the "Precious Will," and the main scene was, "Whosoever will confess me before men, him will I confess before my Father in heaven." Ah, those words, "Confess me before men," rang in my ears; they seemed like a bolt coming from the skies, with the light of the throne upon them; and I did confess before men. I told my story with the weakest knees I ever had in my life; but there came to me that consciousness which is the only test of spiritual knowledge, that pardon and help from God had come to me; and I stand here these few minutes, in the centre of this city, as one of the later witnesses, and my testimony, like all the martyrs and all the believers that in song and prayer have told of the unspeakable worth of salvation, is but one more witness. There are men here, many of them, that know me. They know what I say now to be true, that I have shared, in this city I love, as many social and as many public occasions as any man in it. On land and on sea, I have mingled in scenes of festivity, and Boston has no pleasure, not a pleasure, untasted by me. I know it through and through. I have sampled this world's goods in all their variety, and I have sampled the promises of my Father in heaven. I tell you, with the solemnity of this hour upon me, that a crowded life of what is called enjoyment, compacted into one glowing whole, aged before two weeks of that peace which comes with prayer and with certainty that my feet are on the Rock of Ages.

Oh! may God help me to touch some heart here to-day. In a very few years, a very few years, my friends, we shall be standing upon the border of the shoreless sea; and then, with the chill of death upon our faces, we must either hear the condemnation, "He that is unjust, let him be unjust still;" or, having touched the hem of his garment, we shall look beyond and see the beckoning hand and the shining face, and hear the beloved voice welcoming us with these words: "Come unto me, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Twelve of our young men visited the wharves, last Sabbath, to carry religious reading to all the vessels in the harbor. Each one had his section assigned to him, so that the work might be thoroughly done. Two of the workers took a row-boat, and visited vessels that could not be reached on the wharves. All of them found a ready market for their papers, tracts, and flyers. Many were eager for personal conversation about their soul's welfare. Two of the twelve visited East Boston. The work among the sailors opens very promisingly.

REV. JOSEPH COOK ON PRAYER.

Daily Advertiser, April 16.

Prayer, it has commonly been taught, has four elements,—adoration, confession, thanksgiving, petition. I hold that we must always add a fifth part, namely, total self-surrender. All the four parts without the fifth are what the Scriptures call vain repetition, and not prayer. If a man offers prayer in the full sense, he may be assured in the name of natural law that he will obtain religious aid of a kind that he can receive from no other source. Men who revere the scientific method will admit that experiment is the crucial test of truth. *Who dares try the experiment of prayer in the sense of total and affectionate self-surrender to God?* A Boston scholar has lately told the public that a somewhat rough man of affairs in this city, in the presence of the American evangelist, thought he would be manly enough to try the experiment of offering prayer. "But," said the evangelist, "you must be sincere." "I know very little of this thing," the man replied, "but I am willing to be sincere in one prayer at least." "Very well," said the evangelist, "let us kneel down here and now together, and do you say from the depths of your heart: 'God be merciful to me a sinner.'" The merchant did that; and I suppose, from what followed, that he did it in a genuine way. Certain it is that there struck across that man's countenance a beam of light from the sun behind the sun; a peace and an illumination unknown to him before. He rose up, saying, "This is a singular experience. My partner, do you do as I have done, and perhaps there will be a similar result." The partner was a sceptic, but he knelt, and offered the prayer: "God be merciful to me a sinner," and he, too, rose up, smitten across the forehead with the light that falls out of those ancestral spaces, from which all souls come, and into which all men haste.

Facts like these are the chief news of this serious day. Boston loves clear ideas. You say, "All this is mystery." It is fact, however, as age after age can witness. But analyze this greatly suggestive scene a little; what is implied in the words: "God be merciful to me a sinner?"

1. That there is a God.
 2. That there is a moral law.
 3. That the moral law represents the will of a Person.
 4. That the law and the Person have unconditional authority.
 5. That I ought to obey that authority.
 6. That I could have done what I ought.
 7. That my will is free.
 8. That I freely refused to do what I ought.
 9. That the ill desert of that refusal is wholly mine.
 10. That I cannot remove that ill desert from myself.
 11. That there is obligation existing on my part to satisfy the violated majesty of the law.
 12. That my own future good works cannot meet this obligation.
 13. That God's mercy must meet it for me, if it is to be met at all.
 14. That I implore God's mercy so to meet it.
 15. That I trust myself implicitly to his mercy.
 16. That I do so with entire freedom from the spirit of self-righteousness.
 17. That I do so in the spirit of rejoicing personal loyalty to a personal Father, Redeemer and Sanctifier; one God, who was, and is, and is to come.
 18. That in all these beliefs I hold propositions which, in my business and my family, in public and in secret, I mean to transmute into action.
- This prayer: "God be merciful to me a sinner," is the articulate voice of an organic instinct. But it contains these eighteen and more propositions, which are thus not slightly emphasized by the

structure of human nature! Transmute these beliefs into deeds, saturate society with these propositions, and have they any force? Is it any mystery that men who offer this prayer sincerely are smitten through and through by a solar self-culture? These rays are javelins out of the light of the Great White Throne. Let them permeate business, politics, education, the newspaper press, literature, and all private life. The mystery of conversion! If there were not conversion when a man takes upon himself to make a practical application of all these propositions, that would be a mystery! I am not denying at all that there is supernatural action in every case of conversion, but I defy any form of clear thought to show that these propositions are not all in the prayer, "God be merciful to me a sinner."

ASSOCIATION WORK.

A quartette, consisting of Miss Pearce, soprano; Mrs. Sawyer, contralto; Mr. Whitney, tenor; and Mr. Porter, bass, visited the Mass. General Hospital last Sabbath afternoon, under the care of Messrs. Sargent and Thompson, of the Association. The singing was superb, and was greatly enjoyed by the patients. A quartette of mixed voices, from the Jamaica Plain Congregational Church, visited the City Hospital, under the conduct of the General Secretary of the Association, who read Scripture passages appropriate to the sick, and offered prayer in connection with the singing in the various wards. One of the nurses said that the patients in her ward could hardly wait for the Sabbath to come round, they were so much interested in the singing. A liberal supply of illustrated religious papers was distributed through both hospitals.

"BE YE ALSO READY!"

Ready when the dawning
Comes creeping cold and grey,
And we waken up from slumber
To greet another day.

Ready when the noon-tide
Is quivering with heat,
And there stealth o'er the spirit
A languor, dreamy, sweet.

Ready when evening falls,
And lilies fill with dew;
As the westering sun's last gleam
Is fading from our view.

Ready at midnight hour
A vigil still to keep:
The heart awake, though weary eyes
Have closed themselves in sleep.

Blessed the servant found,
What time his Lord returns,
Who ready in his hand doth hold
A lamp that brightly burns.

—London Christian.

BOSTON YOUNG MEN'S CHRISTIAN ASSOCIATION.

TREMONT STREET, COR. ELIOT.

Rooms open from 8 A. M. to 10 P. M. weekdays, 12 M. to 10 P. M. Sundays.

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Y. M. C. A. News.

CHIT-CHAT.

Cheering news comes from all parts of the country concerning Y. M. C. A. work.

The Association Rooms are very full when the Tabernacle meetings are out, and quite empty when they are in.

The first annual convention of the Young Men's Christian Associations of North Carolina was held at Charlotte, March 30th, 1877.

"Ma, what is lanker?" inquired a bright-looking child the other day. "I'm sure I don't know, my son; where did you hear the word?" "Why, at Sabbath School. You know they sing, 'We'll stand the storm, it won't be long; we'll lanker by-and-by.'"

Major Joseph Hardie, of Alabama, (an officer in the Confederate army during the late war,) is now doing good service in the army of which Christ is the commander. He has rendered valuable assistance to Messrs. Hall, (our State Secretary) Cree and Taggart, in their Southern work.

When John Howard, the philanthropist, was nearing death, he chose for the simple motto of his epitaph, "Christ is my hope." He desired that his funeral sermon should be preached from Psalms xvii: 15—"As for me I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness."

A pertinacious woman took a reserved seat near the speaker's desk the other day, which did not belong to her. A polite usher informed her of the fact in a whisper. She said, "I am deaf," and kept the seat. He raised his voice accordingly, thereby attracting the attention of all the people in the vicinity. "Hush," said she, "I ain't so deaf as that," and sulkily moved away amid the smiles of the beholders.

"My friends," said a returned missionary, at an anniversary meeting, "let us avoid sectarian bitterness. The inhabitants of Hindostan, where I have been laboring for many years, have a proverb that, though you bathe a dog's tail in oil and bind it in splints, yet you cannot get the crook out of it. Now a man's sectarian bias is simply the crook in the dog's tail, which cannot be eradicated; and I hold that every one should be allowed to wag his own peculiarity in peace."

Now-a-days we are pestered with a set of fellows who must needs stand on their heads and think with their feet. Romancing is their notion of meditation. Instead of considering revealed truth, they excooperate a mess of their own, in which error and nonsense and conceit appear in about equal parts; and they call this broth, "modern thought." We want men who will try to think straight, and yet think deep, because they think God's thoughts.—*Spurgeon*.

On a cruise the sailors saw a comet, and were somewhat surprised and alarmed at its appearance. The hands met, and appointed a committee to wait on the commander, and ask his opinion of it. They approached him and said: "We want to ask your opinion, your honor." "Well, boys, what is it about?" "We want to know about that thing up there." "Now, before I answer you, first let me know what you think it is." "Well, your honor, we have talked it all over, and we think it is a star sprung a leak."

NOTICES OF ASSOCIATION MEETINGS.

EVERY SUNDAY.

Prayer meeting at 9 A. M., 187 Atlantic Avenue. Thompson, leader.

Gospel breakfast for the poor, at 9 A. M., 46 Richmond Street. C. M. Irwin, leader.

Noon prayer meeting at the Rooms, 68 Eliot Street, 12.15.

Service of song, in Association Hall, 68 Eliot Street, at 4.30 P. M.

Gospel meeting in Association Hall, at 8.45 P. M.

Prayer meeting each week day, at 9 A. M., in Room No. 3.

Sunday School lesson study, in the Meionaon, each Saturday, at 12 M. Rev. H. M. Parsons, leader.

Young converts' meeting, in the Association Parlor, 68 Eliot St., each Saturday, at 7.30 P. M.

Gospel meeting, for the lower classes, each Sabbath, at 3 P. M., 46 Richmond Street. C. M. Irwin, leader.

REPORTS OF ASSOCIATION MEETINGS.

The nine o'clock meeting last Sunday morning, at 187 Atlantic Avenue, was better attended and more encouraging than any preceding one. Several sailors were present.

The young converts' meeting, Saturday evening, was transferred into a meeting for workers. Volunteers were called for, and work assigned them in different directions for the Sabbath.

The Gospel meeting, at 8.45, was largely attended, and was greatly blessed by the presence of the Holy Spirit. The turbulent element present at the previous meeting was kept under complete control. A number of new inquirers came forward, and deep interest was manifest.

The Service of Song, at 4.30, was fully attended. Many earnest testimonies of thanksgiving were given. Bro. T. D. Roberts made a few parting remarks, in view of his leaving the city. A number of Christians and inquirers tarried after the service. Over twenty persons requested prayer. A young man and a young lady were so deeply distressed for their sins that they would not leave the hall until they had obtained peace. After prayer they both believed in Christ and departed rejoicing. The young lady had a sister present who had been praying for her thirteen years. Both sisters wept and rejoiced together.

THE Y. M. C. A.

The *Contributor*, in its last number, contains the following just estimate of the value of Y. M. C. A., written by a New Yorker:

How shall we adjust its relations to the church? What is its sphere? Is there really any necessity for it? The clergy in different localities and the religious press are discussing these queries with not a little warmth. It is admitted that the work of evangelizing the masses, and caring for the homeless, belongs to the church of Christ, and that if local churches were faithful, there would be less, if any, work for the Y. M. C. A. Practically, however, churches are, as now constituted, almost entirely engaged in work within the bounds of their own congregations. This more than fills their hands. Moreover, there is an immense gain through the visible exhibition of Christian unity, which this form of work conspicuously furnishes. And, finally, these discussions have shown that even social and political amity between North and South is at this moment strengthened by the itinerancy of the deputies of this organization. The personal labors of Mr. Hall and his associates, and the Christian love developed in the meetings held in the Gulf States and along the valley of the Mississippi, are doing more for the healing of sectional jealousies, as well as denominational antagonism, than can be estimated. The present, surely, is not the time to withdraw from any form of union efforts in the salvation of men.

NOON PRAYER MEETINGS OF BOSTON BUSINESS MEN.

The following is a complete list of noon meetings in Boston and vicinity up to date. It will be seen that four have been added to the list the present week:—

Tremont Temple (conducted by Messrs. Moody and Sankey, Tuesday, Wednesday and Thursday only), 12 to 1.

Dry goods, boot and shoe meeting, 87 Summer Street, 12 to 1.

Marketmen's meeting, 53 Blackstone Street, 12 to 1.

Fishmen's meeting, 187 Atlantic Ave., 1.30 to 2.

Furniture men's meeting, 41 Washington Street, 12 to 1.

Lenox Street Chapel, 12 to 1.

Hanover Street Church, 12 to 1.

Christian Baptist Church, cor. Kneeland and Tyler, 12 to 1.

First Baptist Church, Boston Highlands, 12 to 1.

Central Street Baptist Church, East Boston, 12 to 1.

South Boston (First Baptist Church), 12 to 1.

Winthrop Sq. Congregational Church, Charlestown, 12 to 1.

Shawmut Chapel, Harrison Ave., 12 to 1.

Cannon's Printing Establishment, 712 Washington Street, 12 to 1.

Workingmen's meeting, cor. Charles and Mt. Vernon Sts., 12 to 1.

Temperance meeting, Tabernacle (Friday only), 12 to 1.

Sunday School Lesson Study, Meionaon (Saturday only), 12 to 1.

Women's meeting, Park Street Church Tuesday, Wednesday and Thursday, 12 to 1.

BIBLE READINGS.

BY R. C. MORGAN, OF LONDON.

The Kingdom of God.—I.

No other title would be so suitable to describe the Scriptures as "THE HOLY BIBLE," for it is *par excellence* THE BOOK; and it could not be THE BOOK of books if it were not the HOLY BOOK. But if it were necessary to give the Book a title descriptive of its contents, rather than (as at present) of its character, it must be called "The Book of the Kingdom of God," for this is its subject from first to last; and, therefore, the Lord and Master said to his disciples:—

Matt. xiii: 52—"Every scribe which is instructed unto the Kingdom of Heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." The converse of this would be that no one not instructed unto the Kingdom of Heaven can bring out of his treasure things new and old. Consequently, only in proportion as he is so instructed can the scribe so bring forth. Let the Householder represent the Lord Jesus; the scribe, the disciple (chap. xxiii: 34); his treasure, the Scriptures; but *his* treasure, "for the treasure and provision of the wholesome doctrine must through experience have become our own. . . . Not from knowledge got by learning, not from books, not even from the Bible, that inexhaustible store-room of the chief Householder, can a man teach and preach as Christ here means, if the truth does not first enter and pervade his own heart." *Stier*.

Matt. xiii: 24, &c.; Mark iv: 11; Luke viii: 10; John iii: 3.—The Kingdom of Heaven (which is peculiar to Matthew) and the Kingdom of God (common to the other New Testament writers) are terms descriptive of the same Kingdom; just as the Gospel of God, of Christ, of the Kingdom, of the grace of God, of the glory of the blessed God, the everlasting Gospel, all mean the same Gospel, though under different aspects or relations. For God is the King of Heaven (Dan. iv: 37), and the Spirit uses interchangeably the phrase "the Most High ruleth," and "the heavens do rule," (Dan. iv: 25, 26). There is, however, a reason why Matthew uses the term, Kingdom of Heaven; for his Gospel was specially written to the people of Israel, whose hearts were set on the glory of an earthly kingdom, and the Spirit by this term would raise their thoughts from earth to heaven. (Contrast Abraham's expectation with even that of the disciples after the resurrection.—Heb. xi: 9, 10; Acts i: 6.)

Ps. viii: 4-8—"What is man that thou art mindful of him, and the son of man that thou visitest him?" So exclaimed the Psalmist, when, looking out upon the night, he contemplated the starry heavens, the work of the Almighty fingers, and compared himself with them. But, turning back in thought and memory to the day when the same Almighty One, who made the host of heaven, made man in his own image, he answers the question he has asked, by saying, in effect: "Man is a king." For, lifting up his eyes to God, who sitteth in the heavens and above the heavens, he says: "Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands; thou hast put all things under his feet." And then he enumerates the forms of creature-life which inhabit the earth under the dominion of man.*

Heb. ii: 5-8.—But this utterance of the Psalmist is quoted in the Epistle to the Hebrews to prove that not only this world, but the world to come, is put in subjection unto man, and not unto the angels. And David's words are raised to a higher power than probably David imagined: "For in that he saith all things are put under him (*i. e.*, under man), he left nothing that is not put under him." This term "all things" might perhaps be supposed to be limited to those earthly creatures named in the Psalm. Not only, however, is this rendered impossible by the verses which follow in Heb. ii., but in 1 Cor. xv: 27, quoting the same Psalm, the Apostle says: "But when he saith all things are put under him (*i. e.*, under man), it is manifest that he is excepted which did put all things under him." So that, while the eighth Psalm declares that God gave to man dominion over the works

of his hands, Heb. ii. explains that this is a dominion universal in extent, and 1 Cor. xv. excludes one, and only one, self-evident and necessary exception from the dominion of man—viz., God himself, who did put all things under him.

Dan. ii: 44; viii: 18, 27; 2 Pet. i: 11.—The Kingdom of God, moreover, administered by man, as it shall not be confined to earth, shall not be limited to the Sabbath of a thousand years (Rev. xx: 2-4, and title of Ps. xcii.), but shall be everlasting in duration as it is universal in extent.

Gen. xli: 40—"Thou shalt be over my house, and according to thy word shall all my people be ruled; *only in the throne will I be greater than thou.*" God is the Great King (Ps. xlvii: 2; xlviii: 2); but when he made man in his own image, he purposed that he should have dominion over all the works of his hands; so that the relation between God and man was from the first designed to be that which existed between Pharaoh and Joseph. For "Known unto God are all his works from the beginning of the world" (Acts xv: 18). The fulfilment of this eternal counsel of God, apparently defeated by the fall of Adam, was by that very fall rendered possible on a far more glorious scale, through the incarnation, death, and resurrection of the Son of his love.

1 Cor. xv—"Flesh and blood cannot inherit the kingdom of God." John iii: 3.—"Except a man be born again he cannot see the kingdom of God." Man, as born of Adam, is absolutely and forever excluded from this kingdom. Only those who receive the word made flesh, and are thus born again—born of God—can see and enter it (John i: 11-14; iii: 5.)

Eph. i: 15-23.—The apostle once more quotes the eighth Psalm; in this case to show that in the *risen* Christ the head, and the church which is his body, shall be accomplished God's purpose to put all things under man's feet. Read and ponder prayerfully the whole of this passage, and compare Dan. vii: 14, 22, 27.

2 Tim. iv: 2—"I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his *kingdom*, preach the word; be instant in season, out of season." What word?

Matt. xiii: 19.—"The word of the *kingdom*." There is no other word to be preached; for in this fundamental parable of the Sower, the seed is the word of the kingdom.

Note.—Wherever the preached word is spoken of, remember that it means the word of the kingdom, and that the Gospel is always the good tidings of the kingdom.

SUMMARY.

1. The subject of the Bible is the kingdom of God.

2. In proportion as he is instructed concerning the kingdom of Heaven, is the Christian teacher qualified to edify others.

3. The terms "kingdom of God" and "kingdom of Heaven" describe the same kingdom.

4. God designed to make man the administrator of his kingdom, second only to himself.

5. The kingdom of God, placed in subjection under man, is to be universal in extent, and eternal in duration.

6. Not to Adam and his fallen seed, but to the risen Christ and those united to him by faith, are all things to be put in subjection.

7. Therefore be instant in season, out of season, preaching the word of the kingdom.

The many kind words of praise spoken for the efficient and popular management of Messrs. Campbell and Coverly's ladies' and gentlemen's restaurant are well merited and deserved. Thirty-seven years' experience as caterers to the public has given this establishment a position among the first and most popular in the city. The dining room has the most convenient location, at 233 Washington street, a few doors south of State street. Ladies and gentlemen visiting Boston on business or pleasure will find nice home cooking here unsurpassed, combined with the greatest cleanliness.

Readers of the BULLETIN are directed to the advertisement of Walter C. Brooks & Co., Clothiers, at No. 6 Union Street. Mr. Brooks gives his personal attention to his business, and guarantees satisfaction to all his patrons. Give him a call before selecting your Spring suit.

* Note that while the heavens are the work of God's fingers, the animal creation is the work of his hands. A worm is higher in the order of being than a star; the meanest form of animate existence is a step nearer to the living God than the highest form of the inanimate.

SUNDAY SCHOOL TEACHERS' MEETING

In the MEIONAION, EVERY SATURDAY NOON
for one hour.

REV. H. M. PARSONS, LEADER.

SECOND QUARTER.

LESSON V. SUNDAY, APRIL 29, 1877.

ELISHA AT DOTHAN.

2 Kings vi: 8-18; B. C. 893.

HOME READINGS.

Mon. Ex. xiv: 1-31. Tue. Judges vii: 1-25. Wed. 1 Sam. vii: 1-17. Thu. 2 Kings xix: 15-37. Fri. Dan. iii: 1-30. Sat. Dan. vi: 1-26. Sun. Acts xii: 1-19.

CONNECTION.

[From "The Truth."]

"Elisha's history in the lessons for the present month has shown us in type: 1st, the outpouring of the Spirit beginning at the day of Pentecost, and completed at the second coming of Christ; 2d, the promise of restoration to Israel in the resurrection of the Shunamite's son; 3d, grace flowing forth to the Gentiles in the cleansing of Naaman (Luke iv: 27); 4th, the cleansing of the Gentile a curse to Israel, because grace was denied in the smiting of Gehazi with leprosy. In the present lesson, we have God disclosing the secrets of his heart to his people, and giving the sweetest assurances of his protecting care."

SCRIPTURAL COMMENTARY.

8. ¶ Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp.

Job. v: 12; Prov. xx: 18; James iv: 13.

9. And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

Ps. xxv: 14; Gen. xviii: 17; Amos iii: 7; John vii: 17; Prov. iii: 32; Mark. xiii: 23.

10. And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

2 Chron. xx: 20; Prov. xxvii: 12; 2 Kings xiii: 14.

11. Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel?

1 Sam. xxviii: 21; Matt. ii: 3.

12. And one of his servants said, None, my lord, O king; but Elisha, the prophet that is in Israel, telleth the King of Israel the words that thou speakest in thy bed-chamber.

Isa. xxix: 15; Eccles. x: 20; Mark vii: 24.

13. ¶ And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan.

Ps. x: 8, 9; Gen. xxxvii: 17.

14. Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.

1 Sam. xxiii: 26; 2 Kings i: 9; Judges xvi: 2; John xviii: 3; Acts ix: 24.

15. And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

Ex. xxiv: 13; 2 Kings iii: 11; Ps. xvii: 11, 12; xxvii: 3.

16. And he answered, Fear not: for they that be with us are more than they that be with them.

Ps. iii: 5, 6; Isa. viii: 12; Matt. xxvi: 53; Rom. viii: 31; 1 John iv: 4.

17. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

Ps. xxxiv: 7; lxviii: 17; xci: 15; Jas. v: 16; Eph. i: 18.

18. And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

Deut. xxviii: 28; 2 Kings i: 10; ii: 24; Job v: 14; John ix: 39.

GOLDEN TEXT.—"Fear not; for they that be with us are more than they that be with them."—2 Kings vi: 16.

BIBLICAL AND ANALYTICAL OUTLINE.

[From Sunday School Journal.]

I.—THE DISCOMFITED ENEMY.

1. Man of God warned. V. 10. "Secret of the Lord is with them that fear him." Ps. lxxv: 14.
2. King of Israel—saved. V. 10. "Believe—prophets; so shall ye prosper." 2 Chron. xx: 20.
3. King of Syria—troubled. V. 11. "He shall cut off the spirit of princes." Ps. lxxvi: 12.

II.—THE INVISIBLE HOST.

1. A host compassed the city. V. 15. "Assembly of the wicked have inclosed me." Ps. xxii: 16.
2. Alas—how shall we do? V. 15. "Why—so fearful?" Matt. viii: 26.
3. With us—more than—with them. V. 16. "God for us—who—against us?" Rom. viii: 31.
4. Horses and chariots of fire. V. 17. "Chariots of the Lord are twenty thousand." Ps. lxxviii: 17.

III.—THE STRANGE DELIVERANCE.

1. They came down. V. 18. "They return—and go round about the city." Ps. lix: 6.
2. Elisha prayed unto the Lord. V. 18. "Call upon me in the day of trouble." Ps. i: 15.
3. Smote them with blindness. V. 18. "Thou hast smitten all mine enemies." Ps. iii: 7.

ANALYSIS.

8. Enemies always assault God's people, and lie in wait to destroy them.
9. God's prophet warns his people; the Word is our defence.
10. The people of God will always find safety in obedience.
11. Enemies of God cannot understand his wisdom nor his power.
12. Support and defence are always recognized by the world as being with the servants of God.
13. This does not prevent opposition and persecution.
14. Great efforts are put forth now by the enemy.
15. Timid and unbelieving ones are afraid and despairing.
- 16, 17. Eye of faith sees the other side; heart of the new man believes the Word of God.
18. Elisha's prayer and answer. Our Lord's intercession, (John xvii), the surety of the Divine protection.

LESSONS.

[From International Lesson Monthly.]

1. God's prophet, Elisha—type of Jesus.
2. God's people—the desire of his heart, the care of angels, delivered by him outside their own power.
3. God's enemies short-sighted, scattered as with a breath, turned with a word, defeated without slaughter, or slain in an hour.
4. God's army of angels—innumerable (Matt. xxvi: 53; Heb. xii: 22); for the care of his people (Heb. i: 13, 14.)
5. God's time of grace.—Enemies are spared now, so God waits; this a day of salvation; soon the day of vengeance will come.
6. Sight and faith.—Sight looks only at the enemy, sees only the danger, and says, Alas! what shall we do? Faith looks to God, sees his resources, and boldly replies, Fear not! they that be with us are more than they that be with them.

LESSONS.

1. God discloses his ways and plans to those who search his revealed Word. 2 Pet. i: 19.
2. The prophecies are given for our comfort and growth in God's expressed intentions with regard to the future.
3. If we are wise in the obedience of faith, we shall escape the snares of foes.
4. God's promises fit our personal and daily wants.
5. Faith realizes what already exists in God's grace around us. It does not create. God protects now whether you realize it or not.
6. All who believe shall see the victory. God will win.
7. Our God and Saviour will come, and will save, and will defeat every foe.

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Dry goods clerk.—Wanted, a situation by a young man 19 years of age, in a store. Has had one year's experience in a wholesale dry goods house, and is a good penman. Address, John C. Barnes, Hingham, Mass.

Clerk.—Wanted, a situation in a wholesale house, where there will be a chance to rise by faithfulness and honesty. Seven years' experience in the grocery business. Best of references. Address, Pearson & Co., 25 Market st., Lynn, Mass.

Bookkeeper.—Wanted, a situation as bookkeeper, by a married man. Have had large experience; served eight years with one firm. Can bring the best of references. Address, H. L. Churchill, care of Mr. Gray.

Entry-Clerk.—Wanted: a situation as entry-clerk, or to assist in office; either permanent or temporary. Five years' experience. H. T. Ingraham, Y. M. C. A.

Accountant.—Wanted, by a young man, good penman, quick at figures, a situation as assistant in an office. Good references. Address, G. P. Holmes, Box 124, No. Easton, Mass.

Boots and Shoes, Dry Goods.—Wanted, a situation by a young man, 21 years of age, in either branch of business—either wholesale or retail. Address, L. A. Spaulding, Newton Centre, Mass.

BOOKKEEPER.—Wanted: Situation as assistant bookkeeper or general clerk, by a young man of twenty-five. Has had ten years' experience. Wm. H. M., B. Y. M. C. A.

SALESMAN.—Wanted by a man of long experience, a chance as salesman in a dry goods, clothing or shoe store. Best of references given. Address, W. R. F., at Rooms of B. Y. M. C. A.

CASHIER or COPYIST.—A lady desires a situation as cashier or copyist. Has had experience. Address E. F. H., care of J. E. Gray, 68 Eliot Street.

A NURSE who has had experience in the Mass. Gen'l Hospital, and in private families, desires a situation. Address W. S. Braithwaite, 58 Piedmont Street, Boston.

PORTER or JANITOR.—Wanted, by a single American man, age, 40, a situation as a porter or janitor. Address James Burnett, B. Y. M. C. A.

GROCER'S CLERK.—Wanted, by a young man 19 years of age, a situation in a wholesale grocery store. Address F. S. H., B. Y. M. C. A.

TAILORING BUSINESS.—Wanted: A situation by a young man 18 years old, who has had experience in the tailoring business. Is a graduate of Roxbury High School, and can furnish the best of references. Address "J. E. C." care Librarian, B. Y. M. C. A.

BOOK-KEEPER.—Wanted: A situation by a young man who has had eight years' experience. Understands double and single entry book-keeping. Address, J. W. P., 39 Taber St., Boston Highlands.

GROCERY, DRY GOODS or BOOT AND SHOE STORE.—Wanted: A situation by a young man 24 years of age, in either branch of business, in either wholesale or retail. Address, Osro Dustin, 146 Leverett St.

CROCKERY STORE.—Wanted: A situation in a Crockery Store for a man who has had six years' experience. Address, W. J. H., 104 3d St., South Boston.

Cobbler.—Wanted: A situation by a man who has had twelve years' experience in either making or repairing boots and shoes. Understands the use of shoe machinery, except the McKay sewing machine. Geo. H. Beard, 68 Eliot Street.

Messenger or Cashier.—Any party in want of a reliable and trustworthy person may address "J. S." care J. E. Gray, Librarian Y. M. C. A., 68 Eliot Street.

A Situation of Trust.—Wanted: By a gentleman of long experience in business, and who has had an extensive acquaintance among business men, a situation of trust, preferred. Can furnish the best of references, and ample security. Address, "R." care of Mr. Gray.

Janitor.—Wanted: A situation as a janitor by a man fifty years of age, who is a carpenter by trade. Address, John Chadbourne, 68 Eliot St.

Wholesale Boot and Shoe Store.—Wanted: A situation in a wholesale boot and shoe store, by a young man, 20 years of age. Graduate of English High School. References first-class. W. J. S., care Mr. Gray, Y. M. C. A.

BRASS FINISHER.—Wanted, a situation by a man who is a brass finisher by trade. Is willing to work at anything. Address Clarence Caldwell, B. Y. M. C. A.

Wanted.—By a young man, 19 years of age, without a home, willing to work, a place in a store where he can make himself generally useful, or a place where he can learn a good business; would work for a fair compensation. Address, John, care of Mr. Gray, Y. M. C. A., 68 Eliot St.

Wholesale Store.—Wanted: A situation by a young man, a graduate of the English High School, in a wholesale store. Can furnish the best of references. Address, D. E. J. H., 44 Swan Street, South Boston, Mass.

Clerk.—Wanted: By a graduate of English High School, 17 years of age, situation as clerk, or in the counting-room. Reference: Ezekiah Butterworth, Esq., Youth's Companion Office. Address, F. N. Allan, Employment Bureau Y. M. C. A. Rooms.

DRY GOODS or GROCERY.—Wanted: A situation to learn the dry goods or grocery business. Can furnish the best of references. Wages no object. Address, G. W. A., 47 Piedmont St., Boston.

ASSISTANT BOOK-KEEPER or ENTRY CLERK.—Wanted: A situation as Ass't Book-keeper, Entry Clerk or other position where he can be generally useful, by a young man 19 years of age. First-class references given. Address R. P. W., 158 Summer Street.

STORE, OFFICE, COUNTING ROOM.—Wanted: A situation by a young man 17 years of age, in a store, office or counting room, who has had nearly two years' experience in an insurance office. Address, H. J. B., 8 Chapel Place, Boston Highlands.

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Janitor or Porter.—A married man desires a situation as janitor or porter. Worked for one firm six years. Has had experience as a fireman, and understands about boilers. Address, Freeman Hutchins, No. 18 Polk St., Charlestown.

Salesman.—Wanted: a situation as salesman, collector or office work. Should prefer a place in some newspaper office. Graduate of Brown University. Address, A. S. Denison, Chelsea.

Retail Boot and Shoe Store.—Wanted: a situation by a young man who has had two years' experience in a boot and shoe store, and some experience in a grocery store. Address, A. L. S., care of B. Y. M. C. A.

Bookkeeper.—Wanted: by a person who has acted in the capacity of bookkeeper and cashier, and who is a double-entry bookkeeper of more than 20 years' experience in a large shipping house. Can furnish bonds. Reference first-class. Address, K., care Librarian, B. Y. M. C. A.

Bookkeeper.—Wanted: a situation as bookkeeper, or clerk, or work on accounts. Address, J. C. Bowker, Melrose, Mass.

Book-keeper.—A position as Book-keeper or Book-keeper's Assistant, by a young man of ability, thoroughly acquainted in all its branches. Can give best of references. Corporation or wholesale house preferred. Address, A. B. L., care J. E. Gray, B. Y. M. C. A.

PORTER.—Wanted: By a young married man, accustomed to the care of horses, carriages, harnesses, &c., a situation as above or as Porter, or where he could make himself generally useful in any capacity. Address, W. H. Reed, 68 Eliot St., Boston.

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And Directory of Churches represented in the Management of the Boston Young Men's Christian Association.

"I was glad when they said unto me, Let us go into the House of the Lord."—1's. cxlii: 1.

BAPTIST.

NAME OF CHURCH.	LOCATION.	PASTOR.	Preaching Services.	Sunday School.
Allston Church,	Allston,	F. E. Tower.	A. M. P. M.	
Bethel,	Hanover St., near N. Bennet,	H. A. Cooke.	10.30 3.00	1.45 P. M.
Bowdoin Square,	Bowdoin Square,	E. W. Andrews.	10.30 7.00	12.00 M.
Bunker Hill,	Cor. Bunker Hill and Mystic Sts.,	W. O. Holman.	10.30 3.00	1.45 P. M.
Clarendon Street,	Cor. Montgomery St.,	A. J. Gordon.	10.30 3.00	1.45 "
Day Star,	Nassau Hall,	A. Ellis.	10.30 7.30	
Dearborn Street,	Dearborn St.,	E. W. Frider.	10.30 3.00	2.30 "
Dudley Street,	Boston Highlands,	H. M. King.	10.30 3.00	1.45 "
First,	Somerset St.,	E. H. Nesbitt, D. D.	10.30 3.00	1.45 "
Fourth Street,	South Boston,	L. L. Wood.	10.30 3.00	1.30 "
Free-Will,	Charlestown,	J. Rand.	10.30 3.00	1.30 "
Free-Will,	South Boston,	B. Minard,	10.30 3.00	1.30 "
Harvard Street,	Harrison Ave. cor. Harvard St.,	O. T. Walker.	10.30 3.00	1.45 "
Jamaica Plain,	Cor. Centre and Myrtle Sts.,	D. H. Taylor,	10.30 3.00	1.30 "
Joy Street (African),	Smith Court,		3.00 7.30	10.30 A. M.
Ruggles Street,	Near Tremont,	R. G. Seymour.	10.30 7.00	2.00 P. M.
Shawmut Avenue,	Cor. Rutland St.,		10.30 7.30	2.30 "
Stoughton Street,	Cor. Sumner,	M. A. Dougherty.	10.30 7.30	2.30 "
Tabernacle,	Cor. Shawmut Ave. and Madison St.,	D. C. Eddy, D. D.	10.30 7.30	2.30 "
Twelfth (African),	Phillips St.,		10.30 3.00	1.30 "
Christian Baptist,	Tyler St. cor. Kneeland,	E. Edmunds.	10.30 3.00	1.45 "
Union Temple,	Tremont St.,	Geo. C. Lorimer, D. D.	10.30 3.00	1.45 "
Warren Avenue,	Cor. W. Canton St.,	G. F. Pentecost.	10.30 7.30	2.30 "

CONGREGATIONALIST.

Berkeley Street,	Cor. Warren Ave.,	Wm. B. Wright.	10.30 7.30	12.15 P. M.
Brighton Church,	Washington St.,	H. A. Stevens.	10.30 7.00	2.00 M.
Central Church,	Berkeley St. cor. Newbury,		10.30 3.30	2.00 P. M.
Chambers Street,	Jamaica Plain,	J. B. Clarke.	10.30 7.30	3.00 "
Cottage Street,	Chambers St.,	F. B. Allen.	10.30 3.00	1.30 "
Dorchester Church,	Near Pleasant St.,		10.30 7.30	12.15 "
Eliot Church,	Cor. Centre and Washington Sts.,	J. H. Means, D. D.	10.30 3.00	9.00 A. M.
Highland Church,	Boston Highlands,	A. C. Thompson, D. D.	10.30 7.30	1.30 P. M.
Holland,	Parker, near Tremont,	A. E. Dunning.	10.30 7.30	2.30 "
Maverick,	Cor. Parker and Ruggles Sts.,	G. Van Der Kreeke.	10.15 1.30	1.30 "
Mount Vernon,	East Boston,	J. V. Hilton.	10.30 3.00	1.30 "
New England,	Ashburton Place,	S. E. Herrick.	10.30 3.00	1.30 "
Old South,	Music Hall,	W. H. H. Murray.	10.30 12.00	M.
Olivet,	Boylston St.,	J. M. Manning, D. D.	10.30 3.30	2.00 P. M.
Park Street,	Springfield Street, near Tremont,	H. M. Parsons.	10.30 7.30	3.00 "
Phillips,	Tremont, cor. Park St.,	J. L. Withrow, D. D.	10.30 7.30	12.00 M.
Salem and Mariners',	South Boston,		10.30 3.00	1.45 P. M.
Shawmut,	Cor. Salem and N. Bennet Sts.,	S. H. Hayes.	10.30 3.00	1.30 "
Trinity,	Tremont, cor. Brookline St.,	E. B. Webb, D. D.	10.30 7.30	3.00 "
Union,	Neponset,		10.30 3.00	1.30 "
Vine Street,	Columbus Ave., cor. Rutland St.,	F. A. Warfield.	10.30 7.30	3.00 "
Walnut Avenue,	Boston Highlands,		10.30 3.00	1.30 "
West Roxbury,	Boston Highlands,	A. H. Plumb.	10.30 7.30	3.00 "
Winthrop,	Centre, cor. Mt. Vernon,	Edward Strong, D. D.	10.00 7.30	12.00 M.
	Charlestown,	A. S. Twombly.	10.30 7.30	1.30 P. M.

EPISCOPALIAN.

Chapel of Good Sheph'd,	Cortez Street,	G. J. Prescott.	10.30 7.30	
Christ,	Salem Street,	H. Burroughs, D. D.	10.30 3.00	1.30 P. M.
Church of the Advent,	Bowdoin Street,	A. C. A. Hall.	10.30 7.30	2.30 "
Emmanuel,	Newbury Street,	A. H. Vinton, D. D.	10.30 3.30	2.00 "
St. James',	St. James Street,	Percy Browne.	10.30 4.30	8.00 "
St. Matthew's,	South Boston,	John Wright.	10.30 7.30	2.00 "
St. Mark's,	West Newton Street,	Chas. A. Babcock.	10.30 7.30	2.00 "
St. Paul's,	Tremont Street, near Winter,	W. Newton.	10.30 7.30	2.45 P. M.
Trinity,	Boylston Street,	Phillips Brooks.	10.30 3.30	9.00 "

METHODIST.

Broadway,	South Boston,	L. B. Bates.	10.30 3.00	1.30 P. M.
Bromfield Street,	Near Tremont,	W. F. Mallalieu.	10.30 3.00	1.45 "
Church Street,	Near Tremont,	J. W. Hamilton.	10.30 3.00	1.45 "
Dorchester Street,	South Boston,	J. Wagner.	10.30 3.00	1.45 "
Egleston Square,	Cor. Washington and Beethoven,	J. L. Hansford.	3.00 10.30 A. M.	
First,	Temple Street,	R. R. Meredith.	10.30 7.30	2.30 P. M.
German,	Boston Highlands,	Kohl.	10.30 7.30	1.30 "
Hanover street,	Near Richmond,	C. T. Watkins.	3.00 10.30 A. M.	
Harrison Square M. E.	Harrison Square, Dorchester,	J. W. Rashford.	3.00 2.00 P. M.	
Highland,	160 Warren Street,	J. W. Johnston.	10.30 3.00	1.45 "
Jamaica Plain,	Elm Street,	E. W. Virgin.	10.30 7.00	1.30 "
Meridian Street,	East Boston,	John H. Mansfield.	10.30 3.00	1.45 "
Revere Street (African),	Revere Street,	J. F. Jeffrey.	10.30 1.45	"
Saratoga Street,	East Boston,	A. McKeown, D. D.	10.30 3.00	1.45 "
Tremont Street,	Cor. Concord,	J. E. Cookman, D. D.	10.30 7.30	2.30 "
Washington Village,	Dorchester Street,	J. N. Avann.	10.30 3.00	10.30 A. M.
Zion (African),	North Russell Street,	M. H. Ross.	10.30 3.00	1.45 P. M.

PRESBYTERIAN.

Columbus Avenue,	Cor. Berkely,	J. B. Dunn.	10.30 7.30	3.00 P. M.
Fourth,	South Boston,		10.30 7.30	3.00 "
Meridian Street,	East Boston,	E. Annand.	10.30 7.00	3.00 "

EVANGELICAL ADVENT, Hudson Street, cor. Kneeland, C. Cunningham. 3.00, 10.30 A. M.

Young Men's Christian Association, Tremont St., cor. of Eliot, Sunday Services, 12.15, 4.30 and 8.45.

Seamen's Bethel, North Square, Preaching at 10.30 A. M. and 3 P. M., by Rev. C. L. Eastman. Sabbath School, 1.30 P. M.

Will Pastors please send the hour of their Sunday School, and make any needed correction in the Guide above?

Contributions in aid of the MOODY AND SANKEY MEETINGS should be sent to D. E. SNOW, Treasurer, 41 State Street.

Contributions in aid of Rev. JOSEPH COOK'S LECTURES should be sent to M. R. DEMING, Treasurer, 68 Eliot Street.

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THE Association Bulletin.

PUBLISHED BY THE BOSTON Y. M. C. A. FROM THEIR ROOMS, TREMONT STREET, COR. ELIOT, EVERY SATURDAY.

Volume I.} EDITION 2000.

BOSTON, MASS., APRIL 28, 1877.

PRICE 5 CENTS. {Number 25.

TABERNACLE NOTES.

Another rumseller was converted Sunday night, and stopped his business the next morning.

The chief usher has heard of more towns and counties, the past week, than any gazetteer man in the country.

The money to pay for the expenses of the Tabernacle services has all been raised.

The pressure for admittance at all the services is very great. Many in the city and country have just been seized with a desire to hear the evangelists.

To-morrow evening closes the Moody and Sankey meetings. Mr. Moody goes to Northfield to rest two weeks. He will then return and hold occasional services, and see to getting the converts into the churches, and to continuing the evangelistic work in this city.

This has been the last week of the services of gospel meetings at the Tabernacle, and the attendance has been larger than heretofore. The results of these services come fully up to the expectations of the public, and of those who have been most interested in them. There has been and will be no attempt to number the converts, but they are estimated by the thousand. At the close of every service inquiry meetings have been held, and frequently the inquirers have numbered hundreds. All classes have been reached. Drunkards have been reclaimed, fallen women have been encouraged by the hope of salvation and a new life for them; the poor have had the Gospel preached unto them, and in many instances the glad tidings have been accompanied by material help: educated men little acquainted with the Bible have been led to study it, and are doing so with much interest; skeptics have become believers; business men are turning aside at noon-day, for an hour of prayer; men who have wronged others have made restitution: families separated because of intemperance have been united; and these are only a portion of the changes that have been wrought. At the beginning there were many who said that Boston would not be affected by such services as other cities had been; it remains to be seen whether their later predictions are as wide of the mark.—*Traveller.*

NOON PRAYER MEETINGS OF BOSTON BUSINESS MEN.

Dry goods, boot and shoe meeting, 87 Summer Street, 12 to 1.

Marketmen's meeting, 53 Blackstone Street, 12 to 1.

Fishmen's meeting, 187 Atlantic Ave., 1.30 to 2.

Temperance meeting, Tabernacle (Friday only), 12 to 1.

Sunday School Lesson Study, Meionaon (Saturday only), 12 to 1.

The State Committee of Young Men's Christian Associations held a series of meetings in Lynn from April 17th to 19th, at the First Baptist Church, which proved to be the most successful canvass ever held in that city. Prayer meetings were held by the Lynn brethren previous to the coming of the committee. The leading pastors were present at all the meetings, and the inquiry room had no lack of workers or inquirers. The meetings have been continued under the direction of Seth Mitchell, Esq., of Haverhill. April 20th to 22d, Brother Littlefield and associates returned to Natick, where they found the work of grace deepened, and new inquirers were ready to seek the Lord. April 24th to 26th were spent in Saxonville, the Christian people of Framingham and Sudbury uniting. The meetings were held in Saxonville on account of the mills in that place being closed, thus allowing the operatives to attend the meetings *en masse*. From there they will go to Haverhill, and remain April 27th to 29th.

A PERSONAL STATEMENT BY MR. MOODY.

Mr. Moody said:—To-morrow at all the meetings there will be a collection taken up for the expenses of the meetings,—a thank offering,—and we would like to have every man give as the Lord has prospered him, or as his heart is inclined to give. We do not want a man to give unless he gives his heart with it. We do not want any one going off complaining that there has been too much money spent; if you do not want to give, do not give. The amount desired is \$30,000; \$20,000 to defray the expenses up to the time of closing the present series of meetings, and the remainder to secure the use of the Tabernacle for Gospel purposes for a year.

I could not stand here to ask for this collection if I were to carry off any part of it. There have been some very exaggerated rumors that we were employed to come for so many thousand dollars,—ten, fifteen, twenty, or even thirty thousand dollars. Now let me say that this money is to go to D. E. Snow, of the Tremont Bank, who is Treasurer of the Committee that have put up the building and have paid all the bills, and not one dollar of it is coming to us. We not only raised enough money to pay the expenses in Chicago, but \$80,000 to pay the debt on the Young Men's Christian Association. Then some one writes to an infidel paper that Moody and Sankey had put the money in their pockets—pretty good pay for three months' work. We find a good many people that believe it.

If we took money from the public, it would be well to report what we did with it, and how much we received. As there never has been any collection for us, and we are not employed by the public or any committee, I do not know that it is necessary for me to say anything to justify myself in the way I have been employed the past sixteen years; but, when I gave up my business sixteen years ago, after three months of the severest struggle of my life whether I should go for dollars and cents or for souls, from that day to this I have no more lived for money than I have lived for water. My friends have blamed me because I have not laid aside something for my family. Some of them insisted upon my wife having some money, and they bought her a home in the country, and the rumor is that it cost \$30,000, and \$30,000 to furnish it. The home cost \$5,500, and there have been some improvements, and the furniture and everything cost \$10,000. It belongs to my wife and children. My father died at the early age of 41; and if I died to-morrow there will be a roof over the heads of my wife and children. (Voices: "Thank God!")

Some one said in the inquiry room, a certain man would not come because I paid \$4000 for a horse. Take off \$3750 and you will find it right. As far as dollars and cents are concerned, I could make more in one night than I have made in Boston. I have been offered \$500 a night for a lecture. I have been offered \$200, \$300, \$500 a night to lecture, when I might talk an hour and then go to a comfortable hotel; but, as it is now, I work at the Tabernacle all day, and talk till midnight with inquirers, and when I am done have hardly strength enough to go to my room. If you want to attack me, do not attack me there. I have weaknesses, but they are not in that direction. If I had come for money, it would have been in some other work. (Applause.) I detest that applause.

The royalty on the hymn books amounted last year to \$68,000, but it all went to three trustees, and not one dollar came into the hands of Mr. Sankey or myself. It belongs to us as much as the income of your business belongs to you, but we give it up. We do not want one dollar of your money in Boston. Give it to the Lord as long as you please. I would rather live on a crust of bread than have people think we came for your money.

If any young man here wants to go into the work of the Lord for money, I advise him not to do it. Now I don't want any one to go off and say that we preach for nothing, for we do not. We preach for souls, and the Lord takes care of us. I never have known what it is to want money in the sixteen years I have been at work for him. The Lord has taken good care of me, and I have not known what it is to want.

This statement was received with great satisfaction by the congregation, and there were many exclamations expressive of sympathy with Mr. Moody.

REV. JOSEPH COOK ON MODERATE DRINKING.

[Advertiser, April 25th.]

Mr. Gough, who used to be paid nine dollars for three lectures, has lately made us all his debtors by a plea in Christ's name against moderate drinking. The light that lighteth every man that cometh into the world is shining now more intensely than in any previous century on the physical deteriorations that come from coarse bodily habits. Christianity so values the body that a Holy Sepulchre, where once an angel sat at the head and another angel at the feet, not of a body, but of a place where a body had lain, drew to it all Europe, in Crusade after Crusade, making the Italian cities rich, founding the Hanse towns, wrenching liberty for the municipal classes out of the gripe of nobles, and so in ultimate results writing Magna Charta and the American Constitution. It is historically true to say that the Crusades put the ballot in the poor man's hand, or began liberty; and they were in great measure the outcome of the reverence of Christianity for the incontrovertible fact that a physical frame had been the supreme human temple of the Holy Ghost.

In a similar spirit she and she only has for ages effectively taught what science at last proclaims,—that if any man defiles the temple of God, him shall God destroy, for the temple of God is holy, which temple we are. It is a small sneer of scepticism that Christianity cares nothing for the flesh. Only she glorifies it. Mr. Seward came back from a tour around the world, and the shrewdest thing he said about Asia was: "In all the East there is not a home." Only Christianity makes the home possible. Christianity has so hallowed the body that man and woman understand themselves to be but clouds saturated by a Divine light, glorious when saturated with the light—without the light, only fog.

Suppose that I have here in one hand a goblet containing alcohol, and in the other a goblet containing the white of an egg, and that I turn the egg out into the alcohol. What has science to say about moderate drinking? Just this: that if you drop the white of an egg into alcohol, very soon the albuminous substance is hardened by the action of the alcohol, and so hardened that, if you could have put the egg in round it would have been fixed in that shape, with such a degree of firmness as to permit you to roll the egg across this platform. All glue-like, or colloid substances, as your books say, are hardened by alcohol, because they contain a large percentage of water; and we know that alcohol is as thirsty for water as ever an inebriate is for alcohol. [Laughter.] But the very latest investigation begins to speak in tones of great emphasis against moderate drinking; and this in the name of the natural effects of alcohol in hardening all the glue-like substances of the body.

Go the Hunterian Museum in London, and men will show you skeletons of two lions, both poisoned, and with the same kind of poison. There is a mark on these skeletons at the point where that poison expended its chief force. All physicians know that poisons have a local action within the system, and that sometimes a

rifle-ball has no more definite point of impingement upon whatever it is aimed at than a poison has in relation to the object against the welfare of which it is directed. We must remember that the special local affinity of alcohol is for the brain; and that the relaxing of the fibres which allows the heart to beat faster is not a sign of health, but of disease; and that the moderate drinker, in ninety cases out of a hundred, is thus honeycombed through and through with this relaxation. Its effects are seen first in a lack of moral feeling. But when fever strikes him down, when cholera attacks him, when sun's heat and life's struggle come together, he breaks more easily than he otherwise would. In your remaining ten cases perhaps there may be apparent immunity for awhile, but in old age a man is more brittle than he would be otherwise; and in the next generation, what do you get? Why, when there is a confirmed and inveterate habit of wine drinking, or other habitual and prolonged, although moderate, alcoholic stimulation, the succession of generations differs in character usually not very far from what it was in Webster's family—colossal strength in the father of Webster; colossal strength in Webster; erratic strength in the son; lack of control in the grandson—a boy who made of his grandfather's amusements his whole occupation—and what the next generation would have been, the law of hereditary descent will tell you. Inexhaustible strength, eccentricity, moral weakness, and then the condition which your Atlantic Monthly, choice about its language, describes by the adjective "spooney"! [Laughter.] Even giants may deteriorate to this stage in four generations.

On all the physical vices God is throwing the progress of the sciences as we throw spades full of earth on a coffin. "Apples of Sodom," "Circe's Enchantment," was the ancient language about all the physical vices; but the microscope and the scalpel are revealing to us, in characters of fire, the depths of those old metaphors. Physical vices are overrated; and, if exact science had her way, would be outgrown by all but the dissipated, who are always the dizzy-pated. [Sensation.]

NOTICES OF ASSOCIATION MEETINGS.

EVERY SUNDAY.

Prayer meeting at 9 A. M., 187 Atlantic Avenue.

Noon prayer meeting at the Rooms, 68 Eliot Street, 12.15.

Service of song, in Association Hall, 68 Eliot Street, at 4.30 P. M.

Gospel meeting in Association Hall, at 8.45 P. M.

Prayer meeting each week day, at 9 A. M., in Room No. 3.

Sunday School lesson study, in the Meionaon, each Saturday, at 12 M.

Young converts' meeting, in the Association Parlor, 68 Eliot St., each Saturday, at 7.30 P. M.

Gospel meeting, for the lower classes, each Sabbath, at 3 P. M., 46 Richmond Street. C. M. Irwin, leader.

MEETINGS OF THE ASSOCIATION.

Monthly meeting of the Standing Committee next Thursday, May 3d, at 6 o'clock. It is very desirable that the members of the committee should attend promptly.

Monthly business meeting of the Association, the same evening at 7 o'clock.

Reception of all the members and their lady friends, the same evening at 7.1-2 o'clock. Address by the Rev. Phillips Brooks, music by talented artists. Full announcements will be made in the daily papers.

Y. M. C. A. News.

CHIT-CHAT.

"Everlastics, five cents a pair," for sale on Washington Street.

John B. Gough is to lecture in the Tabernacle next Tuesday evening, for the North End Mission.

You must come early if you expect to get a good seat at our reception, next Thursday evening.

Some one who believes that "brevity is the soul of wit," writes: "Don't eat stale Q cumpers; they'll W up."

Rev. George R. Leavitt's articles on the Boston revival, published weekly in the *New York Independent*, are very able.

One hundred and four different religious organizations announce anniversary meetings in London, during April and May.

Twenty-three Union S. S. teachers' meetings are held for the study of the lesson, in the various Y. M. C. A. buildings throughout the country.

The Honorable Richard McCormick, recently appointed Assistant Secretary of the Treasury, commenced his career as Secretary of the Y. M. C. A. of New York city.

At first, the opponents of Rev. Joseph Cook ridiculed his oratory. Now they account for immense audiences by saying that he is a great orator, but no thinker. The critics of Mr. Cook are displeased because the daily papers will not print their replies to him which they have frequently sent in. They are told to hire a hall, and draw such audiences as Mr. Cook does, and then the papers will take equal notice of them.

ASSOCIATION NEWS.

Mr. Morton, State Secretary of Ill., has organized Associations in Kankakee and Paxton.

Out of a total of 3,000 members in the Dutch Associations, 700 are teachers in Sunday schools.

Geo. R. Tuttle, of Cleveland, is to act as State Secretary of Ohio, during the next two months.

D. W. Whittle is conducting a very interesting series of meetings in Toledo, O. The Opera House is crowded every night.

An Association is in prospect at Joplin, the Chicago of Southwestern Missouri; a town three or four years old, with 15,000 inhabitants, streets, gas, and a Tabernacle that will hold 800 people.

The St. Louis Association held its first public anniversary meeting on Tuesday night, March 27th. Rev. Dr. Gause, of the 1st Presbyterian Church, on the part of the ministers of the city, endorsed the course of the Association in the strongest terms.

Mr. E. C. Chapin, of Davenport, Iowa, who has for a number of years been active and prominent in the Young Men's Christian Association work in his State, has retired from the business management of *The Davenport Gazette*, to give himself wholly to the work of a Christian evangelist.

The work of the new travelling agent for the Y. M. C. A. in German Switzerland, who was appointed a year ago, for twelve months only, on trial, has been so successful that the Central Committee of Zurich have continued his engagement for another year, in the hope that the Associations will collect the necessary funds.

Dr. L. W. Munhall, who spoke for the Association at our service of song in the Berkeley St. Church, last summer, is having great success as an evangelist. He looks after the Y. M. C. A. wherever he goes. In Denver, Col., he raised \$700 for the Association there. In Kansas City, he secured \$4,000 toward a new building for the young Association of that place.

The *Bulletin*, the organ of the Y. M. C. A. of France, is now being issued in a cover, and in an enlarged form, containing a great variety of interesting and useful articles on Association matters and general topics. The Religious Tract Society of London has made a grant of £6 to the French Central Committee, for the special object of supplying the *Bulletin* regularly to Protestant soldiers in distant garrison towns.

REPORTS OF ASSOCIATION MEETINGS AND WORK.

The meeting at 187 Atlantic Ave. was one of promise. A number of sailors came in and requested prayer in their behalf, when the invitation was given. Bro. Scoville had charge of the meeting.

A quartette, consisting of Messrs. Dickerman, Whitney, Sargent and Deming, visited the City Hospital last Sabbath afternoon. If the patients were as much benefited as the singers, then all were blessed.

Three of our experienced workers held a prayer meeting, by invitation, in a fire engine house, a few nights ago. One of the company's men presided at the piano. The firemen seemed much gratified, and invited our boys to hold another meeting with them.

The meeting for young converts and inquirers, last Saturday evening, was held in Room 9. Attendance as usual. Some new faces were present, and exceedingly interesting testimonies were given. Two requested prayer. The readiness of the young converts present to testify was an encouraging feature of the meeting.

The Gospel meeting, Sabbath evening, was well attended. Bro. E. H. Thayer, Chairman of the Committee on Religious Meetings, presided. An interesting part of the services was an address by L. P. Rowland, former Gen. Secy. of the Association. A profitable inquiry meeting was held at the close, in which Bro. Rowland took efficient part.

The past two weeks our workers have commenced a second tour of visitation of the saloons. They distributed many tickets to Mr. Gough's lecture in the Tabernacle and tickets for the regular Tabernacle services. They were much encouraged with the results of their efforts. They have watched at the Tabernacle, and have seen some to whom they had given tickets come in.

The service of song, last Sabbath, was attended by many new comers, the attraction to them consisting of an address by John Wannamaker, Pres. of the Philadelphia Y. M. C. A. All available standing room was utilized, and an overflow meeting filled the parlor. The latter meeting was conducted by Asst. Secy. Scoville. Mr. Wannamaker's address was replete with vivacity and earnestness, and held the closest attention of the large audience. At its conclusion, he made a short address to the audience in the parlor. A number of inquirers remained at the close of the two meetings. A number of Christian business men of the city were present to hear Mr. Wannamaker.

BIBLE READINGS.

BY R. C. MORGAN, OF LONDON.

The Kingdom of God.—II.

Gen. i: 26-28.—When God made man He made a king. (See No. I.) But man, yielding to Satan's temptation, lost his crown, which the tempter put upon his own head, and became by fraud and usurpation the prince of this world. (Luke iv: 6; John xii: 31; xiv: 30; xvi: 11.)

Gen. ix: 1, 2.—When God had by the flood swept away the whole race of mankind, except one family, He renewed to Noah the dominion which Adam had lost. But Noah fell by the lust of the flesh, as Adam had fallen under the temptation of the devil.

Gen. xii: 1, 2; xvii: 6; Exod. xix: 5, 6.—After Noah's descendants had utterly revolted against God at Babel. He called out one individual from the families of the nations, and promised that he should be a father of nations, and that kings should come out of him. And when, after 400 years of bondage, He brought out Israel from Egypt, He said, "If ye will obey my voice indeed . . . ye shall be unto Me a Kingdom of priests and a holy nation." But they became a rebellious house, impudent children and stiff-hearted (Ezek. ii.), and God sent them captive to Babylon.

Dan. ii: 37.—God now transferred the Kingdom to Nebuchadnezzar, and the Times of the Gentiles began. But the old story is repeated. Nebuchadnezzar sounds the note of ruin in his boastful exclamation, "Is not this great Babylon that I have built for the house of the Kingdom, by the might of my power, and for the honour of my majesty?" In their brief history of 500 years, four successive nations possess the Kingdom, and the divinely-conferred royalty degenerates from gold to iron; and at the end of the lengthened probation of the Gentiles, the last metal is found mixed with miry clay.

Matt. i.; Luke ii.; John i.—The promised Son of David, the woman's Seed is given, the Word is made flesh, Jesus is born King of the Jews. He was the Son of Adam (Luke iii: 38), and authority is given Him to execute judgment, because He is the Son of Man (John v: 27). Will the Kingdom lost by man in Adam, now be recovered by man in Christ? No. Jesus said to Pilate, "My Kingdom is not of this world. . . . Now is My Kingdom not from hence" (John xviii: 36).

Acts iv: 26-28.—"The kings of the earth stood up, and the rulers took counsel together, against Jehovah, and against his Anointed. For of a truth against thy holy Child Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Now the last hope of flesh and blood to inherit the Kingdom is forevermore utterly extinguished, for man, by a full and adequate representation, religious and secular, has killed the Prince of Life, has torn the flesh and shed the blood of the only scion of Adam's race who was able to be God's King, because He alone was his obedient and willing Servant.

1 Cor. ii.; Phil. iii: 21.—He that has the power of death, that is, the devil, laughs for three brief days, because he has prevailed on Adam's race to destroy the one promised Seed, in whom all their hope of the Kingdom was concentrated. But he that sitteth in the heavens laughs (Ps. ii.), because He has the power of RESURRECTION. The transfiguration (Gr. *metamorphosis*; Matt. xvii: 2; Mark ix: 2; Rom. xii: 2; 2 Cor. iii: 18) through death and resurrection of the incorruptible body of God's Holy One, out of the likeness of sinful flesh, into the glorious body of which a vision was seen on the Holy Mount, and the transfiguration of his redeemed through faith in Him—this was the "wisdom of God in a mystery (a wisdom not of this world), which God ordained before the world unto our glory, which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of the glory." (1 Cor. xv. the resurrection chapter, may very profitably be read in close connection with chap. ii.)

Now the Kingdom is transferred to Resurrection ground. With the raising from the dead of the Second Adam in a transfigured, glorious, spiritual body, the Kingdom of God has passed away from flesh and blood, and Regeneration and Resurrection are the essential conditions on which alone it can be inherited. Regenerate souls, baptized into the death of Christ (Rom. vi: 3), risen with Christ (Col. iii: 1), married to Him who is raised from the dead (Rom. vii: 4), transfigured by the renewing of their mind (Rom. xii: 2), are the children of God, being the children of the Resurrection (Luke xx: 36). To them, the saints beloved of God (Rom. i: 7, *et al.*), it is the Father's good pleasure to give the Kingdom (Luke xii: 32) according to Daniel's prophecy—"And the Kingdom and dominion, and the greatness of the Kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey him" (vii: 27).

SUMMARY.

1. God made man a king; but he, through disobedience, lost the Kingdom.
2. The one chief mark of each great epoch of human history, from Adam to Christ, was the committal and recommitment to man of the Royal prerogative.
3. Jesus, partaker of flesh and blood, was not only King of Israel because He was Son of David and God's Anointed, but He was the Heir of Man's lost Kingdom over all the works of God's hands, because He was the woman's promised Seed.
4. Man as born of Adam—flesh and blood—by putting Him to death, destroyed his only hope of recovering the Kingdom.
5. The transfiguration, through death and resurrection of the natural body, into a spiritual, immortal, and glorious body, was the secret of the old dispensation, the revelation of the new.
6. God, by raising his Christ from the dead, transferred the Kingdom to new ground—resurrection ground—where the devil, whose only power is the power of death, cannot come. A path beyond death, as in Ps. xvi: 11; Job xxviii: 7, 8; a highway, as in Isa. xi: 16; xxxv: 8-10.
7. Those who become children of God through faith in the risen Christ, are heirs of God, joint-heirs with Christ of the Kingdom of God (Rom. viii: 17).

Macular, Williams & Parker.

Spring Notice.

In inviting attention to the stock which we have prepared for the spring and summer seasons, in the different departments of our business, we take occasion to remind our customers that, notwithstanding the demand which has existed during the past few months for cheap articles in nearly all branches of trade, we have thought it best to keep up the quality of the goods which we manufacture to the standard of excellence which has been attained by our constant and careful endeavors during an experience of over 25 years.

In our retail clothing department the larger portion of our sales are to gentlemen who have been accustomed to have their clothing made to order, and who are as well suited as formerly with much less trouble and expense.

In the custom and wholesale piece goods departments may be seen one of the largest stocks of fine woolsens for gentlemen's wear in this country.

Only the most competent cutters and skilful, thoroughly-trained hands are employed in the production of our custom clothing, which is guaranteed to be the best in every respect.

Having facilities for purchasing our materials directly of manufacturers or their agents, both in this country and in Europe, and doing all our manufacturing on our own premises, with small expense in proportion to amount of business done, we are enabled to fix our prices as low as can possibly be made by any house for first-class work.

Our furnishing goods department is kept well supplied with a choice stock of undergarments, shirts, neck-wear, hosiery, etc.

About two years since we established a department for making fine shirts to measure, which have given entire satisfaction almost without exception.

Gentlemen are invited to examine our stock in various departments when about making their spring purchases.

Macular, Williams & Parker,

400 WASHINGTON STREET,

BOSTON.

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FRANK WOOD,

(Formerly of Batchelder & Wood.)

STEAM PRINTER

352 (Old No. 172) Washington St.,

Nearly Opp. Bromfield,

nov1152t.

BOSTON.

A few words just now about the clothing store of MACULLAR, WILLIAMS & PARKER are timely, and may be of value. In some one of the different lines of their trade, almost every reader takes an interest to-day. A spring overcoat, perhaps, a new suit for the season, or something in the way of furnishing goods, is wanted. We will note two or three impressions that were received during a recent visit we paid them,—premising that their expenses are small in the proportion to the amount of business done, which enables them to gauge their profits on a scale favorable to the buyer. All the piece-goods cut by this house are supplemented, as they pass through the shops, with workmanship that is firm and abiding. It is made to stand, and it will stand. It is wrought into, and upon, foreign and domestic fabrics by experienced operatives, and is then critically examined by persons specially qualified, and employed, for the purpose. Chemical tests are also applied to all piece-goods. This prevents any cotton or choddy (and the market is full of these) being palmed off by the makers, and is a precaution absolutely necessary for the protection of inexperienced buyers of ready-made clothing. The manufactory is so exceptionally large, that all jobs can be profitably divided and subdivided down to the minutest gradations of detail, and every branch of production is superintended by some one who must see that no imperfections attach at any stage of completion. Somebody is responsible for everything, and in this case responsibility means just what the term implies. The results are admirable; and the discipline, though seemingly exacting, is found to work, in the long run, quite as well for the faithful operative as for the employers. It is no uncommon thing for old customers to come into the store, and tell about a coat, bought there four or five years since, that retains its good looks in a marked degree, and which is still relied upon for daily use. Color and fabric had stood the test of time, and long-continued wear proved the faithfulness of the workmanship. Our own experience tallies with the estimation of the public for this honorable house.—*Watchman*.

SUNDAY SCHOOL TEACHERS' MEETING
In the MEIONAON, EVERY SATURDAY NOON
for one hour.
REV. H. M. PARSONS, LEADER.

LESSON VI. SUNDAY, MAY 6, 1877.

THE FAMINE IN SAMARIA.
2 Kings vii: 12-20; B. C. 892.
HOME READINGS.
Mon. 2 Kings vi: 25-33. Tue. 2 Kings vii: 1-11. Wed. 2 Kings vii: 12-20. Thu. Gen. xli: 46-57. Fri. Ruth i: 1-18. Sat. Sam. iv: 1-16. Sun. Acts xi: 19-30.

CONNECTION.
The last lesson found Elisha in Dothan surrounded by foes, and left them stricken with blindness, according to the word of Elisha. He then led the Syrian host into the city of Samaria, and the Lord opened their eyes; the King of Israel, obedient to the prophet, fed them, and sent them to their master. The next year the King of Syria again besieged the city, and brought it to great straits. The famine was so great that the fearful prophecy (Deut. xxviii: 49-57) was fulfilled. The King of Israel threatens the life of Elisha, but, led of God, he predicts deliverance on the morrow; and the Syrian host, frightened by the sound of apparently approaching chariots, flee for their lives, leaving abundant provision for Israel. Four lepers, who were driven by hunger from the city, bring the tidings. The King, still unbelieving, sends messengers, and finds it is true. Though an unbeliever, he finds the God of Israel able to deliver when all hope from man had failed.

GOLDEN TEXT.—"The things which are impossible with men, are possible with God."—Luke xviii: 27.

SCRIPTURAL COMMENTS.
12. ¶ And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we be hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

2 Kings vii: 10, 6, 7; xix: 7; 1 Kings ix: 22; Josh. viii: 4, 7; 2 Kings vi: 25-29.
13. And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left in the city, (behold, they are as all the multitude of Israel that are left in it: behold, I say, they are even as all the multitude of the Israelites that are consumed;) and let us send and see.

Prov. xi: 14; xv: 23; 1 Thess. v: 21; 1 John iv: 1; Isa. xxx: 17; Lev. xxvi: 8; 1 Cor. xiv: 19.

14. They took, therefore, two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.

2 Kings vi: 24; Ps. xxxiii: 16; John iv: 48.

15. And they went after them unto Jordan: and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned and told the king.

Job ii: 4; Isa. xxxi: 7; Matt. xvi: 26; Isa. x: 3.

16. And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the Lord.

2 Chron. xx: 25; Num. xxiii: 19; Isa. xlv: 26; Job xxxvi: 31; Ps. cxxxvi: 25; Hos. xiii: 9.

17. ¶ And the king appointed the lord on whose hand he leaned, to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.

Esther iii: 3; Dan. ii: 49; Amos v: 12; Judges xx: 43; 2 Kings ix: 33; Deut. xxxiii: 1; 2 Kings v: 20.

18. And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria.

Gen. xviii: 14; Josh. xxiii: 14; Acts xiii: 40, 41; Exodus ix: 5, 6.

19. And that lord answered the man of God, and said, Now behold, if the Lord should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

Prov. xviii: 7; i: 22; ix: 12; John iii: 18; Ps. lxxviii: 23-25; 2 Tim. ii: 13; Heb. iii: 19.

20. And so it fell out unto him: for the people trode upon him in the gate, and he died.

Prov. xix: 16, 25, 29; Ezek. xxxiii: 11; John iii: 36; Rom. ii: 3.

BIBLICAL LESSON OUTLINE.
[From Sunday School Teacher.]
A CITY RESCUED.
"There is no other God that can deliver after this sort."—Dan. iii: 29.

APPREHENSION.
They know that we be hungry. 12.
Smote—when thou wast faint. Deut. xxv: 18.
Be not snared by following them. Deut. xii: 30.
Can a bird fall—where no gin is? Amos iii: 5.

We shall catch them—get into the city. 12.
The ambush had taken the city. Josh. viii: 21.
Liers in wait—rushed upon Gibeah. Judg. xx: 37.
They have prepared a net for my steps. Ps. lvi: 6.
Let us send and see. 13.
Beloved, believe not every spirit. 1 John iv: 1.
Take heed that no man deceive you. Matt. xxiv: 4.
Prove all things, hold fast—good. 1 Thess. v: 21.

ABUNDANCE.
They went after them unto Jordan. 15.
Lord had made—Syrians to hear a noise. 6.

Wicked flee when no man pursueth. Prov. xxviii: 1.
I will make thee a terror to thyself. Jer. xx: 4.

The way was full of garments and vessels. 15.
All that a man hath—give for his life. Job ii: 4.
Is not—body (more) than raiment? Matt. vi: 25.
Let us lay aside every weight. Heb. xii: 1.

Spoiled the tents of the Syrians. 16.
They that spoil thee shall be a spoil. Jer. xxx: 16.
I rejoice—as one that findeth spoil. Ps. cxix: 162.

Spoiled principalities and powers. Col. ii: 15.
A measure of fine flour was sold for a shekel. 16.
To-morrow about this time. 1.
He sent them meat to the full. Ps. lxxviii: 25.
Above all that we ask or think. Eph. iii: 20.

ACCOMPLISHMENT.
According to the word of the Lord. 16.
Hath he said, and shall he not do it? Num. xxiii: 19.

Not one thing hath failed. Josh. xxiii: 4.
Not—one word of all his good promise. 1 Kings viii: 56.

People trode upon him in the gate. 20.
Thou shalt see—but—not eat thereof. 2.
Openeth wide his lips shall have destruction. Prov. xiii: 3.
Believeth not the Son—not see life. John iii: 36.
Unbelieving—have part in the lake. Rev. xxi: 8.

ANALYSIS.
12. The wicked can never believe in free grace.
13. The servant often knows more than the king.

14. The willingness to go and see; Christ says, Come and see.

15. The panic that will overtake the sinner, when God deals with him.

16. The word of the Lord will stand against all men.

17. The cavilling sinner perishes in the midst of plenty.

18. The Lord's care for his people.

19. The unbelieving will not eat of the bread of life.

20. One is coming soon who will tread out the blood of His foes in the wine-press of His wrath.

LESSONS.

1. All sinners are in want, surrounded by relentless foes,—the world, the flesh and the devil.

2. Tidings have come of abounding plenty. "Yea, wine and milk without money and without price."

3. Only sinners confessing their true state find supplies for time and for eternity.

4. We must leave the city of sin, and come just as we are, to secure the treasure.

5. If we find, we lose by holding in silence. "Let him that heareth say, Come."

6. The certainty of God's threatenings against the ungodly.

7. The impossible with us is made possible of God; Christ saves and satisfies the lost.

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THE OLD DEACON'S LAMENT.

Yes, I've been deacon of our church
Nigh unto fifty year;
Walked in the way of dooty, too,
And kep' my conscience clear.
I've watched the children growin' up,
Seen brown locks turnin' gray,
But never saw sech doin's yet
As those I've seen to-day.

This church was built by godly men
To glorify the Lord,
In seventeen hundred eighty-eight;
Folks couldn't then afford
Carpets and cushings and sech like—
The seats were just plain wood,
Too narrer for the sleepy ones;
In prayer we allus stood.

And when the hymns were given out,
I tell you it was grand
To hear our leader start the tunes,
With tuning fork in hand!
Then good old "China," "Mear," and all,
Were heard on Sabbath days,
And men and women, boys and girls,
Jined in the song of praise.

But that old pulpit was my pride—
Just eight feet from the ground
They'd reared it up—on either side
A narrer stair went down;
The front and ends were fitly carved
With Scripiter stories all—
Findin' of Moses, Jacob's dream,
And sinful Adam's fall.

Just room inside to put a cheer,
The Bible on the ledge;
I'll own I did get nervous when
He shoved it to the edge.
There, week by week, the parson stood,
The Scripiter to expound;
There, man and boy, I've sot below,
And not a fault was found.

Of course, I've seen great changes made,
And fought against 'em, too;
But first a choir was interdooced,
Then cushings in each pew;
Next, boughten carpet for the floor;
And then, that very year,
We got our new melodeon,
And the big shandy-leer.

Well, well! I've tried to keep things
straight;
I went to every meetin'
And voted "No" to all they said,
But found my influence flectin';
At last the worst misfortin fell—
I must blame Deacon Brown;
He helped the young folks when they said
The pulpit should come down.

They laughed at all those pious scenes
I found so edifyin';
Said, when the parson rose to preach,
He looked almost like flyin';
Said that Elijah's chariot
Just half-way up had tarried;
And Deacon Brown sot by and laughed,
And so the pint was carried.

This was last week. The carpenters
Have nearly made an end—
Excuse my feelin's. Seems to me
As ef I'd lost a friend.
"It made their necks ache lookin' up,"
Was what the folks did say;
More lookin' up would help us all
In this degin'rate day.

The church won't never seem the same
(I'm half afear'd) to me,
Under the preachin' of the truth
I've been so used to see.
And now—to see our parson stand
Like any common man,
With just a railin' round his desk—
I don't believe I can.
—[Mrs. E. T. Corbett, in Harper's Magazine for January.

A new feature of our work is a visitation of the police stations after the lodgers are in, at 8 P. M., and the reading of the Scriptures and prayer in the hearing of prisoners and lodgers. Some of the policemen are interested to be present usually. Part of the stations are visited regularly, others occasionally. Better results have been obtained than we imagined. Several young men who were lodgers have been converted, clothed, and set at work. Last Thursday evening, after one of the workers had finished praying, he heard a child's voice from one of the cells saying, "Mister, wont you please read some of those verses to me?" Going up to the cell from whence the request came, he saw, through the iron grating, a little seven-year-old boy standing without shoes or stockings on the cold brick floor. He was there with his mother. Rum was the cause. Their cases were attended to promptly, with prayer and money.

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Volume I.} EDITION 2000.

BOSTON, MASS., MAY 5, 1877.

PRICE 5 CENTS. {Number 26.

MR. SPURGEON AND HIS STUDENTS.

Last week was "Conference Week" at the Pastor's College. The inaugural meeting was held at the East London Tabernacle, on Monday evening; and on Tuesday, at the College, Mr. Spurgeon, the President, gave his address, which, says a Baptist contemporary, is "always a leading feature of this annual gathering."

Mr. Spurgeon's subject on this occasion was, "The evils of the present time, and how to meet them." First, he specified Ritualism, against which the hottest warfare must be waged; then there is the subtle unbelief which is creeping into many pulpits. There is also the conflict between the Bible and so-called science; the latter was chiefly based upon "wonderful facts manufactured for the occasion, and speedily disproved." Another evil of the times is the spirit of disintegration, which seems to have gained a hold in the Church to a large extent. A greater evil is the growth of worldliness amongst professing Christians; a crowning evil is the appalling increase of the national sin of drunkenness.

These are some of the mischiefs. What is the remedy? There is only one remedy—the preaching of the Gospel of our Lord and Saviour, Jesus Christ. "It meets all the evils of humanity, however opposite to one another." What remained of Mr. Spurgeon's address consisted of admonition about how to preach and how to live the Gospel. On these topics we make the following extracts from the *Baptist report*—

HOW TO PREACH THE GOSPEL.

The old, old Gospel must be preached, but not ground out like an old tune on a barrel-organ, believing in it as merely the utterance of very proper truth; but preach it in the best way, and work up the Church to confirm the witness of the Gospel, and be hearty and unanimous in the spread of it. We must have more knowledge of it. He who understands most, needs to understand more. We must preach the whole Gospel, not including its ordinances, for they are an essential ingredient to meet superstition. Preach the Gospel—the, north south, east, and west of it. Might God lead them on as they studied and prayed, to know the deep things revealed by God in his covenant. Let them get manna fresh every morning, and from heaven direct, rather than from earthly omahs. Borrow from books if they would; but let them get their own portion fresh from the sky, even from the Lord himself.

Secondly, they must seek for a deeper and more experimental acquaintance with the Gospel. The word "experimental" is one which theology has manufactured, and at the bottom it is a mistake, because there is no experiment about it. Surely, the result of it may be predicted. But it meant "experiential," that growing out of experience, which is the main thing in Gospel truth. So they had found it. The ministers who handled the Word of God as though they had felt it, were known at once by their congregation. Poor sinners knew their touch, as the sick patient knew the touch of the skillful nurse. There was a way of talking about the truth that did not go home to the heart at all. They must have experience as to the things of God, their own depravity, and the power of the grace of God and the wondrous riches of Christ, if they were to preach with power and meet the evils of the times.

Thirdly, they should preach the Gospel continually, for the simple Gospel was still needed by the great masses of the people. In fine, they must keep close to the cross of Christ and his atoning sacrifice, and the doctrine of justification by faith. Let no second truth take them away from the first. Souls must be saved, and it were infinitely better that the fifty admirable discourses upon other than the plain Gospel should be printed after their

death by their trustees than delivered by them. He could not imagine the object of some sermons. Never preach before the congregation, but right at them; not firing the gun into the sky to let people see what glorious fireworks you can discharge, but fire it amongst them. Aim at effect in the best sense. Let them rather hate eloquence in the common acceptance of the term, for in that form it was the most detestable thing in Christendom. Let them not speak after the manner of an orator, but after the manner of a man. Fling it away rather, and go at the sinners. They did not want their poetry; but if it must be used, let them (the preachers) ride on the back of it, but not let it ride on them. Let them march into the battle, smiting right and left, and not be like the man with glittering helmet and grand array, and war horse bedizened, to come back, having slain nobody; or like the great king who went up the hill and came down again.

THE GOSPEL TO BE LIVED.

Further, if they wished to make the Gospel meet the evils of the times, they must exemplify it in their lives. Whatever they had to suffer, or wherever they had to go, only let them go on serving their Master. Let them get saturated with the Gospel, lie and soak in it; then they need not be particular about words or phrases. If they did not believe the Gospel, let them not pretend to preach it. They were not fit to preach it until they had saturated themselves with it and taken it up as the wick takes up the oil, then gives forth the light. He did not know really now whether he believed the Gospel; it was rather a matter like his breath, like eating, drinking, and living, and it was not a matter of choice now.

"Should all the forms which men devise
Assault my faith with treacherous art,
I'd call them vanities and lies,
And bind the Gospel to my heart."

He was certain that, all other things being equal, that man will do most who has most of the Divine fire. Weight has grand force; but, after all, that subtle, mysterious element called fire is a force inconceivably mighty, and his fire as it shall come on us shall be omnipotent. It will consume your dross, and perhaps you also; it usually does. The sharp sword wears the scabbard, so the zeal of God's house eateth us up. Brethren, supposing we should be worn out in the Master's service? Glory be to God to have so much less of earth and so much more of heaven! And suppose that, in being consumed, we do damage to the character we now have for prudence and wisdom, and are ridiculed and misrepresented? Then glory be to God to have a reputation to throw away for souls, and blessed be God for counting us worthy to do it! Be on fire in consecration to God, and then when you get into the pulpit speak with all your might, and may God Almighty bless you!

This foolishness of preaching is that which shall save men. Go on preaching. Whatever else you cannot do—preach. If you do not always visit as much as you should—though God grant you may not be backward there—preach, preach, preach. The devil cannot endure it; nothing frightens him so. The Pope cannot bear it; nothing makes him so ill as preaching. Preach, preach, preach, preach, preach, preach, preach, until you come to sing praises to God in heaven. Go on, then, and let principalities and powers know from you the manifold wisdom of God.—*The Christian, London.*

A Syrian convert to Christianity was urged by his employers to work on Sunday, but he declined. "But," said the master, "does not your Bible say that if a man has an ox or an ass that falls into the pit on the Sabbath day he may pull him out?" "Yes," answered Hayob, "but if the ass has a habit of falling into the same pit every Sabbath day, then the man should either fill up the pit or sell the ass."

REV. JOSEPH COOK ON WORK IN THE INQUIRY ROOM.

[From the Boston Daily Advertiser.]

Washington Irving was once invited to Boston by the historian Prescott to spend a week of leisure, but refused to do so on the ground that hard work was a greater delight than rest. Only those who have had experience in the deepest secrets of life understand that our best blisses come from the performance of our most odious duties. "It would give me the greatest pleasure to enjoy companionship with a few choice spirits like yourself," Irving wrote to Prescott: "but I dread the vortex of gay society. Habits of literary occupation have almost unfitted me for idle, gentlemanly life. Relaxation and repose begin to be insupportable to me. I feel a disposition to relapse into hard writing." (Ticknor's Prescott, Illus. Ed., pp. 422, 423.) We think that conversation with the religiously irresolute is a very difficult duty, and yet only those who perform it know what the highest bliss of this life is; and those who have performed it are likely to find such reward that their work will be prolonged from the love of it. They will relapse, as Washington Irving did, into hard work, at what may have been, in its earliest stages, not a little distasteful. Those are the happiest persons in Boston to-day who have done most face to face with the religiously irresolute during the past three months. Those will remember the winter with the greatest delight who have plunged themselves into this cold sea of personal endeavor with the religiously indifferent, and have beaten back all its surges instead of sinking; and, when they have beaten them, have found the waters buoying them up, till now stalwart swimming is a bliss. Christians do not know their privileges until they learn to like these most difficult parts of a Christian's duty.

Not far from fifty years ago, in this city, Lyman Beecher called one morning on a respectable family, and asked if the children of the household could not be sent to a Bible school. Dr. Chalmers had done something in such schools in Scotland, and it was the purpose of Lyman Beecher to introduce Chalmers' scheme of effort here. "My own children are going," said he to the head of the household, "Can you not send yours? Let us have that nucleus to begin with." In Boston, the Sabbath school as an instrumentality for the education of society was hardly a germ fifty years ago. It was a hope; it was an impulse; it had no definite position. To-day, in the International Sabbath School Lessons, that style of instruction encircles the globe. In this last, yet unrolling chapter of the Acts of the Apostles, there is, I believe, not a divine inspiration, such as fills our Scriptures, but a divine illumination from the light which lighteth every man that cometh into the world.

Now, there is one other religious instrumentality, almost in the germ yet; but which might have a field as wide as that which the Sabbath school has entered, and become even more fruitful, would Christians but learn Washington Irving's secret, that hard work at an odious duty makes such duty bliss. This is a large hope, I know; but I refer to the conversation meeting which has had such power in this city in the last three months, and is to continue to have the same power in the four hundred churches which are now uniting their services with those of Boston. If there could be in these four hundred churches the right use of what is called in England an "after-meeting," or what we call a "conversation-meeting," or what is called in older phraseology an "inquiry-meeting," and if there could be a full and prolonged development of that religious instrumentality, how soon might we not find the church gladly doing all the while what it now does in its lucid intervals only? The church now is sometimes zealous and sometimes cold; it is amphibious in the sense in which those

timbers on the mudflat in the harbor yonder are; when the tide is in, they are up and floating; when the tide is out, they are on the earth—amphibious in the style of drift-wood. What if we were trained to be amphibious in the style of those to whom God has given power to meet difficulty? In the seasons when no great effort is required face to face with the religiously irresolute, the Christian has the right to cultivate his own inner life, to solace himself with the St. Augustines and the Fenelons and the Jeremy Taylors and the Pascals; but when the trumpet calls; when the fallen and perishing and degraded are to be met face to face; when there is effort going on by which the course of hundreds of lives may be determined; when, if everyone will mend one, all will be amended, then your Christian is amphibious in the better sense; he is ready for that stern duty, and loves it even better than the soft swathing of himself in the luxuries of spiritual repose. He knows that stalwart action on the field of battle is rather braver than any military movement practiced on the drill-field. Let him stand face to with the enemy if he would become a soldier; not face to face with painted or printed enemies!

How shall a meeting be managed so as to make the rule of courtesy of Christian endeavor in conversation between the religiously resolute and the religiously irresolute? Go to these four hundred churches,—it is my fortune to pass up and down New England,—and you will find them disagreed sometimes as to just what to do. But there is coming to be a very well established custom as to conversation meetings. Not long ago we had one hundred and fifty meetings in the established church inside the city of London, all of them closed on each night with a conversation meeting. In that effort archbishops and bishops led, and men from some of the highest ranks in culture made it too late to say that this conversation is not fashionable. People who will not touch a pearl until somebody has handled it with lavender gloves may know very well, if they will study the history of what the English church calls "missions," only another name for "revivals," that the conversation meeting has been sprinkled with holy water, and, therefore, perhaps, deserves christening here! (Sensation.) In London and in many other places the common habit has been to make a request that any who are willing to enter into such conversation will remain at the close of the meeting. All who do not care to enter into such an exercise go out while a hymn is sung; those who remain, by doing so say that they are willing to converse on religion; and so there is no discourtesy in your speaking to them under such circumstances. Now let it be the rule among the churches of New England in the winter season, when large gatherings can be held in the evenings, for every devotional meeting to be closed by a request that any religiously irresolute person who is present, and who wishes to remain for a quarter or half an hour for religious conversation, should do so; let that be the custom as much observed as holding devotional meetings or as the gathering of Sabbath schools; and very soon, instead of a church that is a mere hook in place of an amputated hand, I will show you a church that has fingers, that can reach into the wants of society, and can make supply match demand. [Applause.]

NOON PRAYER MEETINGS OF BOSTON BUSINESS MEN.

Dry goods, boot and shoe meeting, 87 Summer Street, 12 to 1.

Marketmen's meeting, 53 Blackstone Street, 12 to 1.

Fishmen's meeting, 187 Atlantic Ave., 1.30 to 2.

Temperance meeting, Tabernacle (Friday only), 12 to 1.

Sunday School Lesson Study, Meionaon (Saturday only), 12 to 1.

Y. M. C. A. News.

CHIT-CHAT.

The Tabernacle notes of the Bulletin are doing good service in other papers.

Auburn, N. Y., Y. M. C. A. has received a legacy of fourteen thousand dollars, with more to follow.

An apothecary in Boston exposes a case of soap in his shop-window, with the pertinent inscription "Cheaper than dirt."

A popular clergyman in Philadelphia delivered a lecture on "Fools." The tickets to it read: "Lecture on Fools. Admit one."

A man who witnessed the fire in North street the other day, unconsciously named three authors when he exclaimed: "Dickens, Howitt Burns."

A Yankee editor wishes no bodily harm to his subscribers; but he hopes that some of them in arrears will be siezed with a remittent fever.

Henry Varley is about to start on an evangelistic tour to Australia. He will be accompanied by his wife and two children. We hope he will come this way in returning.

Messrs. H. W. Stager and D. W. Whitte visited Euclid village, Ohio, and examined the body supposed to be that of the lamented P. P. Bliss, but found that the remains bore no resemblance to Mr. Bliss.

Business is dull. A gentleman accidentally turned a plate of soup into his lap at a restaurant the other day; a stranger opposite immediately passed over his business card, to wit: "Clothes cleaned and pressed at short notice."

The result of Mr. Gladstone's address upon preaching at the conference held recently at the City Temple, London, has been the offer to him of several pulpits in which to give a practical illustration of how he thinks ministers should preach.

Statistics show that there are 125 Temperance Reform Clubs in the State of New Hampshire, with a membership of 65,000, of whom 27,000 are men over twenty-one years of age, and over 10,000 were habitual tipplers. New Hampshire has in proportion to her population more names upon the pledge than any other state in the Union.

NOTICES OF ASSOCIATION MEETINGS.

EVERY SUNDAY.

Service of song for sailors, at 4.30 P. M., 187 Atlantic Avenue.

Noon prayer meeting at the Rooms, 68 Eliot Street, 12.15.

Service of song, in Association Hall, 68 Eliot Street, at 4.30 P. M.

Gospel meeting in Association Hall, at 8.45 P. M.

Prayer meeting each week day, at 9 A. M., in Room No. 3.

Sunday School lesson study, in the Meionaon, each Saturday, at 12 M.

Young converts' meeting, in the Association Parlor, 68 Eliot St., each Saturday, at 7.30 P. M.

Gospel meeting, for the lower classes, each Sabbath, at 3 P. M., 46 Richmond Street. C. M. Irwin, leader.

PROSPECTUS.

The attractive features of this paper will be noted on the International Sunday School Lessons by Rev. H. M. Parsons, a column of selections from the lectures of Rev. Joseph Cook, latest reports from the Moody and Sankey meetings, and Association news from all parts of the world.

All communications concerning the reading matter should be addressed to M. R. DEMING, Y. M. C. A., 68 Eliot St. For advertising, address H. A. STAPLES, 36 Bromfield Street.

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EDITORIAL.

If any man doubts the existence of a personal devil, let him make a thorough tour of the 3000 liquor saloons and other innumerable haunts of vice in Boston. These places combined, constitute the most complete and best arranged (for the purpose) machinery ever set up in the world. Every weakness of humanity has a temptation arranged for it with unerring calculation. Allurements to all manner of sins are combined with fatal skill. This dreadful enginery is running at high pressure night and day. Who superintends it all?

What shall be done to counteract its working?

The entrance of sin into the world did not mar the organization of the material universe. "The heavens" still "declare the glory of God." The trees of fields clap their hands as of old. The perpetual hills do bow.

Sin drove the garden of Eden out of man. When a man is born again, then is he able to discern the goodness of God's physical universe, as well as to see the kingdom of God.

SEVEN HINTS FOR THE UNEMPLOYED.

1. If you want work, spend ten full hours every day in looking for it. (If you had work, you would expect to work ten hours a day. Can you afford to give less when you are depending on others?)

2. Keep up courage. Expect to get work; don't be troubled if 99 refuse, the 100th may employ you. Tell every man that you must have have work now.

3. Keep clean. Always keep two shirts; you cannot be admitted into good society without it. Don't travel from city to city "looking for work."

4. Do not associate entirely with men who are destitute: it will drag you lower. Choose and have the society of those who are at work.

5. Choose the society of Christians. Go to one church regularly—go to their prayer-meetings: the Church can get along better without you than you can without the Church.

6. Read your Bible daily. It is God's word to you. Believe it. Read John, 3d chap., 1st to 16th verses; Luke, 15th chap., 11th to 25th verses; Rev., 22d chap., 17th verse. Christ says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

7. Pray. God will pardon and save you if you ask Him, for Christ's sake, to do it. You mean to become a Christian sometime. God says, "Behold, now is the accepted time." NOW.

The most solemn truth in the Gospel is that the only thing Christ left down here is His blood.

A man who covers up the cross, though he may be an intellectual man, and draw large crowds, will have no life there, and his church will be but a gilded sepulchre.

There is either of two things we must do. One is to send back the message to heaven that we don't want the blood of Christ to cleanse us of our sin, or else accept it.

Into every house where the blood was not sprinkled, the destroying angel came. But wherever the blood was on the door-post and lintel, whether they had worked much, or whether they had worked none, God passed them over.

A man who has not realized what the blood has done for him has not the token of salvation. It is told of Julian, the Apostate, that while he was fighting he received an arrow in his side. He pulled it out; and, taking a handful of blood, threw it into the air, and cried: "Galilean, Galilean, thou hast conquered."

Look at the Roman soldier as he pushed his spear into the very heart of the God-man. What a hellish deed! But what was the next thing that took place? Blood covered the spear! Oh! thank God, the blood covers sin. There was the blood covering that spear—the very point of it. The very crowning act of sin brought out the crowning act of love; the crowning act of wickedness was the crowning act of grace.—D. L. Moody.

REPORTS AND NOTICES OF ASSOCIATION MEETINGS.

The monthly meeting of the Standing Committee was held in Room 9, Thursday evening, at 6 o'clock. There was a full attendance. The monthly meeting of the Association convened at 7 P. M. in the same room. The most important report was that of the nominating committee. They reported a list of officers nearly full excepting a name for the presidency. The committee was given full power to complete the list, and report with printed ballot at the annual meeting, May 23d.

A Reception was given to the members and lady friends the same evening. No reception or sociable having been held during the Tabernacle meetings on account of the active part taken in them by the members and officers of the Association, the occasion was one of unusual enjoyment. The members of the Standing Committee and of the Board of Managers attended in full force. The regular exercises consisted of most excellent music by the Mozart Quartette, prayer by Mr. B. S. Snow, congratulatory remarks by Russell Sturgis, Jr., President, and an address of great energy and beauty by the Rev. Phillips Brooks. The following summary of his remarks will give only a meagre conception of the interest of the address.

After expressing the deepest sympathy with the work of the Association, the speaker passed to a comprehensive review of the events of the past winter which have transpired in the political, the literary and the religious world. He considered that they afforded encouragement to his auditors as patriots, as lovers of their fellowmen and as Christians. The test which our popular government has undergone successfully the past six months is cheering to every American. The calm, deliberate control, the sacrifice of the immediate for the distant, is as remarkable as the earnest struggle for national unity during the civil war. The biographies of distinguished men which have appeared the past year, particularly those of Tucknor, Macaulay, Norman McLeod, Charles Kingsley and Harriet Martineau, have revealed a deeper knowledge of human nature, and thus led us to know better the greatness of our Creator.

The present religious movement in this city teaches many important lessons. Undoubtedly he spoke to many to whom the sacredness of the movement was the chief thought. It brought to them the commencement of a new life, a regeneration. The chief actor in the work was worthy of special study, a man of peculiar powers and peculiar limitations, too. He is a man whose skill to manage the multitude and to address the individual are equal; whose instinctive knowledge of human nature is seldom at fault. Three features of Mr. Moody's character are typical and worthy of imitation by all Christian workers: intense vitality, absolute loyalty to his mission, complete self-forgetfulness.

At the close of the address the company repaired to the parlors, where the Quartette sang several more songs, to the great enjoyment of their auditors. The remainder of the evening was spent pleasantly in social singing and converse.

The meeting at 187 Atlantic Ave. will be held hereafter at 5 P. M. It is impossible to get the sailors up at 9 o'clock, Sunday mornings.

The Service of Song last Sabbath was made unusually interesting by a very earnest address from Bro. Geo. H. Shaw, of Middleboro', one of the most active members of the Y. M. C. A. State Executive Committee.

Bro. H. Jameson made the principal address at the Gospel meeting in the evening.

NOTES FROM THE NEW HAMPSHIRE STATE CANVASS.

Y. M. C. A. — A series of meetings, under the direction of the State Ex. Committee, commenced at Wilton on Thursday evening, 3d inst., to continue through the Sabbath.

The meetings in the west part of the State have been attended with much interest, and cannot but prove helpful to the churches that have been visited. At Winchester, the interest was deep and pervading, and many were led to take a stand for Christ for the first time. The meetings were held in the Town Hall, and fully attended.

SUNDAY SCHOOL TEACHERS' MEETING

In the MEIONAON, EVERY SATURDAY NOON for one hour.
ECLECTIC NOTES.

LESSON VII. SUNDAY, MAY 13, 1877.

JEHU THE KING.

GOLDEN TEXT: But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart.—2 Kings x: 31.

Lesson Topic: Zealous, but Lacking.

OUTLINE: 1. Zealous for one commandment, v. 20-28, 30. 2. Lacking for another, v. 29-31.

LESSON TEXT.

[2 Kings x: 20-31.]

20. And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed it.

21. And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another.

22. And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

23. And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the Lord, but the worshippers of Baal only.

24. And when they went in to offer sacrifices and burnt-offerings, Jehu appointed fourscore men without, and said, If any of the men whom I have brought into your hands escape, he that letteth him go, his life shall be for the life of him.

25. And it came to pass, as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard and to the captains, Go in, slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal.

26. And they brought forth the images out of the house of Baal, and burned them.

27. And they brake down the image of Baal, and brake down the house of Baal, and make it a draught house unto this day.

28. Thus Jehu destroyed Baal out of Israel.

29. Howbeit, from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit, the golden calves that were in Bethel, and that were in Dan.

30. And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel.

31. But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.

PARALLEL PASSAGES.—Judges xvi: 27-30; 1 Kings xviii: 40.

SCRIPTURE READINGS.—With v. 20, compare Isa. i: 12, 13; v. 21, read 1 Kings xvi: 32; with v. 22, compare 1 Kings xviii: 19; with v. 23, read v. 15; with v. 24, compare 1 Kings xx: 39; with v. 25, compare Ex. xxxii: 27; with v. 26, read 1 Kings xiv: 23; with v. 27, compare Ez. vi: 11; with vs. 28, 29, read 1 Kings xii: 28, 29; with v. 30, read 2 Kings ix: 7; with v. 31, read Matt. xv: 8, 9.

EXPOSITION.

BY PROF. G. D. B. PEPPER, D. D.

Verse 20.—*Proclaim a solemn assembly for Baal.* Compare Lev. xxiii: 36; Num. xxix: 12. From his youth Jehu had been in the army (ix: 25; 1 Kings xxi: 19). He was a subtle, crafty man (v. 1), and hence had kept to himself his preference for the worship of Jehovah instead of Baal, since, under Ahab and Jehoram, to have spoken out would have worked him damage as to his promotion, or even positions. The people therefore had no reason to doubt his sincerity in making this proclamation.

Verse 21.—*All the worshippers of Baal came.* We might take this word "all," as in many other places, not in a strict sense, but as indicating a general rally, were it not for the clause "there was not a man left," etc. It would seem incredible that every Baalite, without a single exception, should have come at

this call. But see the threat in v. 19. *They came into the house of Baal.* Into the temple, which evidently consisted of a building surrounded with ample courts to accommodate the multitudes, as was the Temple of Solomon at Jerusalem. 1 Kings xvi: 32, 33. *Was full from one end to another.* A literal translation would be, *was full mouth to mouth.* The meaning in our version is the most natural, understanding by mouth the door or place of entrance, and that there were entrances on opposite sides or ends of the courts.

Verse 22.—Him that was over the vestry. A room connected with the temple of Baal, in which were kept the robes (said to have been of white linen) in which the Baal priests officiated. It need not be supposed that one was given at this time to each of the assembled worshippers, but only to the officiating priests.

Verse 23.—Jehonadab the son of Rechab. This Jehonadab, or "Jonadab," a Kenite (1 Chron. ii: 55; Gen. xv: 19), and the founder of the sect of Rechabites, so named probably by the founder himself, in honor of his father, was a kindred spirit with Jehu. He instituted the strictest rules as to habits of life, and the sect persisted with singular faithfulness to observe the rules for centuries; and thus, as late as the time of the captivity of Judah, gained for themselves that signal commendation, coupled with a prediction of subsequent honor which is recorded in Jer. xxxv. *Search, and look that there be here, etc.* The joint injunction of Jehonadab and Jehu, intended to be taken as evidence of extraordinary zeal for Baal, which would not allow his service to be contaminated by the presence of a hated worshipper of Jehovah. The deception of the call of the assembly is thus kept up skillfully to the last.

Verse 24.—When they went in, etc. The priests—apparently referring to the time subsequent to the assembling of the multitude (v. 21), when the hour of making the offering had arrived. *Fourscore men.* His own body-guard and trusted officers (v. 25), on whom he could rely to keep his secret and execute his order. He had only this small force, since he would not awaken suspicion. *If any of the men.* The completeness of the destruction. Vs. 19, 21. *Whom I have brought into your hands.* Put quite at their mercy, like a flock of sheep, penned in together and helpless. *His life shall be for the life of him.* More tersely, *his life for his life.* Mark the rigor of the Roman soldier.

Verse 25.—As soon as he, etc. Not Jehu, but the priests, perhaps especially as represented by their high priest. "As soon as," prompt execution. *Let none come forth.* Thorough work again commanded. *With the edge of the sword.* The Hebrew idiom is "the sword's mouth," as though it were a horrid beast of prey devouring its victims. *The city of the house.* The more approved meaning is the temple proper as distinguished from the courts, though some would take it, more literally, of the quarter of the city set apart for the temple.

Verse 26, 27.—Images. Or pillars. Evidently of wood, and apparently in honor of deities regarded as subordinate to Baal, since Baal's statue is mentioned in the next verse, and was evidently grander and of stone. On the meaning of "draught-house" and the custom alluded to, see Ezra, vi: 11; Dan. ii: 5; iii: 29.

Verse 28.—Thus Jehu destroyed Baal out of Israel. The destruction was according to the Levitical law, which seems to have been recognized in some sense as the fundamental law of the kingdom; but the process cannot be commended, and never was commended.

Verse 29.—Howbeit. This is an implied approval of his destruction of Baal, but not necessarily of his method of doing it. So in the express approval. Vs. 30. *The sins of Jeroboam.* He retained the worship of Jehovah, but corrupted the form of worship. The sin came short of Ahab's, which was the substitution of Baal for Jehovah; but nevertheless it was sin.

Verse 30.—Thy children of the fourth generation. This dynasty, the longest reigning in Israel, continued one hundred and eleven years, and closed, as here promised, with the great-grandson of Jehu. xv: 8. It consisted of Jehu, Jehoahaz, xiii: 1; Joash, xiii: 9; Jeroboam, xiv: 16, and Zachariah. This was a temporal reward for an act which accomplished what the law required.

Verse 31.—Jehu took no heed, etc. Asserting what we would gather from his conduct as studied by us, that he was destitute of true piety.—Baptist Teacher.

Suggestive Topics.—The condition of Israel—king's name—of Judah—king's name—their connection—their joint enterprise—the anointing of Jehu—his "conspiracy"—his zeal for the Lord—how it was shown—the sacrifice—the preparations—the precautions—the end—the character of Jehu—how far he went—where he stopped—the reward he had—the quality he lacked—the probable motives—and the lessons to us.

LESSONS.

[From S. S. World.]

1. *Sin ruins all its rulers.* It spreads by marriage, by interest, by ambition, by imitation, by custom, by fashion; but though its servants "run well" for a time, they are cut down at length.
2. *That God uses men is no proof of their piety.* A man may be a scourge of God without being a man of God. (For example Napoleon the Great.)
3. *The sweeping slaughter of Jehu had the warrant of a divine word, but that does not warrant the temper or the way in which it was done.*
4. All reforms—temperance included—that do not involve honest consecration to God have a radical defect.

PRACTICAL LESSONS.

[By Rev. Newman Hall, D. D.]

1. The righteousness of God.
2. The unrighteousness of Jehu.
3. The corrupting influence of idolatry.
4. Christians should be cautious whom they sanction.
5. Obedience to God is no excuse for self-glory.
6. External zeal may be a cloak for self-seeking.
7. Right ends do not warrant wrong means.
8. Sin lures its votaries to ruin.
9. Not one worshipper of Baal shall escape the final judgment.
10. There is a Baal vestment on each of his worshippers.
11. Let us so live as not to be mistaken for friends of Baal.
12. Sinners are blind to their danger.
13. Not one of the servants of God shall perish.
14. The final overthrow of idolatry.
15. Christianity condemns carnal weapons in opposing error.—S. S. Times.

Macullar, Williams & Parker.

Spring Notice.

In inviting attention to the stock which we have prepared for the spring and summer seasons, in the different departments of our business, we take occasion to remind our customers that, notwithstanding the demand which has existed during the past few months for cheap articles in nearly all branches of trade, we have thought it best to keep up the quality of the goods which we manufacture to the standard of excellence which has been attained by our constant and careful endeavors during an experience of over 25 years.

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Wanted.—By a young married man, some position where a good character and fair ability, coupled with energy and faithfulness, will secure to my wife and myself a good home and some religious privileges, as we are Protestants. I understand plain gardening and the care of domestic animals. Can also lay out walks, flower gardens, &c., and teach the common English branches of education to any one, if desired. Best of references. (Can have an interview anywhere in Boston.) Address, L. B. G., care of J. E. Gray, Y. M. C. A., 68 Eliot St., Boston; or, 417 Somerville Ave., Somerville, Mass.

Dry Goods Clerk.—Wanted, a situation by a young man 19 years of age, in a store. Has had one year's experience in a wholesale dry goods house, and is a good penman. Address, John C. Barnes, Hingham, Mass.

Clerk.—Wanted, a situation in a wholesale house, where there will be a chance to rise by faithfulness and honesty. Seven years' experience in the grocery business. Best of references. Address, Pearson & Co., 25 Market St., Lynn, Mass.

Bookkeeper.—Wanted, a situation as bookkeeper, by a married man. Have had large experience; served eight years with one firm. Can bring the best of references. Address, H. L. Churchill, care of Mr. Gray.

Entry-Clerk.—Wanted: a situation as entry-clerk, or to assist in office; either permanent or temporary. Five years' experience. H. T. Ingraham, Y. M. C. A.

Accountant.—Wanted, by a young man, good penman, quick at figures, a situation as assistant in an office. Good references. Address, G. P. Holmes, Box 124, No. Easton, Mass.

Boots and Shoes, Dry Goods.—Wanted, a situation by a young man, 21 years of age, in either branch of business—either wholesale or retail. Address, L. A. Spaulding, Newton Centre, Mass.

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GROCER'S CLERK.—Wanted, by a young man 19 years of age, a situation in a wholesale grocery store. Address F. S. H., B. Y. M. C. A.

TAILORING BUSINESS.—Wanted: A situation by a young man 18 years old, who has had experience in the tailoring business. Is a graduate of Roxbury High School, and can furnish the best of references. Address "J. E. C." care Librarian, B. Y. M. C. A.

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CROCKERY STORE.—Wanted: A situation in a Crockery Store for a man who has had six years' experience. Address, W. J. H., 104 3d St., South Boston.

Cobbler.—Wanted: A situation by a man who has had twelve years' experience in either making or repairing boots and shoes. Understands the use of shoe machinery, except the McKay sewing machine. Geo. H. Beard, 68 Eliot Street.

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Wholesale Boot and Shoe Store.—Wanted: A situation in a wholesale boot and shoe store, by a young man, 20 years of age. Graduate of English High School. References first-class. W. J. S., care Mr. Gray, Y. M. C. A.

BRASS FINISHER.—Wanted, a situation by a man who is a brass finisher by trade. Is willing to work at anything. Address Clarence Caldwell, B. Y. M. C. A.

Wanted.—By a young man, 19 years of age, without a home, willing to work, a place in a store where he can make himself generally useful, or a place where he can learn a good business; would work for a fair compensation. Address, John, care of Mr. Gray, Y. M. C. A., 68 Eliot St.

Wholesale Store.—Wanted: A situation by a young man, a graduate of the English High School, in a wholesale store. Can furnish the best of references. Address, D. E. J. H., 44 Swan Street, South Boston, Mass.

Clerk.—Wanted: By a graduate of English High School, 17 years of age, situation as clerk, or in the counting-room. Reference: Ezekiah Butterworth, Esq., *Youth's Companion* Office. Address, F. N. Allan, Employment Bureau Y. M. C. A. Rooms.

DRY GOODS or GROCERY.—Wanted: A situation to learn the dry goods or grocery business. Can furnish the best of references. Wages no object. Address, G. W. A., 47 Piedmont St., Boston.

ASSISTANT BOOK-KEEPER or ENTRY CLERK.—Wanted: A situation as Asst. Book-keeper, Entry Clerk or other position where he can be generally useful, by a young man 19 years of age. First-class references given. Address R. P. W., 158 Summer Street.

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WATCHMAN, PORTER or TIME-KEEPER.—Wanted: Situation by a married man who has had experience on the Halifax police force for two years. Address, C. L. Looker, 68 Eliot Street, Boston.

OUR PLATFORM.

We commend to ministers and laymen the following propositions, presented by Rev. Joseph Cook, in his address at the exercises in Music Hall last May, on our Twenty-fifth Anniversary.

1. That there is a great amount of work which ought to be done for young men in cities, especially for the unemployed, the strangers and the homeless; and that, as the proportion of the American population living in cities has increased since the opening of the century from one-twenty-fifth to one-fifth, the importance of this work in cities is great and growing.
2. That neither individual churches taken separately, nor individual denominations taken separately, can do this work easily and adequately.
3. That all the evangelical denominations united in a city can do the work easily by the organization of a Young Men's Christian Association as their representative.
4. That a Young Men's Christian Association should be neither a club nor a church, but a representative agency of the churches; not a club, making amusement and social intercourse as much its objects as religion and practical philanthropy; not a church, with independent creed and membership, initiating its own activities; but a representative agency of the churches, or the library, the fireside, the prayer meeting, and the philanthropic committee of the religious population of a city in its relations to young men who need aid.
5. That Young Men's Christian Associations should bring the churches together in spiritual and practical, and not in ecclesiastical, union.
6. That jealousy on the part of the churches of an institution thus representative of themselves is as unreasonable as jealousy of representatives on the part of constituents.
7. That many and varied experiments have proved that all evangelical denominations are capable of agreeing as to the character of libraries, religious meetings, lectures, preaching, and work in revivals; and that, for evident reasons, the evangelical and unevangelical denominations cannot thus practically unite with each other.
8. That the necessity of the case, business convenience, and the interests of peace, and not of bigotry and exclusiveness, require, therefore, that the voting power in Young Men's Christian Associations should belong only to evangelical church members.
9. That membership in Young Men's Christian Associations should be open to any one of good moral character, wholly irrespective of creed.
10. That in Great Britain and the United States, in the largest Christian cities of the world, Young Men's Christian Associations thus managed have had for a third of a century a growing success in meeting wants which the growth of great cities is making colossal; and that this success is a sign of the times, clearly indicating it to be the duty of the churches to give to such representative institutions zealous support.

I am often asked if I believe in these Young Men's Christian Associations. I wish to say I do. I believe in them with all my heart. The young men who come to large cities want some one to take an interest in them, and I contend no one can do this so well as the Young Men's Christian Association.
—D. L. MOODY.

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STRANGERS' SABBATH GUIDE,

And Directory of Churches represented in the Management of the Boston Young Men's Christian Association.

"I was glad when they said unto me, Let us go into the House of the Lord."—Ps. cxxii: 1.

BAPTIST.

NAME OF CHURCH.	LOCATION.	PASTOR.	Preaching Services.	Sunday School.
Allston Church,	Allston,	F. E. Tower.	A. M. P. M.	
Bethel,	Hanover St., near N. Bennet,	H. A. Cooke.	10.30 3.00	1.45 P. M.
Bowdoin Square,	Bowdoin Square,	E. W. Andrews.	10.30 7.00	12.00 M.
Bunker Hill,	Cor. Bunker Hill and Mystic Sts.,	W. O. Holman.	10.30 3.00	1.45 P. M.
Clarendon Street,	Cor. Montgomery St.,	A. J. Gordon.	10.30 3.00	1.45 "
Day Star,	Nassau Hall,	A. Ellis.	10.30 7.30	
Dearborn Street,	Dearborn St.,	E. W. Pride.	10.30	2.30 "
Dudley Street,	Boston Highlands,	H. M. King.	10.30 3.00	1.45 "
First,	Somerset St.,	R. H. Neale, D. D.	10.30 3.00	1.45 "
Fourth Street,	South Boston,	L. L. Wood.	10.30 3.00	1.30 "
Free-Will,	Charlestown,	J. Hand.	10.30 3.00	1.30 "
Harvard Street,	South Boston,	E. Minard.	10.30 3.00	1.30 "
Jamaica Plain,	Harrison Ave., cor. Harvard St.,	O. T. Walker.	10.30 3.00	1.45 "
Joy Street (African),	Cor. Centre and Myrtle Sts.,	D. H. Taylor,	10.30 3.00	1.30 "
Ruggles Street,	Smith Court,		7.30	10.30 A. M.
Shawmut Avenue,	Near Tremont,	R. G. Seymour.	10.30 7.00	2.00 P. M.
Stoughton Street,	Cor. Rutland St.,		10.30 7.30	2.30 "
Tabernacle,	Cor. Sumner,	M. A. Dougherty.	10.30 7.30	2.30 "
Twelfth (African),	Cor. Shawmut Ave. and Madison St.	D. C. Eddy, D. D.	10.30 7.30	2.30 "
Union Temple,	Phillips St.,	E. Edmunds.	10.30 3.00	1.30 "
Warren Avenue,	Tyler St., cor. Kneeland,	Geo. C. Lorimer, D. D.	10.30 3.00	1.45 "
	Tremont St.,	G. F. Pentecost.	10.30 3.00	1.30 "
	Cor. W. Canton St.,		10.30 7.30	2.30 "

CONGREGATIONALIST.

Berkeley Street,	Cor. Warren Ave.,	Wm. B. Wright.	10.30 7.30	12.15 P. M.
Brighton Church,	Washington St.,	H. A. Stevens.	10.30 7.00	2.00 M.
Central Church,	Berkeley St., cor. Newbury,	J. B. Clarke.	10.30 3.30	2.00 P. M.
Central Church,	Jamaica Plain,	F. B. Allen.	10.30 7.30	3.00 "
Chambers Street,	Chambers St.,		10.30 3.00	1.30 "
Cottage Street,	Near Pleasant St.,	J. H. Means, D. D.	10.30 7.30	2.15 "
Dorchester Church,	Cor. Centre and Washington Sts.,	A. C. Thompson, D. D.	10.30 3.00	9.00 A. M.
Eliot Church,	Boston Highlands,	and B. F. Hamilton.	10.30 7.30	1.30 P. M.
Highland Church,	Parker, near Tremont,	A. E. Dunning.	10.15	1.30 "
Holland,	Cor. Parker and Ruggles Sts.,	G. Van Der Kreeke.	10.30 3.00	1.30 "
Maverick,	East Boston,	J. Y. Hilton.	10.30 3.00	1.30 "
Mount Vernon,	Ashburton Place,	S. E. Herrick.	10.30 3.00	1.30 "
New England,	Music Hall,	W. H. H. Murray.	10.30	12.00 M.
Old South,	Boylston St.,	J. M. Manning, D. D.	10.30 3.30	2.00 P. M.
Olivet,	Springfield Street, near Tremont,	H. M. Parsons.	10.30 7.30	3.00 "
Park Street,	Tremont, cor. Park St.,	J. L. Whitrow, D. D.	10.30 7.30	12.00 M.
Phillips,	South Boston,		10.30 3.00	1.45 P. M.
Salem and Mariners',	Cor. Salem and N. Bennet Sts.,	S. H. Hayes.	10.30 3.00	1.30 "
Shawmut,	Tremont, cor. Brookline St.,	E. B. Webb, D. D.	10.30 7.30	3.00 "
Trinity,	Neponset,		10.30 3.00	1.30 "
Union,	Columbus Ave., cor. Rutland St.,	F. A. Warfield.	10.30 7.30	3.00 "
Vine Street,	Boston Highlands,		10.30 3.00	1.30 "
Walnut Avenue,	Boston Highlands,	A. H. Plumb.	10.30 7.30	3.00 "
West Roxbury,	Centre, cor. Mt. Vernon,	Edward Strong, D. D.	10.00 7.30	12.00 M.
Winthrop,	Charlestown,	A. S. Twombly.	10.30 7.30	1.30 P. M.

EPISCOPALIAN.

Chapel of Good Sheph'd,	Cortes Street,	G. J. Prescott.	10.30 7.30	
Christ,	Salem Street,	H. Burroughs, D. D.	10.30 3.00	1.30 P. M.
Church of the Advent,	Bowdoin Street,	A. C. A. Hall.	10.30 7.30	2.30 "
Emmanuel,	Newbury Street,	A. H. Vinton, D. D.	10.30 3.30	2.00 "
St. James',	St. James Street,	Percy Browne.	10.30 4.30	3.00 "
St. Matthew's,	South Boston,	John Wright.	10.30 7.30	2.00 "
St. Mark's,	West Newton Street,	Chas. A. Babcock.	10.30 7.30	2.00 "
St. Paul's,	Tremont Street, near Winter,	W. Newton.	10.30 7.30	2.45 P. M.
Trinity,	Boylston Street,	Phillips Brooks.	10.30 3.30	9.00 A. M.

METHODIST.

Broadway,	South Boston,	L. B. Bates.	10.30 3.00	1.30 P. M.
Bromfield Street,	Near Tremont,	W. F. Mallalieu.	10.30 3.00	1.45 "
Church Street,	Near Tremont,	J. W. F. Hamilton.	10.30 3.00	1.45 "
Dorchester Street,	South Boston,	J. Wagner.	10.30 3.00	1.45 "
Egleston Square,	Cor. Washington and Beethoven,	J. L. Hanaford.	3.00 10.30 A. M.	
First,	Temple Street,	R. R. Meredith.	10.30 7.30	2.30 P. M.
German,	Boston Highlands,	Kolb.	10.30 7.30	2.00 "
Hanover street,	Near Richmond,	T. C. Watkins.	10.30 3.00	10.30 A. M.
Harrison Square M. E.	Harrison Square, Dorchester,	J. W. Washford.	3.00 2.00 P. M.	
Highland,	160 Warren Street,	J. W. Johnston.	10.30 3.00	1.45 "
Jamaica Plain,	Elm Street,	E. W. Virgin.	10.30 7.00	1.30 "
Meridian Street,	East Boston,	John H. Mansfield.	10.30 3.00	1.45 "
Revere Street (African),	Revere Street,	J. F. Jeffrey.	10.30 3.00	1.45 "
Saratoga Street,	East Boston,	W. R. Clark, D. D.	10.30 3.00	1.45 "
Tremont Street,	Cor. Concord,	W. S. Studley, D. D.	10.30 7.30	2.30 "
Washington Village,	Dorchester Street,	J. Wagner.	10.30 3.00	10.30 A. M.
Zion (African),	North Russell Street,	M. H. Ross.	10.30 3.00	1.45 P. M.

PRESBYTERIAN.

Columbus Avenue,	Cor. Berkely,	J. B. Dunn.	10.30 7.30	3.00 P. M.
Fourth,	South Boston,		10.30 7.30	3.00 "
Meridian Street,	East Boston,	E. Annand.	10.30 7.00	3.00 "

EVANGELICAL ADVENT, Hudson Street, cor. Kneeland, C. Cunningham. 3.00 10.30 A. M.

Young Men's Christian Association, Tremont St., cor. of Eliot, Sunday Services, 12.15, 4.30 and 8.45.

Seamen's Bethel, North Square, Preaching at 10.30 A. M. and 3 P. M., by Rev. C. L. Eastman. Sabbath School, 1.30 P. M.

Will Pastors please send the hour of their Sunday School, and make any needed correction in the Guide above?

Contributions in aid of the MOODY AND SANKEY MEETINGS should be sent to D. E. SNOW, Treasurer, 41 State Street.

Contributions in aid of Rev. JOSEPH COOK'S LECTURES should be sent to M. R. DEMING, Treasurer, 68 Eliot Street.

Contributions in aid of the BOSTON Y. M. C. A. should be sent to W. G. CORTHELL, Y. M. C. A., 68 Eliot Street.

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THE Association Bulletin.

PUBLISHED BY THE BOSTON Y. M. C. A. FROM THEIR ROOMS, TREMONT STREET, COR. ELIOT, EVERY SATURDAY.

Volume I.} EDITION 2000.

BOSTON, MASS., MAY 12, 1877.

PRICE 5 CENTS. {Number 27.

REVIVAL NOTES.

Messrs. Whittle and Stebbins opened their campaign in Lynn, in Music Hall, Thursday evening. Great interest was manifest.

Mr. Seth K. Mitchell, who has successfully conducted the work in Lynn, prior to Mr. Whittle's coming, has gone to Peabody, to conduct Union meetings in that place. The outlook is promising there.

Union meetings are being carried on in Brookline by a number of laymen, with encouraging results. All the churches are interested.

The clergy and leading laymen of Lowell are organizing for a Union work in that city. All they wait for is a Whittle or Mitchell to lead them.

The Mass. State Executive Y. M. C. A. Committee have been holding a series of meetings, the present week, in the Mt. Vernon Church, Ashburton Place. Messrs. Littlefield, Moore, Remington, Shaw and Winslow have participated in the work. The meetings have been well attended and very profitable. Next week the Committee hold a series of meetings in the Franklin Street Congregational Church, Somerville, of which Brother Moore is a member.

An unusual religious interest has been enjoyed in Worcester for some weeks. Union services are held nearly every evening and occasionally in the afternoon, filling the largest churches in the city. Two daily prayer-meetings are also held.

The meeting at the Berkeley Street Church, Thursday evening, was held in the vestry. The services were opened with the singing of gospel hymns, in which the congregation joined heartily. Prayer was then offered by Rev. W. B. Wright, after which he delivered an address in explanation of the seventh chapter of Matthew, from the ninth to the eleventh verse.

At the Bromfield Street Methodist Church the exercises, which were confined to prayer, singing and oral testimony from recent converts, were conducted by Rev. Dr. Mallalieu, and in the course of the evening Rev. Mr. Eastman, of the Seamen's Bethel, delivered a short address.

The prayer-meeting by railroad men is held in the vestry of the Highland Church, Parker Street, at the Highlands, every Saturday night at quarter before eight. It is largely attended and interesting.

There was a good attendance, Thursday evening, at the meeting in the Union Church, Columbus Avenue. There was a preliminary service of song, conducted by the pastor, Rev. Mr. Warfield, who subsequently introduced Gen. Swift, who made a most impressive address.—*Traveller.*

NOTICES OF ASSOCIATION MEETINGS.

EVERY SUNDAY.

Service of song for sailors, at 4.30 P.M., 187 Atlantic Avenue.

Noon prayer meeting at the Rooms, 68 Eliot Street, 12.15.

Service of song, in Association Hall, 68 Eliot Street, at 4.30 P. M.

Gospel meeting in Association Hall, at 8.45 P. M.

Prayer meeting each week day, at 9 A. M., in Room No. 3.

Sunday School lesson study, in the Meionaon, each Saturday, at 12 M.

Young converts' meeting, in the Association Parlor, 68 Eliot St., each Saturday, at 7.30 P. M.

Gospel meeting, for the lower classes, each Sabbath, at 3 P. M., 46 Richmond Street. C. M. Irwin, leader.

BIBLE READINGS.

BY R. C. MORGAN.

The Kingdom of God.—III.

Matt. ii: 2.—Isaiah and all the prophets had foretold the coming of the King; and when Jesus was born, though for our sakes He became poor, yet was He the King of the Jews. For Joseph and Mary were of the house and lineage of David.

Luke iii: 24-38.—But while Matthew, the Jew, traces his genealogy to David and Abraham, Luke, the Gentile, traces it to Adam and God, and thus establishes his heirship, as the Second Adam, to the Kingdom over all the works of God (Ps. viii) which the first Adam lost.

Luke iii: 21.—Before, however, He can possess the Kingdom, He must magnify and vindicate the Law which the first Adam and all his descendants had violated; therefore the introduction to his official life was, that *when all the people had been baptized of John in Jordan, confessing their sins, Jesus also was baptized.* That is to say, He, the Holy, Harmless, Unfiled, confessed their sin (Ps. lxi: 5-9)* and made Himself answerable for it; just as when Paul wrote to Philemon, "Put that to my account." He came to bring in everlasting righteousness (Dan ix: 24), and therefore said to John, "Thus it becometh us [this is the first step in order that we may] fulfill all righteousness." John, the last representative of the Law, which condemned Israel, and in Israel the whole human race, must, after he has baptized all the people in the river of judgment, baptize in the same waters the Son of Abraham and of Adam, who comes to confess and become chargeable with the sin of Abraham's and of Adam's seed, in order that He may put it away. (Compare Heb. ix: 15.)

Mark i: 10, 11; John i: 32, 33.—Then the Spirit descended in a bodily shape like a dove and abode upon Him, while the Father testified by a voice from heaven, "This is my beloved Son, in whom I am well pleased." Thus God the Father and God the Spirit committed themselves, before angels, and devils, and men, to Jesus of Nazareth, God the Son, "to finish the transgression and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy," that He, the Most Holy, might be anointed King (Dan. ix: 24).

Mark i: 12.—But He must first be proved. Man, without one exception until now, has fallen an easy prey to Satan's subtlety; can this Man endure temptation? The Spirit, who had moved upon the waters at the first to prepare a habitation for man, and had garnished the heavens (Job xxvi: 13) with sun and moon and stars, to give him light by day and night, had seen him fall, and lie beneath the heel of the destroyer for 4000 years, now immediately, with Divine impetuosity, drives into the wilderness the Second Adam to be tempted of the devil, that the apparent triumph of the prince of this world over God may end; because, exhausting all his subtlety and craft in tempting the Son of Man in all points, he has nothing in Him, and leaves Him as he finds Him, without sin (John xiv: 30; Heb. ii: 18; iv: 15).

Matt. iii: 1, 2; Mark i: 14, 15.—John had prepared his way by crying, "Repent, for the Kingdom of heaven is at hand." And now Jesus goes forth in the power of the Spirit, preaching the good tidings of the Kingdom of God, and saying, "The time is fulfilled, and the Kingdom of God is at

*And in confessing and assuming the responsibility of Israel's sin, confessed and assumed the responsibility of all human sin; for the nation of Israel was the representative of the race. They were the slip of the vine of the earth which God chose, and placed under special cultivation, not that He might forever separate it from humanity, but that all humanity might in it be proved, tested, and condemned, and that through it also every believing one—every true child of Abraham—might inherit a portion in Abraham's better country, even a heavenly, and in the city for which Abraham looked, whose Builder and Maker is God. (Heb. xi.)

hand; repent ye, and believe the good tidings."† What good tidings? That the Kingdom of God is at hand.

Luke viii: 1; ix: 1; x: 9, 11.—Preaching and showing the glad tidings of the Kingdom of God, He went throughout every city and village, for therefore was He sent; and to preach the same Kingdom of God, He called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases; and appointed other seventy also, and sent them two and two before his face into every city and place whither He himself would come.

Acts x: 38.—His whole life, from his baptism to his death, was one continued victory of the Triune God over Satan. For "God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with Him."

Matthew, Mark, Luke.—All his parables were parables of the Kingdom; to reveal to those who had ears to hear, and to conceal from those whose hearts were waxed gross and their ears dull of hearing, the mysteries of the Kingdom of God. The Transfiguration was a vision of the Kingdom. Herod slew the children of Bethlehem that he might destroy the new-born King. Sadducees and Pharisees united to persecute Him, and Jews and Gentiles united to crucify Him, because He was King of the Jews. His only accusation, written by the representative of the world-monarchy, was, "This is Jesus of Nazareth, the King of the Jews."

Gen. xviii: 25.—It is according to the nature and necessity of things, and therefore it is one of the ways of God (Job xl: 19), that "the soul that sinneth, it shall die,"—"the wages of sin is death." It was of necessity, therefore, that the Redeemer of a fallen world must die.

Heb. ii: 14, 15.—It is another of the ways of God, rooted in the constitution of the universe, graven with an iron pen and lead in the rock for ever (Job. xix: 24), that "the wicked is snared in the work of his own hands" (Ps. ix: 15, 16. "Higaiion"—meditation; think of that). "He travaileth with iniquity, and hath conceived mischief, and brought forth falsehood. He made a pit and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate" (Ps. vii: 15, 16). This is the reason why the testimony of the Gospels differs so materially from that of the Acts. In the latter the testimony is summed up in "Jesus and the resurrection;" "Jesus is Christ." In the Gospels the testimony is, "The Kingdom of heaven is at hand;" "The Kingdom of God is come nigh unto you;" "The Kingdom of God is among you." But the fact that Jesus is the Christ was studiously concealed. He charged the multitudes whom He fed that they should not make Him known (Matt. xii: 16). He charged the disciples that they should tell no man that He was Jesus the Christ (Matt. xvi: 20; Mark viii: 30); and to tell no man the vision of the Transfiguration until the Son of Man was risen from the dead (Matt. xvii: 9). When He healed them that had need of healing—lepers, or deaf, or blind,—and when He raised the dead, He commanded that no man should know it (Mark i: 44; v: 43; vii: 36; viii: 26, 30). And when he cast out devils, He suffered them not to say that they knew Him (Mark i: 34; iii: 11, 12).

Matt. xvi: 13-17; Luke x: 21; 1 John iv: 15; v: 1.—Peter and the rest who knew Jesus to be the Son of God knew it by revelation. "Thou hast hid these things from the wise and prudent, and revealed them unto babes." For that He the Son of Man is the Christ, the Son of the living God, was not, and can never be, revealed

†The word "gospel" has acquired a technical meaning, so that the force of this passage and many others is lost; therefore the literal rendering, "good tidings," is here substituted.

by flesh and blood, but by the Father who is in heaven.

1 Tim. iii. 16; John vii. 38, 39.—That God was manifested in flesh is the great mystery of godliness; that the Christ should die and rise again was the key to the mystery of the Kingdom of heaven, which none of the princes of this world knew, for had they known it they would not have crucified the Lord of the glory (1 Cor. ii. 8). But when the mystery was accomplished, and Christ had risen from the dead, and the Holy Spirit had been given to men because the Man who had glorified God had Himself by God been glorified, then the army to whom God had given the word of the Kingdom (Ps. lxxviii. 11; Matt. xiii. 19) went everywhere preaching "Jesus and the Resurrection!" "Jesus is the Christ!" "Jesus of Nazareth is King!" (Acts ii. 22, 32; xvii. 3, 7; xviii. 5).

Rom. xvi. 25-27.—"Now to Him that is of power to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, be glory through Jesus Christ forever. Amen."

Matt. xxiv: 14.—"And this Gospel of the Kingdom shall be preached in all the world for a witness to all nations; and then shall the end come."

SUMMARY.

1. Jesus of Nazareth, as Son of David and Abraham, was born King of the Jews; and as the Second Adam and the woman's promised Seed, He was Heir to the Kingdom over all the works of God's hands.
2. In order to restore to man his forfeited dominion, the Second Adam must expiate by death the transgressions of the first Adam and his seed.
3. God the Father and God the Spirit accredit Jesus of Nazareth as the Son of God, and therefore as the King of Israel and of all the earth (Ps. ii: 6-12; Heb. i: 2-5).
4. The object of his preaching, parables, and miracles, as well as of the testimony of his disciples, like that of his fore-runner John, was the proclamation of the Kingdom of God.
5. God, who taketh the wise in their own craftiness, permitted Satan and man to consummate their iniquity by killing the Prince of Life, by that very deed to destroy the devil and to restore to man his forfeited crown. In order to this, the mystery that God was manifested in flesh, and the mystery of the union of man with God, in the person of Jesus Christ, was kept secret until the resurrection.
6. Though it was hidden from the wise of this world, it was revealed by the Father to all willing and obedient souls, that Jesus of Nazareth was God's Christ. (See Isa. i: 19, 20.)
7. When the preaching of this now opened mystery to all nations for the obedience of faith is accomplished, the end of this age will have come (Matt. xxiv: 14).

NOON PRAYER MEETINGS OF BOSTON BUSINESS MEN.

- Dry goods, boot and shoe meeting, 87 Summer Street, 12 to 1.
- Marketmen's meeting, 53 Blackstone Street, 12 to 1.
- Fishmen's meeting, 187 Atlantic Ave., 130 to 2.
- Temperance meeting, Tabernacle (Friday only), 12 to 1.
- Sunday School Lesson Study, Meionaon (Saturday only), 12 to 1.

Y. M. C. A. News.

CHIT-CHAT.

President Sturgis has been in New York the past week.

Vice-President Miner has gone to Chicago and St. Louis on a business trip.

Our nine o'clock evening prayer meetings recommenced last evening. There have been many inquiries about them.

Members of the Association and visitors will find in our reading room a very complete and legible map of the seat of war in the East. It is published by the Illustrated London News Company.

The genial face of our assistant librarian is missed. Some of our members may not be aware that he has gone with his father, Moses H. Sargent, Esq., on a two months' trip to California. "Oh, Willie, we have missed you."

On one road, whose accident damages from carelessness of their men amounted to nearly \$300,000 in one year, after the conversion of a large number of their workmen their losses from the foregoing cause amounted, during the next year, to less than \$30,000. Such facts as these command the consideration of all railway managers and business men, and secure their confidence and aid.

Said a thorough business man and a most devoted Christian gentleman, in a religious meeting the other day, "I have left my business to-day, and made the announcement, 'Office closed for repairs.'" There was a profound meaning in this announcement, which was depicted upon the countenance of the man and glowed in the words which he spoke to us. But it was *spiritual repairs* to which this man of God referred.

Fit appreciation of one's pastor is a trait pleasant to contemplate. It was delicately shown by a parishioner of the late excellent Norman McLeod, of the Glasgow Barony Church. "Some years ago, a minister was called in to see a man who was very ill. After finishing his visit, as he was leaving the house, he said to the man's wife: 'My good woman, do you not go to church at all?' 'Oh! yes, sir; we gang to the Barony Kirk.' 'Then why in the world did you send for me? Why didn't you send for Dr. McLeod?' 'Na, na, sir; 'deed no. We wadna' risk him. Do ye no ken it's a dangerous case o' typhus?'"

REV. JOSEPH COOK.

Selections from his replies to the Rev. James Freeman Clarke. Printed in the Daily Advertiser of May 9th.

Toward the bottom of the elastic scale of liberalism you may often find those who are ready to answer, if you ask, "What is a Christian?" "He is a man who is always learning, but never able to come to a knowledge of the truth"; and that comes pretty near to being the definition given in Music Hall the other evening. [Laughter.] And if you ask what does a Christian believe? "Why, anything that means nothing in particular," and that comes so fearfully near to being the definition given in Music Hall that I do not dare talk about the lower ranges of liberalism lest I seem to slander the upper. [Laughter and applause.]

Comparing Mr. Clarke's statement concerning the Orthodox faith to a London fog, which is almost thick enough to be sliced, Mr. Cook gives the following specimen:

"The unbaptized child, who goes to hell because of the original sin derived from Adam, is exposed to God's wrath no less than Pope Alexander VI., who outraged every law of God and man, and who, says Machiavelli, 'was followed to the tomb by the feet of his three dear companions,—Luxury, Simony and Cruelty.' This is the doctrine which every denomination and sect in Christendom, except the Unitarians and Universalists, maintain as essential to Orthodoxy." (pp. 357, 358.)

Out of the Unitarian fog rise sun-lit peaks. I turn to the words of the present preacher to Harvard University, and I find him saying that he "remembers in his boyhood a type of Calvinism as cold as it was bitter, in which spirit was wholly congealed into dogma."

"What now terms itself Calvinism is a free, generous, earnest, philanthropic development of the religious life, with which I, for one, feel the most hearty and loving sympathy [applause]; nor do I believe that, under its auspices, New England Congre-

gationalism would have been rent in twain, as it was early in the present century." [Applause.]

Remember that these are not my words, but those of the Plummer professor of morals and preacher to Harvard University:—

"Lowest of all in the scale, yet the very thing we need most to shun, is the dogmatism of mere negations. As a Trinitarian, I should, as I desire to do now, worship the Father, love the Son and pray for the Holy Spirit. But mere anti-Trinitarianism cannot by any possibility make me reverent or devout, and a ministry of negations, even though the negatives be all justifiable, is utterly fruitless; nay, worse,—harmful, demoralizing, contemptible. A church which lays intense emphasis on what it does not believe, and whose members know not how to express any article of faith without a negative particle, is a nursery of scepticism and infidelity, and nothing better. At the same time there is no intolerance so bitter and scornful as that of the so-called churches whose faith consists in not believing." [Much applause.]

So bravely spoke symmetry, strength and devoutness of soul in Professor Peabody, and so bravely were these words published. (Unitarian Review, January, 1877, pp. 72, 74.)

8. Not far from Bunker Hill there is another sun-lit peak, and now that I am on this theme, I must point out how noticeable that summit yonder is crowned with light. "Professor Park," writes the Rev. Dr. George E. Ellis, in his Half-Century of Unitarian Controversy, "tried the whole resources of his amazingly acute and skilful mind upon these problems." "We trust all our readers have perused that Convention Discourse of the Andover Professor, to which we have more than once referred. We regard it on the score of what it boldly affirms, and of what it so significantly implies, when taken in connection with its wonderful beauty of style and its marvellous subtlety of analysis, as the most noteworthy contribution which Orthodoxy has made to the literature of New England for the last half-century. That single discourse would win fame for any preacher." (pp. 385, 386.)

"It may be, that something will be offered to us as Orthodoxy which we shall pronounce to be better far than Unitarianism,—something which we can receive with the same sympathy of soul and cordiality of heart with which we read the writings of those who are constructing the New Theology from the ruins of the old."

"We look with sincere and unprejudiced interest to the speculative and scholarly labors of the advanced minds in Orthodox communions. May God's blessing be on their labors to keep them loyal to him, to Christ, and to the everlasting Gospel of grace and redemption. If the New Theology shall prove to be so much truer and better than 'Unitarianism' as to obliterate the sect, whose visible increase it does withstand, we are ready to welcome it." (pp. 391, 402.)

Gentlemen, that is sunlight, and these fogs lie far below this sky-kissed peak.

Open history, as it stands recorded in the latest book written on the first century of our republic, a set of essays by such men as Presidents Woolsey and Barnard, Francis A. Walker, Professor T. Sterry Hunt, Professor Sumner, E. P. Whipple and others; and turn to Mr. Whipple's essay on American Literature and you will read,—this is not written for a partisan purpose,—"The theological protest against Unitarianism was made by some of the most powerful minds and learned scholars in the country,—by Stuart, Park, Edwards, Barnes, Robinson, Lyman Beecher and the Alexanders, not to mention fifty others. The thought of these men still controls the theological opinion of the country, and their works are much more extensively circulated and exert a greater practical influence than the writings of such men as Channing, Norton, Dewey, Emerson and Parker." (The First Century of the Republic, p. 372.)

WHAT OUR COMMITTEE ON DISTRIBUTION OF RELIGIOUS LITERATURE ARE DOING.

REPORTED BY C. M. IRWIN, CHAIRMAN.

Many sailor boarding houses and haunts of vice have been visited in the North End. Some of these visits have been like the visit of an angel. Sick and dying ones in want and distress have been found. Men and women under deep conviction of

their sinful condition, have been anxious to hear the way of salvation through Christ explained.

The Committee have given sixteen breakfasts on successive Sunday mornings, commencing Jan. 21st. These have been a great blessing to many a poor wanderer. We are not speaking of the feeding of the body only, but when we remember the hundreds of men and women brought down so low that they have become desperate, whose language of heart, although unspoken, was "No man careth for my soul"—whom we have met with among the sixteen hundred and thirty whom we have fed; and when we remember that most of these poor men and women never would have come under the sound of the Gospel if we had not used this method of calling them together, we rejoice that we were led to take up this work. This simple and inexpensive meal has been the means of bringing many to hear that God loves them, and that they can be saved; and many of them have heard that same story repeated in stronger words by Mr. Moody in the Tabernacle.

We have held our Gospel services every Sunday afternoon, at 46 Richmond street. These have been crowded; the audience coming mostly from the slums of vice in that locality, which are beyond description. Some desperate characters have come to these meetings. One poor woman, who has been known in that locality for years, stood up in the meeting, and with tears running down her face, asked, "Can such a wretch as I be saved, who has been in prison fifteen times?" A poor old man, about eighty years of age, asked if such a wretch as he might be saved: over thirty years a drunkard.

There is a work of grace going on in many of these hearts that were a short time ago so callous and hardened, and we believe many of them will be saved.

The result of this Christ-like work we will leave until that great day, the day of reckoning; although the Lord does reward us with sufficient evidence that this labor is not in vain, for we have seen many of them rejoicing in the "new life."

PROSPECTUS.

The attractive features of this paper will be notes on the International Sunday School Lessons by Rev. H. M. Parsons, a column of selections from the lectures of Rev. Joseph Cook, latest reports from the Moody and Sankey meetings, and Association news from all parts of the world.

All communications concerning the reading matter should be addressed to M. R. DEMING, Y. M. C. A., 68 Eliot St. For advertising, address H. A. STAPLES, 36 Bromfield Street.

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Engineer or Trade.—A young man, 18 years old, wishes to assist at, or learn to run, a stationary engine, or learn a light mechanical trade. Has some knowledge of engines. Address C. H. G., care J. E. Gray, 68 Eliot St.

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SUNDAY SCHOOL TEACHERS' MEETING

In the MEIONAON, EVERY SATURDAY NOON, for one hour.

ECLECTIC NOTES.

LESSON VIII. SUNDAY, MAY 20, 1877.

Title: JONAH AT NINEVEH.

GOLDEN TEXT: The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas: and behold a greater than Jonas is here.—Matt. 12: 41.

Lesson Topic: Pardon to the Penitent.

OUTLINE: 1. Judgment Proclaimed, v. 1-4. 2. Repentance Shown, v. 5-9. 3. Mercy Granted, v. 10.

LESSON TEXT.

[Jonah 3: 1-10.]

1. And the word of the Lord came unto Jonah the second time, saying,

2. Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3. So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey.

4. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

5. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6. For word came unto the King of Nineveh, and he arose from his throne, and laid his robe from him, and covered him with sackcloth, and sat in ashes.

7. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water:

8. But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands.

9. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

10. And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that would do unto them; and he did it not.

EXPOSITION.

BY REV. G. D. B. PEPPER.

Verse 1.—*The word of the Lord.* A common phrase, designating a particular message committed to a prophet to be made known by him to others. It very fitly therefore is used of that whole series of revelations which together constitute our Bible, God's completed message to men. The "second time." Compare i: 1, which refers to the *first time*. The "severity" and "goodness" of God, has prepared Jonah to receive and proclaim the word. To the Christian, chastisement is beneficial, but not to the godless. Only "to those who love God" do "all things work together for good."

Verse 2.—*Arise, and go unto Nineveh.* From the nearest point of the Mediterranean coast to Nineveh was a journey of about four hundred miles; and from the heart of Palestine it was at least one hundred miles further. Nineveh was northwest of Palestine, and the great travelled route was through Damascus. "That great city." Called in v. 3 "a city of three days' journey," that is probably in circumference—making about sixty miles, or fifteen miles square, if that were its form. Its inhabitants, on the most natural interpretation of iv: 11, was about 600,000, or not far from the number of Philadelphia. "Preach unto it the preaching that I bid thee." This is God's commandment to every prophet and preacher, not less now than anciently. The command, however, had a special point and force in Jonah's case, in view of his having first refused to preach either that "preaching," or any other.

Verse 3.—*So Jonas arose, etc.* Not caring again to take to a ship and sail west when God told him to cross the country eastward. It was a signal mercy that Jonah was spared to have this second opportunity of obedience. We cannot count confidently upon such grace to us.

Verse 4.—*Began to enter into the city a day's journey.* If the view as to the extent of Nineveh taken above on v. 2 is correct, this is not to be understood as a day's journey of twenty miles in a straight line, but rather that after entering the city he spent his first day in going into the

heart of the city. "He cried and said." Not certain whether he did this as he went, or on the following days after reaching a favorable place. "Yet forty days." We have often met this number forty connected with days and years relating to various forms of Gog's visitation. "Nineveh shall be overthrown." The message as here given may not be the whole that was made known to Jonah to be made known to Nineveh.

Verse 5.—The people of Nineveh believed God. The message was from Jehovah (v. 1.) God as revealed and known to Israel; but Nineveh is throughout said to have regarded it as from God, the general name of the Supreme Being, as apprehended by all. They took it as from their sovereign. "Put on sackcloth." The sign of humiliation throughout the Eastern countries, and frequently mentioned as employed by the Hebrews. "From the greatest," etc. Or, from the oldest to the youngest.

Verse 6.—This verse explains whence and how came this universal act of humiliation, and the proclamation of the fast. It originated from the king, and was in obedience to the royal decree and example. "Arose from his throne," etc. A vivid picture of the king's example, very forcible by its contrast between the "throne" and the "ashes," and between the "robe" and the "sackcloth."

Verse 7.—Caused it to be proclaimed, etc. As in v. 5, and explaining that verse. "Let neither man nor beast," etc. Fasting is an appropriate and natural method of manifesting sorrow. This fast was peculiar, or at least unlike anything practiced with us, as including the flocks and herds. Whether there was any thought of atonement is not clear. Such idea would more naturally express itself in sacrifice.

Verse 8.—Let man and beast be covered, etc. Thus far is carried the fellowship of the beasts with man. "Cry mightily." The construction of the sentence requires us even in this to include the beast, as also in the repentance. On the explanation of v. 7, such inclusion, though strange and almost grotesque to us, becomes intelligible and defensible.

Verse 9.—Who can tell, etc. A persuasion of divine wrath for sin is involved in the natural working of conscience, and has been clearly indicated and often most powerfully expressed among heathen nations and in heathen literature. See Rom. ii: 14, 15. The hope that God might be appeased and show mercy has also been prevalent, though less pronounced and assured than the conviction of his wrath. So here, mark the doubtful hopefulness, "Who knows?" Oh, it is the gospel of Jesus Christ which shows the infinite, and hence immeasurable compassion of God, which lays the valid foundation for trust, peace, assurance.

Verse 10.—God saw, etc. All nations are under his eye, the objects of his care, dealt with in his holy, loving wisdom. "Repented," etc. The change in them enabled God to avert the stroke, and this was to appearance as though he had repented.

The words for lesson-building are: "Arise, go unto Nineveh;" "The preaching that I bid thee;" "Nineveh shall be overthrown;" "The people of Nineveh believed God;" "Cry mightily unto God;" "That we perish not;" "God will turn and repent."

The teacher will doubtless be met with questions about this fish. It is said that a whale could not possibly swallow a man whole. It should be remembered that Jonah does not say a "whale," but a "great fish;" and the word "whale," as used in Matt. xii: 40, means only a great monster. But, even more, it is said, "the Lord prepared a great fish;" and here all difficulty disappears, if we believe his word. The miracle was not greater than many others recorded in the lessons for the present quarter, and we have no occasion to make apologies. The Lord Jesus believed the narrative, and said so.

Jonah was taught as well as delivered. He learned that, Jew as he was, he needed God's mercy and salvation as much as any Gentile. "Salvation is of the Lord," he cried, when privileges were found to be of no avail. He is the God of the Gentile as well as of the Jew, and both must come in under mercy (Rom xi: 30, 31). In the belly of the great fish, Jonah learned how Nineveh, the uncircumcised stranger, could not need mercy and salvation more than the favored and privileged Jew. In this he will be a sign to his own nation. Israel will learn under the judgment of God (where they now are), as from the depths of hell, that grace and salvation are from God, through Jesus Christ, who, as he himself has said, went down into

the depths for us. So, also, Jonah's death and resurrection applies typically to the history of his Lord (Matt. xii: 40; Luke xi: 29, 30).

PRACTICAL LESSONS.

FROM S. S. WORLD.

(1.)—A lesson of courage to all God's servants. One man against a great capital! But God is with him.

(2.)—A lesson to all teachers. Deliver God's message—not your own. Never be diverted from it by the apparent hardships. God will take care of that. This harsh word to Nineveh was real kindness.

(3.)—A lesson to unsaved men. Except ye repent, ye shall perish. The blow threatened to a city at once impresses the imagination. But how many times the population of Nineveh have gone down under sin in any great city of the world!

(4.)—The first duty of any man to whom God speaks is to believe Him. The greatest wrong and insult is to disbelieve Him. "You lie" is the last insult to man. How will God regard it? Our message includes far more than the prophets'; and it is all to be believed.

(5.)—True belief and true repentance go hand in hand. They cannot be parted. He who says he believes, without repenting, deceives himself.

(6.)—Works are the proof of faith and repentance. They do not enable God to know our feelings; but they vindicate his rule over us now and in the final judgment. (Read Matt xxv: 31-46.)

(7.)—There is encouragement to every sinner to believe and repent in the fact that the Gospel comes to him. "Why will ye die."

SUGGESTIVE TOPICS.

The prophet's disobedience—chastisement—renewal of the commission—his obedience—preaching—size of Nineveh—population—effects of his preaching—why sackcloth and ashes—the king's order—why the beasts in mourning—the hope of the penitents—the result—sense of God's repenting—the lesson of all this as to Gentiles—the prophecy in the history—the lessons to us as to service—courage—penitence—faith—work—and the encouragement to believe and turn to the Lord.

PRACTICAL LESSONS.

BY REV. NEWMAN HALL, D.D.

Verse 1. (a.) God can always find servants to do his work.

(b.) With God nothing is impossible.

(c.) God's servants are men of like passions with other men.

(d.) The forgiveness of God.

(e.) A useful warning to all the servants of God.

Verse 2. (a.) A great city has great interests and suggests solemn thoughts.

(b.) God's servants must obey God's orders.

Verse 3. (a.) An example of obedience.

(b.) The benefit of affliction.

Verse 4. (a.) Sin shall surely be punished.

(b.) The long-suffering of God.

(c.) The most faithful warning is the truest kindness.

(d.) Sinners cannot be sure of a day's respite.

Verse 5. (a.) The great revival began with faith.

(b.) Faith led to repentance.

(c.) Repentance was followed by confession.

(d.) The revival was universal.

Verse 7. It is well for a nation when the people and rulers agree in serving God.

Verse 8. Repentance must be practical.

Verse 9. The mere probability of salvation is sufficient reason to repent.

Verse 10. (a.) The notice God takes of human conduct.

(b.) God changes his treatment when we change our minds and conduct.

(c.) In this God is unchangeable.

LESSONS FROM THE GOLDEN TEXT.

(a.) The catholicity of Bible religion.

(b.) The witnesses at the day of judgment.

20 Cards, no two alike, 10c.; 40 of same in handsome double case, 35c.; 25 scroll, 20c.; 25 chromo, 25c.; 50 fine white, 15c.; 50 Cardinal Red, 15c.; 25 Jet in gold, 25c.; your name on all. 25 blank scroll, 10c. Samples of cards and a large 40 column paper for 3 cents. Agents wanted. G. B. ULLMAN, 12 Winter St. Boston, Mass. n2552t



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Dining Room,

21 COURT ST.

A few Doors from Washington St.

BOSTON. 261

B. Y. M. C. A.

Free Employment Bureau,

68 ELIOT STREET.

SITUATIONS Wanted for young men in stores, counting rooms, offices, on gentlemen's places, farms, &c. Men for temporary work furnished at short notice.

Any young man of good moral character who can furnish certificates of recommendation from reliable sources, can apply for employment from 9.30 to 10.30 a. m., daily.

Address all communications to

J. E. GRAY, Supt.

Wanted.—By a young married man, some position where a good character and fair ability, coupled with energy and faithfulness, will secure to my wife and myself a good home and some religious privileges, as we are Protestants. I understand plain gardening and the care of domestic animals. Can also lay out walks, flower gardens, &c., and teach the common English branches of education to any one, if desired. Best of references. (Can have an interview anywhere in Boston.) Address, L. B. G., care of J. E. Gray, Y. M. C. A., 68 Eliot St., Boston; or, 417 Somerville Ave., Somerville, Mass.

Dry Goods Clerk.—Wanted, a situation by a young man 19 years of age, in a store. Has had one year's experience in a wholesale dry goods house, and is a good penman. Address, John C. Barnes, Hingham, Mass.

Clerk.—Wanted, a situation in a wholesale house, where there will be a chance to rise by faithfulness and honesty. Seven years' experience in the grocery business. Best of references. Address, Pearson & Co., 25 Market St., Lynn, Mass.

Bookkeeper.—Wanted, a situation as bookkeeper, by a married man. Have had large experience; served eight years with one firm. Can bring the best of references. Address, H. L. Churchill, care of Mr. Gray.

Entry-Clerk.—Wanted: a situation as entry-clerk, or to assist in office; either permanent or temporary. Five years' experience. H. T. Ingraham, Y. M. C. A.

Accountant.—Wanted, by a young man, good penman, quick at figures, a situation as assistant in an office. Good references. Address, G. P. Holmes, Box 124, No. Easton, Mass.

Boots and Shoes, Dry Goods.—Wanted, a situation by a young man, 21 years of age, in either branch of business—either wholesale or retail. Address, L. A. Spaulding, Newton Centre, Mass.

BOOKKEEPER.—Wanted: Situation as assistant bookkeeper or general clerk, by a young man of twenty-five. Has had ten years experience. Wm. H. M., B. Y. M. C. A.

SALESMAN.—Wanted by a man of long experience, a chance as salesman in a dry goods, clothing or shoe store. Best of references given. Address, W. R. F., at Rooms of B. Y. M. C. A.

CASHIER or COPYIST.—A lady desires a situation as cashier or copyist. Has had experience. Address E. F. H., care of J. E. Gray, 68 Eliot Street.

A NURSE who has had experience in the Mass. Gen'l Hospital, and in private families, desires a situation. Address W. S. Braithwaite, 58 Piedmont Street, Boston.

PORTER or JANITOR.—Wanted, by a single American man, age 40, a situation as a porter or janitor. Address James Burnett, B. Y. M. C. A.

GROCERY'S CLERK.—Wanted, by a young man 19 years of age, a situation in a wholesale grocery store. Address F. S. H., B. Y. M. C. A.

TAILORING BUSINESS.—Wanted: A situation by a young man 18 years old, who has had experience in the tailoring business. Is a graduate of Roxbury High School, and can furnish the best of references. Address "J. E. C." care Librarian, B. Y. M. C. A.

BOOK-KEEPER.—Wanted: A situation by a young man who has had eight years' experience. Understands double and single entry book-keeping. Address, J. W. P., 39 Taber St., Boston Highlands.

GROCERY, DRY GOODS or BOOT AND SHOE STORE.—Wanted: A situation by a young man 24 years of age, in either branch of business, in either wholesale or retail. Address, Osro Dustin, 140 Leverett St.

CROCKERY STORE.—Wanted: A situation in a Crockery Store for a man who has had six years' experience. Address, W. J. H., 104 3d St., South Boston.

Cobbler.—Wanted: A situation by a man who has had twelve years' experience in either making or repairing boots and shoes. Understands the use of shoe machinery, except the McKay sewing machine. Geo. H. Beard, 68 Eliot Street.

Messenger or Cashier.—Any party in want of a reliable and trustworthy person may address "J. S.," care J. E. Gray, Librarian Y. M. C. A., 68 Eliot Street.

A Situation of Trust.—Wanted: By a gentleman of long experience in business, and who has had an extensive acquaintance among business men, a situation of trust, preferred. Can furnish the best of references, and ample security. Address, "R.," care of Mr. Gray.

Janitor.—Wanted: A situation as a janitor by a man fifty years of age, who is a carpenter by trade. Address, John Chadbourne, 68 Eliot St.

Wholesale Boot and Shoe Store.—Wanted: A situation in a wholesale boot and shoe store, by a young man, 20 years of age. Graduate of English High School. References first-class. W. J. S., care Mr. Gray, Y. M. C. A.

BRASS FINISHER.—Wanted, a situation by a man who is a brass finisher by trade. Is willing to work at anything. Address Clarence Caldwell, B. Y. M. C. A.

Wanted.—By a young man, 19 years of age, without a home, willing to work, a place in a store where he can make himself generally useful, or a place where he can learn a good business; would work for a fair compensation. Address, John, care of Mr. Gray, Y. M. C. A., 68 Eliot St.

Wholesale Store.—Wanted: A situation by a young man, a graduate of the English High School, in a wholesale store. Can furnish the best of references. Address, D. E. J. H., 44 Swan Street, South Boston, Mass.

Clerk.—Wanted: By a graduate of English High School, 17 years of age, situation as clerk, or in the counting-room. Reference: Ezekiah Butterworth, Esq., Youth's Companion Office. Address, F. N. Allan, Employment Bureau Y. M. C. A. Rooms.

DRY GOODS or GROCERY.—Wanted: A situation to learn the dry goods or grocery business. Can furnish the best of references. Wages no object. Address, G. W. A., 47 Piedmont St., Boston.

ASSISTANT BOOK-KEEPER or ENTRY CLERK.—Wanted: A situation as Ass't Book-keeper, Entry Clerk or other position where he can be generally useful, by a young man 19 years of age. First-class references given. Address R. P. W., 158 Summer Street.

STORE, OFFICE, COUNTING ROOM.—Wanted: A situation by a young man 17 years of age, in a store, office or counting room, who has had nearly two years' experience in an insurance office. Address, H. J. B., 8 Chapel Place, Boston Highlands.

COPYIST, ASS'T BOOK-KEEPER or MERCANTILE OFFICE CLERK.—Wanted: By a young man of steady habits, who writes a good hand, a situation as Copyist, Ass't Book-keeper or Mercantile Office Clerk. Would not object to go to any of the neighboring towns or cities. Address, C. P. B., Care of J. E. Gray, Esq., Librarian Y. M. C. A., Boston, Mass.

WATCHMAN, PORTER or TIME-KEEPER.—Wanted: Situation by a married man who has had experience on the Halifax police force for two years. Address, C. L. Looker, 68 Eliot Street, Boston.

OUR PLATFORM.

We commend to ministers and laymen the following propositions, presented by Rev. Joseph Cook, in his address at the exercises in Music Hall last May, on our Twenty-fifth Anniversary.

1. That there is a great amount of work which ought to be done for young men in cities, especially for the unemployed, the strangers and the homeless; and that, as the proportion of the American population living in cities has increased since the opening of the century from one-twenty-fifth to one-fifth, the importance of this work in cities is great and growing.

2. That neither individual churches taken separately, nor individual denominations taken separately, can do this work easily and adequately.

3. That all the evangelical denominations united in a city can do the work easily by the organization of a Young Men's Christian Association as their representative.

4. That a Young Men's Christian Association should be neither a club nor a church, but a representative agency of the churches; not a club, making amusement and social intercourse as much its objects as religion and practical philanthropy; not a church, with independent creed and membership, initiating its own activities; but a representative agency of the churches, or the library, the fireside, the prayer meeting, and the philanthropic committee of the religious population of a city in its relations to young men who need aid.

5. That Young Men's Christian Associations should bring the churches together in spiritual and practical, and not in ecclesiastical, union.

6. That jealousy on the part of the churches of an institution thus representative of themselves is as unreasonable as jealousy of representatives on the part of constituents.

7. That many and varied experiments have proved that all evangelical denominations are capable of agreeing as to the character of libraries, religious meetings, lectures, preaching, and work in revivals; and that, for evident reasons, the evangelical and unevangelical denominations cannot thus practically unite with each other.

8. That the necessity of the case, business convenience, and the interests of peace, and not of bigotry and exclusiveness, require, therefore, that the voting power in Young Men's Christian Associations should belong only to evangelical church members.

9. That membership in Young Men's Christian Associations should be open to any one of good moral character, wholly irrespective of creed.

10. That in Great Britain and the United States, in the largest Christian cities of the world, Young Men's Christian Associations thus managed have had for a third of a century a growing success in meeting wants which the growth of great cities is making colossal; and that this success is a sign of the times, clearly indicating it to be the duty of the churches to give to such representative institutions zealous support.

THE Association Bulletin.

PUBLISHED BY THE BOSTON Y. M. C. A. FROM THEIR ROOMS, TREMONT STREET, COR. ELIOT, EVERY SATURDAY.

Volume I.} EDITION 2000.

BOSTON, MASS., MAY 19, 1877.

PRICE 5 CENTS. {Number 28.

REVIVAL NOTES.

Mr. Moody will meet the ministers of Boston, at the Meionaon, next Monday, at 3 P. M.

Mr. Seth K. Mitchell is meeting with considerable encouragement in his work at Peabody. Nineteen persons requested prayer for themselves, Sunday evening.

To-morrow, at 3 P. M., a temperance meeting will be held in the Tabernacle. Miss Willard will speak, Mr. Moody will preside, and Mr. Sankey will sing. Mr. Moody will preach at 8 o'clock P. M.

Messrs. Moody and Sankey's farewell meeting at the Tabernacle will be held Tuesday, May 29, at 7½ P. M. Persons in and near Boston who have reason to believe they have been converted since the 1st of January, can obtain tickets by calling at the Tabernacle any day, except Sundays, from 10 A. M. to 9 P. M.

The revival in Lynn is still in progress, and the work is deepening every day. Last Sunday afternoon, Major Whittle preached in Music Hall to an audience of over 1300 men, taking for his subject the prodigal son; and in the evening he addressed a mixed audience which filled the Hall. He has been preaching every evening this week in Music Hall, and has given a Bible reading in the Washington Street Baptist Church every afternoon, at four o'clock, except Saturday; he has also been present at the daily noon meeting for business men in Oxford Street Chapel.

Large numbers of unconverted people, representing all ages, have gone into the inquiry room at the close of the evening services, and very many have been converted on a thorough Gospel basis; for Major Whittle has the faculty of putting the plan of salvation before the inquirer in such a way that none can fail to see it plainly.

Mr. Stebbins, the singer, left Lynn the early part of the week to commence a series of meetings in Worcester. The singing is now led by a large chorus choir from the churches, many of whom have been trained by Mr. Carl Zerrahn during the past few winters in the Choral Union; two quartettes have also volunteered their assistance.

The first overflow meeting was held Thursday evening, as the Hall was crowded to its utmost capacity, and scores were turned away even from the overflow meeting.

Surely the Christians of Lynn have great cause for thankfulness for the blessings which have attended Major Whittle's first week's work in their city.

At the close of the afternoon sermon in Music Hall, last Sunday, nearly two-thirds of the audience remained to hear testimonies from new converts and others.

Mr. Peavey, Chairman of the Executive Committee, was the first to bear testimony before his fellow business men, many of whom had never heard Mr. Peavey speak in public before. It was pleasant to hear new converts attribute their conversions to the prayers of friends.

One man was present at one of Mr. Whittle's services who had not been to a meeting of that kind for forty years.

"It is the anointing and teaching of the Holy Spirit which designates and qualifies us for office; but we must get the anointing in connection with the Word of God. The oil which was poured on David's head ran down and spoiled his garments for the world, but made him a good subject for a king."

"The most efficient officer is he whose presence is felt, rather than seen. The quiet men are the potent men. That is a very beautiful and suggestive thing that is said of the Lord, 'There was the hiding of his power.' In the army and in every department of civil service, the higher the rank to which you rise, the less there is of pompous parade and noisy demonstration."

STRANGER, DON'T READ THIS

Without thought, and without laying it to heart, for it may condemn you in that last day.

"This is a faithful saying, and worthy of all acceptance, *That Christ Jesus came into the World to save Sinners.*"—1 Tim. i: 15.

"He that believeth on the Son hath everlasting life."—John iii: 36.

"He that believeth not is condemned already, because he hath not believed in the only begotten Son of God."—John iii: 18.

Stranger, you are invited to come in, and hear more of the old, old story. Gospel Meetings in the Y. M. C. A. Rooms every evening at 9 o'clock. *Free to All. COME.*

A BUNDLE OF PROVERBS.—"Never cross a bridge till you come to it."

"Sufficient unto the day is the evil thereof."

"No leaf moves but God wills it."

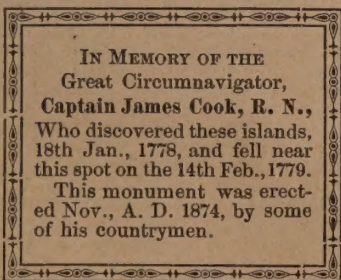
"The way to heaven is by the Weeping Cross."

"No cross, no crown."

"More are drowned in wine and beer than in water."

"He who will not be ruled by the ruler must be ruled by the rock."

A monument fifty feet high has recently been erected in the Sandwich Islands, in honor of Captain Cook, the famous navigator, and bearing the following inscription:—



The January number of the *Bibliotheca Sacra* contains the following incident relating to the great discoverer:—

"In the very heat of our war for independence, Dr. Franklin, as Plenipotentiary of the United States in France, forbade American privateers to molest the squadron with which the British discoverer, Captain Cook, was circumnavigating the globe. France, in the interest of science, is said to have laid a similar interdiction on her cruisers. It is certain that Franklin did, and on those of Spain also. In acknowledgment of Franklin's magnanimity, the British Admiralty sent him, as from the king, a presentation copy of Cook's Voyages and a gold medal."

The many kind words of praise spoken for the efficient and popular management of Messrs. Campbell & Coverly's ladies' and gentlemen's restaurant are well merited and deserved by its numerous patrons; 37 years' experience as caterers to the public has given this establishment a position among the first and most popular in the city. Their dining room has the most convenient location, at 233 Washington Street, a few doors south of State Street. Ladies and gentlemen visiting Boston on business or pleasure will find nice home cooking here unsurpassed, combined with the greatest cleanliness.

Bookkeeper.—Wanted, a situation as bookkeeper, by a married man. Have had large experience; served eight years with one firm. Can bring the best of references. Address, H. L. Churchill, care of Mr. Gray.

Entry-Clerk.—Wanted: a situation as entry-clerk, or to assist in office; either permanent or temporary. Five years' experience. H. T. Ingraham, Y. M. C. A.

NOTES FROM THE NEW HAMPSHIRE CANVASS.

Canvass meetings of much power have been held, since our last report, at Rindge and Wilton. The work at Rindge was very deep and wide, 65 coming forward as inquirers, and others since. At Wilton a good work is in progress; 33 inquirers on Sabbath evening, mostly young ladies and gentlemen; and the meetings are to be continued through the evenings of the week, at half past seven. There is a promise of a most plentiful shower, if God's people are true to his call. Meetings this week at Bennington and Antrim.

NOON PRAYER MEETINGS OF BOSTON BUSINESS MEN.

Dry goods, boot and shoe meeting, 87 Summer Street, 12 to 1.

Marketmen's meeting, 53 Blackstone Street, 12 to 1.

Fishmen's meeting, 187 Atlantic Ave., 1.30 to 2.

Temperance meeting, Tabernacle (Friday only), 12 to 1.

Sunday School Lesson Study, Meionaon (Saturday only), 12 to 1.

NOTICES OF ASSOCIATION MEETINGS.

EVERY SUNDAY.

Service of song for sailors, at 4.30 P. M., 187 Atlantic Avenue.

Noon prayer meeting at the Rooms, 68 Eliot Street, 12.15.

Service of song, in Association Hall, 68 Eliot Street, at 4.30 P. M.

Gospel meeting in Association Hall, at 8.45 P. M.

Prayer meeting each week day, at 9 A. M., in Room No. 3.

Sunday School lesson study, in the Meionaon, each Saturday, at 12 M.

Young converts' meeting, in the Association Parlor, 68 Eliot St., each Saturday, at 7.30 P. M.

Gospel meeting, for the lower classes, each Sabbath, at 3 P. M., 46 Richmond Street. C. M. Irwin, leader.

ORIGIN OF NEW ENGLAND HETERODOXY.

BY REV. JOSEPH COOK.

Selections from his lecture, printed in Daily Advertiser of May 16th.

A law by which only church members could vote was in operation in Massachusetts from 1631 to 1688 in form, and much longer in spirit.

The political and social pressure arising from that law led to the adoption of the half-way covenant, by which persons not professing to have entered on a new life at all were allowed to enter the church.

Out of that pressure arose Stoddard's evil plea that unconverted persons should be brought to the communion service.

Out of all these causes came an unconverted church membership.

Out of that came gradually an unconverted ministry.

Out of that came a broad departure from many points of the lofty and scientifically severe ideals of Plymouth Rock.

Out of that departure arose in experience a wide and deep secularization of the more fashionable of the churches of eastern Massachusetts.

Out of this secularization of the churches of eastern Massachusetts came their chief weakness in their resistance to the irreligious influences arising from the French war and the Revolution, and to the acces-

sion of the French infidelity at the moment when Lafayette and French liberty had bent the national soul towards France.

What does Joseph Tracy say in his "History of the Great Awakening?" I open that most cautious book on the whole topic and I read: "Every Congregational Church in New England, probably, has either adopted Edwards and Whitefield's doctrine concerning church membership, or become Unitarian," (See pp. 411-413 and 418.)

Americans have all sorts of sense except historic sense. To-day I have trodden over ground that a little while ago no man could have passed across without burning his feet; but it is necessary, face to face with the keen look the nation is putting on you, sir [turning to Mr. Moody], in this city, to show that we have had temptations no other city has had on this continent.

We have had a State church: we have had a secularized church membership in one of our denominations, the ruling one; and little by little that secularization so lowered our standards that it is not amazing at all, and it is a thing we ought to have expected, that, out of the combination of causes included in the older Arminianism, the half-way covenant, the disturbances of the French war and the Revolution, French infidelity, the popular misconceptions of scholarly Orthodox doctrine, and some crude and rash statements in Orthodoxy itself, came Unitarianism.

Out of Unitarianism and the brilliancy of its early literary and secular successes, came Harvard University in its largely unevangelical attitude—an attitude now greatly changed.

Out of Harvard University in its unevangelical attitude came the occasionally sceptical or doctrinally indifferent literary circles of eastern Massachusetts.

Out of the sceptical literary circles of eastern Massachusetts came one part of the influences that set a portion, though only a portion, of the Boston fashions of thought.

Here we are face to face with an age when anti-slavery was taken up by your eloquent Parker, and the church lagged behind. That was its own fault. I shall criticise in another lecture that slowness on the part of Orthodoxy to follow God, that tardiness which left between the church and God a chasm which is filled up, in great part, with the corpses of my own generation. You will allow me, as a member of a decimated generation, to be frank about the slowness of Orthodoxy to follow God, until he whom we dare not name plainly became abolitionist. [Sensation.] Parker followed him, and obtained a following. This is the outcome of a single historical glance; but if I could have gone into detail, if I could have shown you how link has followed link, you would be amazed to find Boston to-day not wreathed round and round with misconceptions of the highest truth, and that religion here which has allowed itself to be corrupted so much in the past, is to-day so little corrupted. Omitting fractions, the statistics show that in 1816 there was 1 unevangelical church in Boston to every 3000 of the population. Now there is only 1 to every 6000. In 1816 there was only 1 evangelical church in Boston to every 4000 inhabitants. Now there is 1 to every 2000. In the experience of half a century, a period long enough to constitute a very fair test of the tendencies of thought, and exhibiting the results of no mere temporary swirl of opinion, evangelical churches in Boston have risen from the proportion of 1 to 4000 to that of 1 to 2000, and the unevangelical of all kinds have fallen off from the proportion of 1 to 3000 to that of 1 to 6000. Very significant on the dial of Boston, with this past behind us, is the declining shadow of that philosophy which, in a dim morning of religious experience, sees Olympus and Parnassus, and mistakes them for Sinai and Calvary.

Y. M. C. A. News.

CHIT-CHAT.

Doctors never allow ducks on their premises, they make such personal remarks.

The *Pekin Gazette* is one thousand years old. The editor has never had a visit from the man who "has taken your paper since it started."

Chosen remembrances come first and most forcibly to the memory, just as our favorite books open of themselves to our best-loved pages.

PROBABILITIES.—When you see a man going home at two o'clock in the morning, and know his wife is waiting for him, it is likely to be stormy.

If the proud and conceited could but see the small vacancy which their death will create, they would be far less vain of the place they loved in life.

An advertisement in a Boston paper is as follows: "Wanted, a young man in the dry goods trade; to be partly out doors and partly behind the counter."

The first mosquito of the season called last evening, and spent the night with us. He was thin as a parchment, hungry as Esquimaux, and lively as the new regulation base ball.

Scene in an Iowa Court.—*Judge*: "That point has been decided against you by every court in Christendom, sir, and there is no use of further argument." *Lawyer*: "Very true, but your Honor frequently decides against every court in Christendom."

The *Traveller* man is tired of hearing Rev. Joseph Cook speak of "Lady Macbeth's red right hand." Mr. Cook's lectures are peculiar. They make some mad, others bitter, others tired, and others wiser, and are also being published all over the world.

REPORTS OF ASSOCIATION MEETINGS.

The Saturday evening Bible class was reorganized last Saturday evening. It will meet each Saturday evening in the parlor, at 7 1/2 o'clock. Leader, the General Secretary; Subject, the International Sunday School lesson. Ladies admitted.

Our open air meeting on T Wharf was recommenced last Sabbath at 5 o'clock. Some two hundred persons, including many sailors, attended. Asst. Sec'y Scoville had charge. Addresses were made by the leader, W. S. Braithwait, and J. C. Gordon.

A service of song was held at 187 Atlantic avenue, at 4.30, led by A. L. Hitchcock.

A mixed quartette visited the City Hospital last Sabbath afternoon.

The service of song and gospel meeting at the rooms last Sabbath were well attended, as usual.

The nine o'clock week evening meetings are held in the Parlor, and are increasing in numbers and interest nightly.

Rev. H. L. Hastings conducted the S. S. lesson last Saturday noon, in the Tremont Temple vestry. His remarks were intensely interesting.

There was a good attendance at the boys' prayer meeting last Monday evening, which was led by Bro. J. K. Hastings. Mr. Capen gave a very interesting address.

Annual meeting for the election of officers and presentation of the annual report, Wednesday, May 23d, at 7.30 P.M. Polls open from 4 P. M. to 7 P. M. It is hoped that a large vote will be cast, that the new officers may feel assured of the hearty support of the members of the Association. The twenty-sixth anniversary of this Association will be observed in the Tabernacle, Sunday evening, May 27th.

Boots and Shoes, Dry Goods.—Wanted, a situation by a young man, 21 years of age, in either branch of business—either wholesale or retail. Address, L. A. Spaulding, Newton Centre, Mass.

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PROSPECTUS.

The attractive features of this paper will be notes on the International Sunday School Lessons by Rev. H. M. Parsons, a column of selections from the lectures of Rev. Joseph Cook, latest reports from the Moody and Sankey meetings, and Association news from all parts of the world.

All communications concerning the reading matter should be addressed to M. R. DEMING, Y. M. C. A., 68 Eliot St. For advertising, address H. A. STAPLES, 36 Bromfield Street.

RATES FOR ADVERTISING.

10 Cents per Line,	First Insertion.
6 " "	Subsequent "
5 " "	For Twelve Months.

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Accountant.—Wanted, by a young man, good penman, quick at figures, a situation as assistant in an office. Good references. Address, G. P. Holmes, Box 124, No. Easton, Mass.

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Bookkeeper.—Wanted: by a person who has acted in the capacity of bookkeeper and cashier, and who is a double-entry bookkeeper of more than 20 years' experience in a large shipping house. Can furnish bonds. Reference first-class. Address, K., care Librarian, B. Y. M. C. A.

Bookkeeper.—Wanted: a situation as bookkeeper, or clerk, or work on accounts. Address, J. C. Bowker, Melrose, Mass.

BIBLE READINGS.

BY R. C. MORGAN.

The Kingdom of God.—IV.

The reigns of David and Solomon are very generally regarded, by those who have given attention to the types of Scripture, as foreshadowing the present dispensation, and the millennium, respectively. I am, however, led to think that the reign of Saul represents the present age; that of David, the millennium; and that of Solomon, the everlasting Kingdom beyond the thousand years.

THE PRESENT TIME.

1 Sam. x.—When God designated Saul as king, He chose one after the people's own heart. He was outwardly great, and Israel believed in outward greatness. Had Samuel presented David to them instead of Saul, they would certainly have rejected him, because they judged by outward appearance. Even Samuel was not prepared for the recognition of David as God's elect, but said of Eliab, the first-born of Jesse, "Surely the Lord's anointed is before Him" (xvi: 6).

1 Sam. x: 23.—Saul, higher than any of the people from his shoulders and upwards, represents the reign of the flesh, the rule of sight and sense, in the Church of God. The people believed in his size, and shouted, "God save the king!" Saul himself, attaching importance to that which is born of the flesh, asks three times concerning David, when he had slain the Philistine, "Whose son is he?" but takes no account of the faith in the God of Israel, by which he had overcome the giant. In like manner, and in the same spirit, when Saul saw any strong man or any valiant man, he took him. This accurately represents the spirit which has prevailed all through the age of the Christian Church, since she left her first love. This Saul-like spirit, if it sees a man of influence, or wealth, or power, takes him to be churchwarden, or elder, or deacon, or presbyter. It says to the wearer of the goodly apparel, "Sit thou here in a good place," and to the poor, "Stand thou there," or "Sit here under my footstool." But this is one of the lesser manifestations of the Saul-spirit. The Popish persecution of the saints, prolonged through so many ages of the Church, is the very counterpart, on the largest and most terrible scale, of the persecution of David by Saul; the javelin cast at him in the house, the hunting like a partridge upon the mountains, the broken pledges, have all been more than fulfilled, over and over again, in the Church's history.

But God rejects Saul, and anoints David, and henceforth, while all Israel stands by Saul, God's King and Kingdom are in the Cave of Adullam, among the treacherous men of Keilah; in the wilderness of Ziph; upon the rocks of the wild goats; in strongholds at Engedi; driven out from abiding in the inheritance of the Lord. God's King and Kingdom are, all through this dispensation, "without the gate," "without the camp" (Heb. xiii: 12, 13).

1 Sam. xxii: 1, 2; Rev. xii: 17.—The only bond of union among the 400 distressed, discontented, bankrupt men in the Cave, was David; they "gathered themselves unto him." So the remnant of the woman's seed, against whom the devil makes war, are those who keep the commandments of God, and have the testimony of Jesus. "If we suffer, we shall also reign with Him" (2 Tim. ii: 12). "Let us, therefore, go forth unto Him without the camp, bearing his reproach."

THE THOUSAND YEARS.

2 Sam. xxii.—The words of 1 Cor. xv: 25, "For he must reign till He hath put all enemies under his feet," which describe the millennial period, may be called a summary of David's song in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul.

THE EVERLASTING KINGDOM.

1 Kings.—Solomon's reign of peace succeeds—a type of the everlasting Kingdom of Christ and his saints (Dan. vii: 27; 2 Pet. i: 11).

NOTES FROM THE MASS. STATE CANVASS.

The State Executive Committee held a very successful series of meetings in the Mt. Vernon Church, last week, closing Sabbath evening, when every one in the audience declared themselves Christians, or expressed a desire to be.

The present week the Committee are conducting meetings in the Franklin St. Church, East Somerville, with large audiences and much interest.

SUNDAY SCHOOL TEACHERS' MEETING

In the MEIGLON, EVERY SATURDAY NOON, for one hour.

ECLECTIC NOTES.

LESSON IX. SUNDAY, MAY 27, 1877.

THE DEATH OF ELISHA.

2 Kings xiii: 14-21. B. C. 838.

Commit to memory Verses 14, 20, 21.

[14. Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof.]

15. And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.

16. And he said to the king of Israel, Put thine hand upon the bow. And he put his hand upon it: and Elisha put his hands upon the king's hands.

17. And he said, Open the window eastward. And he opened it. Then Elisha said, Shoot. And he shot, and he said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them.

18. And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed.

19. And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times: then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice.

[20. And Elisha died and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.]

21. And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.]

GOLDEN TEXT.—"He being dead yet speaketh."—Hebrews xi: 4.

CONNECTION.

[From International Lesson Monthly.]

The TIME of our lesson was B. C. 838. In point of time it was earlier than the mission to Nineveh, and between the events here recorded and those in chapter x, more than forty years intervened. For convenience it may be stated that these took place in the reign of Joash, and the mission of Jonah in the reign of his son Jeroboam II. (verse 13); Joash (or Jehoash) was the third king of the Jehu dynasty. The nation of Israel had been greatly reduced by reason of their wars with Syria, (verses 3-7,) but about the time Joash became king, Shalmanudzer, king of Assyria, defeated the Syrians in several battles, and Joash was able to throw off the Syrian yoke. The nation greatly recovered, and was able to defend Judah, and spoil Jerusalem. (Chap. xiv: 8-14.) The PLACE of Elisha's death is believed to be Samaria, but some think it was Jericho. The lesson affords a fine opportunity for pictorial teaching, viz.: the dying prophet; the royal visitor; the arrow of deliverance; the prophet's death; the resurrection.

PARALLEL PASSAGES.—2 Kings ii: 12; Luke ii: 25-35.

SCRIPTURE READINGS.—With v. 14, read Ps. lxxiii: 26; with v. 15, compare 1 Sam. xx: 20-22; with v. 16, read Ps. cxlv: 1; with vs. 17-19, compare v. 25; with v. 20, read Zech. i: 5; with v. 21, compare the "new tomb," John xix: 40, 41.

The MEN to be noted are Elisha, Joash, the Syrians, the Moabites.

The only PLACE to be noted is Aphek (see 1 Kings xx: 26).

EXPOSITION.

BY PROF. G. D. B. PEPPER, D. D.

Verses 14.—Now Elisha, etc. Elisha was upwards of eighty years old at his death. Joash the king of Israel, etc. This Joash is described in vs. 11 as having persistently sinned. This, however, would not make him incapable of feeling toward Elisha genuine respect on account of his prophetic office and character, his former services to the state, the high reputation doubtless enjoyed by him in the nation, his old age, and even his piety. Wept. No doubt in sincere grief. O my father, my father, the chariot, etc.—The very words uttered so many years ago by this same Elisha, when he saw his master Elijah ascending in the chariot of fire, with

its horses of fire. It was clearly intended as a quotation, and to be so taken by Elisha; a recognition that Elisha had been to Israel what Elijah had been before him—the nation's defence.

Verse 15.—Take bow and arrows, etc. Evidently the prophet here speaks with reference to the foreboding of Joash, and is moved, as a prophet, to promise and pledge relief. The spirit of the king showed him to be, in a measure, prepared to receive the blessing. "Bow and arrows," in this connection, represents all weapons of war, as elsewhere and more often the sword does.

Verse 16.—Put thine hand upon the bow. The prediction is to be made vivid and impressive by symbolic representation, the method so largely employed by the prophets, and so congenial to the people. The king was head of the nation, and hence of the national forces; and hence the army in warring, was directed by him, and its action was his; so he puts his hand to the bow. Elisha put his hands upon the king's hands. Elisha stood as the representative of God, and so his hand represented divine agency. Laid on Joash's hand, it betokened that Joash was moving, as God moved him to move, executing the divine purpose, working out salvation, as and because God wrought on and in him to work it, and thus through him wrought it—the union of divine and human agency, a real union, baffling explanation, yet a great and precious fact.

Verse 17.—Open the window eastward. Syria was to the north-northeast, but Aphek, the place where the contest was to be, was on the road to Damascus, the capital of Syria, on the east of the Jordan, and thus the window opened in the direction of that battle-ground. Shoot. The sign and symbol of war from Israel, upon Syria. The arrow of the Lord's [Jehovah's] deliverance etc. The word translated "deliverance" is more often translated salvation (comp. v. 5), and thus translated, suggests more readily a typical reference to "the great salvation." Elisha is here explaining explicitly what, perhaps, Joash had surmised as the meaning of the symbolic action. The salvation is called "Jehovah's," as from him shown, by Elisha's hands laid on those of Joash. The prophet adds one point, not as yet conveyed by the action, and that is, that the triumph over Syria will be complete, the utter overthrow and consummation of its power. But he puts that as a promise, in order that the symbolism which shall show it may be given into the hands of the king. The completeness was contingent upon the king's faith. According to his faith, it should be to him; and so he was left to show in his symbolic action how far that faith reached. This explains the division in the action.

Verse 18.—Take the arrows. Those lying before them. Smite upon the ground. Certainly a wrong translation, conveying a wrong idea. It was not that he should smite the ground with the bundle, again and again, but, rather, that he should shoot one after the other of the arrows down upon the ground, and thus smite the ground, as in war the enemy, with the weapon used as in war. See this use of the word in connection with bow and arrow, in ix: 24; 1 Kings xxii: 24. Besides, they were now in the house, probably in a chamber, and the shooting would be from the open window, as before. The prophet's change of the word from "shoot" to "smite," came from his purpose now to fix attention specially upon the effect of the shooting, which could be to smite the enemy, and smite them down to the earth in death. See the citations just given. *Smote thrice, and stayed.* Shot three arrows only.

Verse 19.—The man of God was wroth with him. Elisha was wroth, not simply as Elisha, but as "the man of God," as in this very thing zealous and jealous for the honor of the God whose "man" he was, and whom Joash had dishonored. The king knew the meaning of the symbolism, but had not entered into the divine purpose, either lacking confidence that he could expect a complete destruction of Syria, or not having a proper abhorrence of Syria, as the enemy of God's people. *Thou shouldst have smitten, etc.* Faithful words—no hiding of unpleasant truths from considerations of courtesy. It was true kindness to the king, and hence true courtesy, to tell him plainly his fault, and its consequences.

Verse 20.—Died. Elijah went home by one road, Elisha by another, but both went home, and to the same home. There, alone, the two ways met, though one seems to lead downward, and not

like the other, up. We might choose Elijah's way, but it is doubtful whether the terrors of the fiery chariot would be a whit less awful to us than are the terrors of the grave. The bands of the Moabites, etc. The Moabites were descendants of Lot, living east of Jordan and the Dead Sea. "They had been increasing in strength ever since the revolt from Ahaziah" (2 Kings i: 1). At the coming in of the year. Explained as the beginning of the year, which, with the Jews, was the middle of spring; "when, in Palestine, the crops began to be ripe."

Verse 21.—As they. Indefinite, i. e. some men. A band. Or, rather, "the band;" i. e. the band, which, in that year, were plundering the country. Let down. Literally, "went," representing the corpse as in motion towards and to the prophet. The sepulchres or tombs were more often on a slope, and the doors opened at the side, and not over the top of the tomb. So in this case. Touched the bones. Seeming to imply that the body had already decomposed, leaving the bones only. Revived, etc. No coffins were used, but the bodies were laid in the tomb, with the grave clothes as their only covering. Luke vii: 15; John xi: 44. The miracle attested the prophetic character of Elisha, and especially the truth of his predictions concerning Israel's enemies. For a somewhat similar condition of miracle-working, see Acts v: 15; xix: 12.

(Practical Lessons, from the S. S. World.)

(a) Life, in forming the habits and making character, is the preparation for death. Let us live in close, happy fellowship with Christ and obedience to God, and death only changes the place and form of our enjoyment and employment.

(b) Sooner or later true godliness commands respect. Here, or hereafter, God's servants shall be "openly acknowledged."

(c) A true man will carry the aims of his life to the edge of the grave. No servant of God is willing to have that on which he toiled lost and undone. We can understand the indignation of Elisha at the little faith and zeal of Joash.

(d) God gives according to our faith, (Matt. ix: 29.)

We have not, because we ask not, (James iv: 2.)

(e) Elisha's body was made, for good reasons, the means of quickening the dead. There was no inherent virtue. So with inspired words. They are in a "dead language." Many count them a "dead letter." But, oh, how many God has quickened by them! Men and nations have been roused by them. Have we been?

(f) The great Prophet died and was buried. His people are in him, and have life here and hereafter through him. Let us touch him by faith, in life, for as many as touch him are made whole, and we shall live by and through him forever.

Suggestive Topics.—Elisha's age—aims—standing—visitor—character of Joash—the prophet's direction—symbol—meaning of it—prediction—instructions to Joash—how obeyed—his wrath—why—the fulfillment of the prophecy—testimony to him after death—how occasioned—use of it—and lessons we may learn from this history.

PRACTICAL LESSONS.

By Rev. Newman Hall, D. D.

Verse 15. The godliness in a nation is the secret of its stability.

Verse 16. In all we do, let us ask God to have his hand on ours.

Verses 17-19. (a.) There is constant warfare between the soul and sin.

(b.) We must not be satisfied with partial success.

(c.) Success is in proportion to faith.

(d.) Godliness and patriotism.

(e.) Dying believers may exult in victory.

(f.) Christians in death may inspire others with life.

Verses 20, 21. (a.) The claims of Christ were verified by the resurrection.

(b.) Spiritual life is imparted by contact through faith with Christ crucified.

(c.) Resurrection and a future life.

GOLDEN TEXT.—Abel's holy life was soon cut short.

EXTRACT FROM CIRCULAR OF INTERNATIONAL COMMITTEE.

Dear Brethren.—The twenty-second annual Convention of the American Associations will be held in Louisville, Ky., 6-10th June, 1877.

All Young Men's Christian Associations entitled under the Rules of the General

Convention to representation are earnestly requested to send delegates.

The meeting for organization will be held at 11 A. M., Wednesday, June 6th, in Library Hall (4th St., between Green and Walnut), Louisville.

The correspondence of the Committee, both with the Associations and the various State organizations, indicates that the year has been marked by signal blessings from God upon their work. We ask each Association to aid us in presenting to the Louisville Convention a faithful testimony to what God has wrought in its field.

The international work, discussed and emphasized at the Toronto Convention as never before, has been prosecuted at the West, in the South, and among the railroad men. Visitation on behalf of the colored men of the South has been vigorously undertaken. Extracts from the correspondence relating to these visitations testify to the gracious blessing with which the Lord has been pleased to crown the work.

Funds, far beyond the amount subscribed at Toronto, have been necessary, and have been generously given by friends of the cause. But every aggressive effort has opened a yet wider field, and from every quarter comes earnest appeal to continue and extend the labors of our visitors. This appeal we now carry to all the Associations. With you, brethren, rests the responsibility of making adequate answer.

The following topics are suggested for discussion at the Convention:—

I. The international work intrusted to the Executive Committee:

1. At the South. 2. On behalf of colored young men. 3. At the West. 4. In Canada. 5. Among railroad men. 6. Among the Germans.

II. The work intrusted to State and Provincial Committees:

1. In New England. 2. In the West. 3. In the South.

III. How I use the Bible:

1. For myself. 2. With Christian workers. 3. With the unconverted.

IV. The evangelistic work of the Association, its limitations, and the qualifications of those who engage in it.

V. Association work in its peculiar adaptations to the wants and temptations of young men.

Men of experience will be invited to address the Convention briefly in opening each topic, after which the subjects will be open for general discussion.

There is good promise of the attendance at Louisville of an unusual number of those who have been active in Association work; and the Committee feel it their duty to urge all the Associations to send as their representatives men of prayer, wisdom and a sound mind. Above all, let our "expectations be from God." Be much in prayer for this Convention, that every word and act may be controlled by Him who is the source of all wisdom and love, and that the result may be the extension of the Saviour's kingdom among young men. Fraternal yours,

CEPHAS BRAINERD, New York City,
Chairman.

RICHARD C. MORSE, Gen'l Sec'y.

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Clerk.—Wanted: By a graduate of English High School, 17 years of age, situation as clerk, or in the counting-room. Reference: Hezekiah Butterworth, Esq., Youth's Companion Office. Address, F. N. Allan, Employment Bureau Y. M. C. A. Rooms.

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STRANGERS' SABBATH GUIDE,

And Directory of Churches represented in the Management of the Boston Young Men's Christian Association.

"I was glad when they said unto me, Let us go into the House of the Lord."—Ps. cxlii: 1.

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Bowdoin Square, Bunker Hill,	Bowdoin Square, Cor. Bunker Hill and Mystic Sts.	H. A. Cooke.	10.30 7.00	12.00 M.
Clarendon Street, Day Star,	Cor. Montgomery St., Nassau Hall,	E. W. Andrews.	10.30 3.00	1.45 P. M.
Dearborn Street, Dudley Street,	Dearborn St., Boston Highlands,	A. J. Gordon.	10.30 3.00	1.45 "
First, South Boston,	South Boston, Charlestown,	A. Ellis.	10.30 7.30	
Free-Will, Harvard Street,	South Boston, Harrison Ave., cor. Harvard St.,	E. W. Pride.	10.30 3.00	2.30 "
Jamaica Plain, Joy Street (African),	Cor. Centre and Myrtle Sts., Smith Court,	H. M. King.	10.30 3.00	1.45 "
Ruggles Street, Shawmut Avenue,	Near Tremont, Cor. Rutland St.,	E. H. Neale, D. D.	10.30 3.00	1.30 "
Stoughton Street, Tabernacle,	Cor. Sumner, Cor. Shawmut Ave. and Madison St.	L. L. Wood.	10.30 3.00	1.30 "
Twelfth (African), Christian Baptist,	Phillips St., Tyler St., cor. Kneeland,	J. Rand,	10.30 3.00	1.30 "
Union Temple, Warren Avenue,	Tremont St., Cor. W. Canton St.,	B. Minard,	10.30 3.00	1.30 "
		O. T. Walker.	10.30 3.00	1.45 "
		D. H. Taylor,	10.30 3.00	1.30 "
			3.00 10.30 A. M.	
		R. G. Seymour.	10.30 7.00	2.00 P. M.
			10.30 7.30	2.30 "
		M. A. Dougherty.	10.30 7.30	2.30 "
		D. C. Eddy, D. D.	10.30 7.30	2.30 "
			10.30 3.00	1.30 "
		E. Edmunds.	10.30 3.00	1.45 "
		Geo. C. Lorimer, D. D.	10.30 3.00	1.30 "
		G. F. Pentecost.	10.30 7.30	2.30 "

CONGREGATIONALIST.

Berkeley Street, Brighton Church,	Cor. Warren Ave., Washington St.,	Wm. B. Wright.	10.30 7.30	12.15 P. M.
Central Church, Central Church,	Berkeley St., cor. Newbury, Jamaica Plain,	H. A. Stevens.	10.30 7.00	2.00 M.
Chambers Street, Cottage Street,	Chambers St., Near Pleasant St.,	J. B. Clarke.	10.30 3.30	2.00 P. M.
Dorchester Church, Eliot Church,	Cor. Centre and Washington Sts., Boston Highlands,	F. B. Allen.	10.30 7.30	1.30 "
		J. H. Means, D. D.	10.30 7.30	12.15 "
		A. C. Thompson, D. D.	10.30 3.00	9.00 A. M.
		and B. F. Hamilton.	10.30 7.30	1.30 P. M.
Highland Church, Holland, Maverick,	Parker, near Tremont, Cor. Parker and Ruggles Sts.,	A. E. Dunning.	10.30 7.30	2.30 "
Mount Vernon, New England, Old South,	East Boston, Ashburton Place,	G. Van Der Kreeke.	10.15 1.30	
Olivet, Park Street,	Music Hall, Boylston St.,	J. V. Hilton.	10.30 3.00	1.30 "
Phillips, Salem and Mariners',	Springfield Street, near Tremont, Tremont, cor. Park St.,	S. E. Herrick.	10.30 3.00	1.30 "
Shawmut, Trinity,	South Boston, Cor. Salem and N. Bennet Sts.,	W. H. H. Murray.	10.30 3.30	2.00 P. M.
Union, Vine Street,	Cor. Salem and N. Bennet Sts.,	J. M. Manning, D. D.	10.30 3.30	2.00 P. M.
Walnut Avenue, West Roxbury,	Neponset, Columbus Ave., cor. Rutland St.,	H. M. Parsons.	10.30 7.30	3.00 "
Winthrop,	Boston Highlands, Boston Highlands, Centre, cor. Mt. Vernon, Charlestown,	J. L. Withrow, D. D.	10.30 7.30	12.00 M.
			10.30 3.00	1.45 P. M.
		S. H. Hayes.	10.30 3.00	1.30 "
		E. B. Webb, D. D.	10.30 7.30	3.00 "
			10.30 3.00	1.30 "
		F. A. Warfield.	10.30 7.30	3.00 "
			10.30 3.00	1.30 "
		A. H. Plumb.	10.30 7.30	3.00 "
		Edward Strong, D. D.	10.00 7.30	12.00 M.
		A. S. Twombly.	10.30 7.30	1.30 P. M.

EPISCOPALIAN.

Chapel of Good Sheph'd, Christ,	Cortes Street, Salem Street,	G. J. Prescott.	10.30 7.30	
Church of the Advent, Emmanuel,	Bowdoin Street, Newbury Street,	H. Burroughs, D. D.	10.30 3.00	1.30 P. M.
St. James', St. Matthew's,	St. James Street, South Boston,	A. C. A. Hall.	10.30 7.30	2.30 "
St. Mark's, St. Paul's,	West Newton Street, Tremont Street, near Winter, Boylston Street,	A. H. Vinton, D. D.	10.30 3.30	2.00 "
Trinity,		Percy Browne.	10.30 4.30	3.00 "
		John Wright.	10.30 7.30	2.00 "
		Chas. A. Babcock.	10.30 7.30	2.00 "
		W. Newton.	10.30 7.30	2.45 P. M.
		Phillips Brooks.	10.30 3.30	9.00 A. M.

METHODIST.

Broadway, Bromfield Street,	South Boston, Near Tremont,	L. B. Bates.	10.30 3.00	1.30 P. M.
Church Street, Dorchester Street,	Near Tremont, South Boston,	W. F. Mallalieu.	10.30 3.00	1.45 "
Egleston Square, First,	Cor. Washington and Beethoven, Temple Street,	J. W. Hamilton.	10.30 3.00	1.45 "
German, Hanover street,	Boston Highlands, Near Richmond,	J. Wagner.	10.30 3.00	1.45 "
Harrison Square M. E. Highland,	Harrison Square, Dorchester, 160 Warren Street,	J. L. Hanaford.	10.30 7.30	2.30 P. M.
Jamaica Plain, Meridian Street,	Elm Street, East Boston,	R. R. Meredith.	10.30 7.30	2.30 P. M.
Revere Street (African), Saratoga Street,	Revere Street, East Boston,	Kob.	10.30 7.30	2.00 "
Tremont Street, Washington Village,	Cor. Concord, Dorchester Street,	T. C. Watkins.	10.30 3.00	1.30 P. M.
Zion (African),	North Russell Street,	J. W. Bashford.	10.30 3.00	1.45 "
		E. W. Virgin.	10.30 7.00	1.50 "
		John H. Mansfield.	10.30 3.00	1.45 "
		J. F. Jeffrey.	10.30 3.00	1.45 "
		W. B. Clark, D. D.	10.30 3.00	1.45 "
		W. S. Studley.	10.30 7.30	2.30 "
		J. Wagner.	10.30 3.00	10.30 A. M.
		M. H. Ross.	10.30 3.00	1.45 P. M.

PRESBYTERIAN.

Columbus Avenue, Fourth,	Cor. Berkely, South Boston,	J. B. Dunn.	10.30 7.30	3.00 P. M.
Meridian Street,	East Boston,	E. Annand.	10.30 7.30	3.00 "

EVANGELICAL ADVENT, Hudson Street, cor. Kneeland, C. Cunningham. 3.00, 10.30 A. M.
Young Men's Christian Association, Tremont St., cor. of Eliot, Sunday Services, 12.15, 4.30 and 8.45.
Seamen's Bethel, North Square, Preaching at 10.30 A. M. and 3 P. M., by Rev. C. L. Eastman. Sabbath School, 1.30 P. M.

Will Pastors please send the hour of their Sunday School, and make any needed correction in the Guide above?
Contributions in aid of the MOODY AND SANKEY MEETINGS should be sent to D. E. SNOW, *Treasurer*, 41 State Street.
Contributions in aid of Rev. JOSEPH COOK'S LECTURES should be sent to M. R. DEMING, *Treasurer*, 68 Eliot Street.
Contributions in aid of the BOSTON Y. M. C. A. should be sent to W. G. CORTHELL, Y. M. C. A., 68 Eliot Street.

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THE Association Bulletin.

PUBLISHED BY THE BOSTON Y. M. C. A. FROM THEIR ROOMS, TREMONT STREET, COR. ELIOT, EVERY SATURDAY.

Volume I.} EDITION 10,000.

BOSTON, MASS., MAY 26, 1877.

PRICE 5 CENTS. {Number 29.

BOSTON YOUNG MEN'S CHRISTIAN ASSOCIATION.

Tremont Street, corner Eliot.

THE 26th ANNIVERSARY

Of this Association will be observed in the Tabernacle

SUNDAY EVENING, MAY 27.

Address by D. L. MOODY.

Mr. SANKEY will sing.

Praise meeting from 7 to 7.45, led by the Tabernacle choir under the direction of Dr. Eben Tourjee. The public cordially invited.

RUSSELL STURGIS, JR., President.
M. R. DEMING, General Secretary.

The twenty-sixth annual meeting of this Association was held at 7.30 o'clock, with a large attendance. In the absence of the President, Mr. S. P. Hibbard occupied the chair. Prayer was offered by the Rev. D. W. Waldron, and the hymn, "Hallelujah, 'tis done," was sung.

The Rev. M. R. Deming, General Secretary, was called upon to read the annual reports, in the absence of the President. Mr. Deming, before reading the reports, stated that this was the first time that Mr. Sturgis had ever been absent from a meeting when it was his duty to preside, and he explained the cause of his absence, which was unavoidable. The following report of the President, Mr. Russell Sturgis, was then presented:—

The year which is now closed has been exceptional, and such will also be our Report.

A religious work, unprecedented in its power in this city, and influencing New England, has employed to a great extent the activity of the church, and has monopolized the time and resources of the Association. A few words from the last report of the New York Association will serve as an introduction to what we have to say of our own work in the same direction.

"The year we close to-night is one of the most remarkable in the progress of evangelistic work in the history of New York. This city experienced seasons of special religious awakening in 1833 and 1857. Each had its rise under differing circumstances and through differing agencies. In the first instance, the preaching of the law proved to be the schoolmaster to lead men to Christ.

"The striking feature in the second was the blessing attendant upon the meetings for prayer.

"Last year the agency was an unlettered, but very remarkable lay evangelist. Mr. Moody received his early training for the work in the Young Men's Christian Associations, and in an evangelistic work in connection with them, carried on mainly in the State of Illinois. The effect of this training is manifest in all his work, which is steadily and persistently directed toward men, especially *young men*. His audiences differ from those in the churches and other places of religious assembly, in being composed largely of men; and those engaging his personal attention after the preaching services are almost exclusively young men. This has linked his work most closely with our Associations on both sides of the Atlantic. Indeed, Mr. Moody has for the past ten years been extensively known as President of the Chicago Association. Mr. Sankey received his training in the same school, as President of the Young Men's Christian Association, Newcastle, Pa. Outside of Association circles these men were little known until their labors in Scotland attracted the attention of the press in this country. During the progress of Mr. Moody's work in London, our President, Mr. Wm. E. Dodge, Jr., attended the meetings, and became so deeply impressed with the practical results growing out of

them that, under date of May 31st, 1875, he wrote to Mr. Morris K. Jesup, his associate in our Board of Directors, suggesting the calling of a meeting of ministers of the various denominations to consider the question of inviting Mr. Moody and Mr. Sankey to hold a series of meetings in this city. On June 21st, in answer to such a call, two hundred men, mainly clergymen, met and unanimously invited the evangelists, and the secretaries of the meeting were instructed to draft the invitation and forward it to the pastors for their signatures. The invitation was accepted, a building secured, and the evangelists labored in our city from February 7th to April 19th."

During the Convention held in New York towards the close of these meetings, our own President, being entertained in the same house with Mr. Moody, began to hope that the evangelists might be induced to come to Boston, although he could obtain no positive encouragement from Mr. Moody. Having returned home, the desire for their coming greatly increased, until he felt constrained to act. Consulting with the Rev. Drs. Webb and Gordon, he found them in sympathy; and the result was, that a few persons, clergymen and laymen, were asked to meet to consider the expediency of inviting the evangelists to Boston. The expression was unanimously in favor. A call for a conference was drafted, and sent to the churches of Boston and vicinity. The conference was fully attended, and a most earnest invitation was signed by all the churches, and sent to Mr. Moody. At his request, however, a second conference was called, at which Mr. Moody himself presided. On this occasion he asked our President what the Association was prepared to do in the event of his coming; and he replied that the Association, in its active membership, had no existence separate from the Church, but that he could depend upon its full sympathy, and that the resources of the Association, as to its building and officers, should be entirely at his disposal. This promise was fulfilled. Our Rooms became the headquarters of all the preliminary work; the Committee of Fifty meeting each week in the Parlor, and the great choir in the Hall. Special meetings were also held for the instruction of those who wished to work in the inquiry room, presided over by the Rev. Messrs. Tyng, Pentecost, Parsons and others. Through its President, a number of the Committee of Fifty and of the Executive Committee, the Association stood ready at any moment to render every assistance to the work, and so were enabled to do much in the preparation and distribution of circulars, etc.

Our Rooms have also been the headquarters of a large number of persons from the country, who have here received information concerning and tickets to the meetings; while our boarding house book has been of great service in supplying them with proper and pleasant lodgings. When it was decided to make a visitation of the city, the Association voted unanimously to offer its services to Mr. Moody to organize and superintend the work; and when another was appointed, the use of our Rooms and the services of our officers were offered him. Later, when the need was seen, a thorough visitation was made, under its auspices, of all the drinking places in the city. We mention all this, simply to show that very much of our activity has, during this winter, been turned from its usual channels into those connected with the revival meetings.

Previous to the coming of Mr. Moody, every branch of our work was carried on with vigor; since then, all that could in any way lessen our help to him has been suspended.

The reports of the Committees on Instruction, Social Gatherings, Boarding Houses, Membership, Reception, Building, Employment, Distribution of Re-

ligious Reading, and Devotional Meetings may be summarized by subjects as follows:—

The Reading Room has had during the year, 15 dailies, two of which are duplicates; 50 weeklies, 12 of which are duplicates; 28 monthlies, and 6 quarterlies. Number of volumes in the library, 4230; added during the year, 59 volumes.

Entertainments have been held as follows: Six lectures, with an aggregate attendance of 3200; reception to young men of the wholesale drug, paint and oil trades—attendance, 700; reception to members, two—aggregate attendance, 1900; three sociables—aggregate attendance, 1600.

Classes have been maintained through the winter in German, French, New Testament Greek, and music (two of the latter). These and the lyceum have been well sustained.

Membership—New members during the year, 546; present total membership, 1604; gymnasium membership for the year, 226.

Charity—Expended during the year for meals, lodging, clothing, transportation, etc., \$549.65. Ten Sunday morning breakfasts have been given during the past winter, with a total attendance of 1630.

Hospitalities—No. of visitors in the Reading room for the week Jan. 4th to 11th, by actual count, 3638. Based upon this count, with due allowance for summer months, the total number of visitors for the year must have been over 100,000. Visitors to the gymnasium were very numerous during the winter. The boarding house list has been in constant service. During the Christian Convention at the Tabernacle, a number of young men were employed to pilot delegates to boarding places without charge.

Employment Bureau—Number of situations filled as far as known, 153.

Religious Work—At the Rooms. Meetings for the training of Christian workers (series of six); two daily prayer meetings, a boys' prayer meeting once a week, service of song and gospel meeting, and noon prayer meeting every Sunday. In the city—Noontide meeting at the Meionon, omitted during the Tabernacle meetings, Saturday noon teachers' meeting in the Meionon, gospel meeting at 46 Richmond street Sunday afternoons, open-air meetings, two each Sabbath during the summer; visitation of the hospitals by singers with flowers and religious reading, and distribution of religious literature in sailors' boarding-houses, among the shipping, police stations, fire engine-houses, drinking saloons, etc.

The following new features of our work are worthy of special attention:—

THE ASSOCIATION BULLETIN was issued in November last, and has continued with a weekly edition of 2000. It has been much appreciated by our own members, and has done good service to other Associations. Much of the matter it has contained has been copied in other Association papers in this country. The platform adopted at our last anniversary, and presented in the address of the Rev. Joseph Cook, has done efficient service.

The Saturday noon meeting in the Meionon, has been devoted during the year to the Exposition of the Sunday Schools. The city pastors have been ever ready to aid us in this service. Special thanks are due to Rev. H. M. Parsons, who has had charge of the meeting during the winter.

The Friday noon meeting during the Fall was devoted to Christian temperance work, and was always interesting. Special assistance in this meeting was rendered by Mr. J. F. Shorey.

The nine o'clock week-day meetings increased in interest from September last till the opening of the Young Men's Meetings in the Berkeley St. Church. The attendance at the close nightly numbered 200, and many inquired after and found the Saviour.

Meetings for the training of Christian

workers, held during the Fall, were some of the best ever instituted by the Association. The addresses by Rev. S. H. Tyng, Jr., of New York, Rev. Dr. Withrow, Rev. Messrs. Warfield, Pentecost, Bates, Hastings and Joseph Story, were as good as a course in a lay college. Their addresses were published in part in the Bulletin, and were eagerly sought after.

The Committee on Distribution of Religious Reading have expanded and systematized their work, enlarging it five-fold. The wharves were districted into six sections, and two men each assigned them for a thorough visitation of the vessels with papers, tracts and fliers every Sabbath. Two others were furnished a row-boat to visit the shipping in the harbor. Carefully prepared blanks were given to each distributor, and a report was required from him. In connection with this work, two open-air meetings were held, and several in the sailors' boarding-houses, each Sabbath.

Sixteen Sabbath Morning Gospel Breakfasts were given during the winter by the Committee on Distribution, and were owned of the Lord as His work. Also gospel meeting in the dance hall, 46 Richmond St., every Sabbath afternoon during the winter.

A systematic visitation of the hospitals by singers with flowers and religious reading has been carried on, and many expressions of gratitude have been received from the patients thus ministered unto.

Chaplains for the Police Stations.—Some of our young men have created this office for themselves, by visiting the station houses between 8 and 10 p.m., reading the scriptures to the prisoners and lodgers, and offering prayer. Several young men who were tramps have been converted, and are now earning a good living, and sustaining an exemplary Christian life.

Visitation of the Saloons.—During the progress of the Tabernacle meetings, thirty of our most active workers made a canvass of the saloons, gambling houses and billiard halls of the city. Nearly every such place in North End, West End and South End was explored. The chief object was to reach the young men who frequent these resorts, and draw them to religious meetings of some kind. Much prayer was offered each night, before starting out. The workers went by twos, threes or fours, as best suited their experience.

They carried tracts in English and in German, copies of the Tabernacle and of the Association Bulletin, reserved seat tickets to the Moody and Sankey meetings, and invitations to the Young Men's meetings in Berkeley Street Church. They were met with kindness in every place. No one offered them insults (unless in the shape of free drinks here and there). Some of the young men apologized for being found in such places; others said they were desirous of leading a better life. About fifty were brought into the Young Men's meeting, in Berkeley Street, on one evening.

Each of the workers testifies to having received a wonderful blessing in this mission. They believe that God's word will not return unto him void. They rejoice to have done something toward carrying the Gospel to every creature in Boston.

Brethren: In closing my last report after five consecutive years of service, I wish heartily to thank our Heavenly Father for what I have seen accomplished. Since your President first became associated with the work in 1858, he has seen a constant increase in every department of the work in our own city. It has never gone backward; fulfilling its regular duty day by day, it has also been ready for every emergency: at the call of our country,—in the Christian Commission,—at the time of the Chicago fire and those of the West, it has promptly, efficiently, responded. In every time of revival, the Lord has used us in bringing into the field such men as Varley, Cook and Moody; to say nothing of the fact that in

THE ASSOCIATION BULLETIN.

the midst of much adverse influence, the Association has been enabled to stand firmly upon its evangelical basis, and clearly and fearlessly assert its principles; and to this, in a great measure, we attribute the fact that our Lord has so greatly blessed us spiritually. Under the impulse that the truth has now received, we look for far greater things in the future. During these five years that I have served you as President, the Association has made a great advance in every direction.

Then we occupied two rooms in Tremont Temple. These were vacated within two months from the beginning of my administration, and we bought the building which we now occupy. The increased accommodation at once enabled us to do much we were unable to do in the smaller quarters, and the work spread on every side. The social gatherings, trade receptions and classes in many departments of education increased greatly our attractions for those whom we wish to reach. The Rooms were opened on Sunday with blessed results. The Committees have been more thoroughly organized, and our methods of work have improved year by year. In fact, so greatly has our work increased, that the building which five years ago seemed to furnish the utmost that we could need, proves to-day to be inadequate to our needs. We must at the earliest possible time have a larger and more attractive building; larger, because our increased work demands greater accommodation; more attractive, that the evangelical work among young men may have the fullest advantage.

There is no such time as the present, when real estate is very low, to take the step towards a building which the work urgently and immediately calls for.

Five years ago we had property amounting to \$62,000; to-day, though these five years are the worst financially that we have ever seen, our property, exclusive of a small mortgage, cannot be set at less than \$115,000. In summing up, I think I may safely say that at no time in the history of the Association has it been better known, or its influence more widely felt, than now.

Let us, brethren, be true to our Lord, and he will do for us still greater things.

RUSSELL STURGIS, JR., Pres.

After the reading of the reports, the hymn "To the work," was sung, and a brief verbal report of the Committee for the Visitation of the Sick was made. It was voted that the reports be referred to the Publication Committee.

The Treasurer reported that the expenditures during the year amounted to \$15,539. The debt was reduced \$13,059, and it now remains \$10,970. The amount of receipts will be reported at the anniversary next Sunday evening in the Tabernacle. The following resolution was adopted unanimously by a rising vote:

Whereas, in the providence of God our brother, Russell Sturgis, Jr., has been called upon to fill the office of President of this Association four times since its organization, therefore

Resolved, That we, the members of this Association, do feel under great obligations to him, and would avail ourselves of this public occasion to tender him our sincere thanks for his generous donations of time and money, and for his untiring devotion to the interests of this cause, so dear to our hearts.

Resolved, That while he is about to retire from the Presidency, we are glad to know that he is to continue one of the Board of Managers.

THE FOLLOWING OFFICERS WERE ANNOUNCED AS ELECTED FOR THE TERM OF 1877-81.

PRESIDENT.

GEORGE A. MINER (Cong.)...63 Summer St.....4 years.

VICE-PRESIDENTS.

SALMON P. HIBBARD (Bap.)...176 State St.....4 years.
RUSSELL STURGIS, JR. (Epis.)...Brookline.....3 years.
WM. M. RUMERY (Meth.)...113 Berkeley St.....2 years.
EBEN M. MCPHERSON (Pres.)...85 Devonshire St.....1 year.

DIRECTORS.

Baptist.

WENDELL G. CORTHELL...8 Columbus Square.....3 years.
SAMUEL B. HOPKINS...79 Summer St.....2 years.
JOSEPH STORY...529 Commercial St.....1 year.

Congregationalist.

ALBERT L. COOLIDGE...24 High St.....3 years.
GEORGE W. COBURN...139 Federal St.....2 years.
HENRY FROST...664 Tremont St.....1 year.

Episcopalian.

J. D. W. FRENCH...48 State St.....4 years.
ALEXANDER COCHRANE...44 Beacon St.....2 years.
CHARLES W. DEXTER...57 Broad St.....1 year.

Methodist.

JOHN O. BISHOP...7 Exchange Place.....4 years.
HENRY A. HARTLEY...103 Washington St.....3 years.
WARREN P. ADAMS...79 Broadway, S. B.....1 year.

Presbyterian.

JOHN Y. MAINLAND...37 Troy St.....4 years.

Evangelical Advent.

ASA W. CHAMBERLIN...Congregational House.....3 years.
THOMAS C. LOW...132 Harrison Avenue.....2 years.

STANDING COMMITTEE.

Baptist.

Walter H. Billings...Allston.....Allston Ch., W'd 19, 4 years.
Frank P. Hill...59 Commercial St....." " 2 years.
Nathan A. Fitch...1 F. H. Market.....Bethel Church.....4 years.
George E. Boynton...19 Avon St....." " 2 years.
Samuel M. Farnum...11 No. Market St.....Bowdoin Sq. Church, 4 years.
Samuel M. King...35 Ash St....." " 2 years.
Marshall H. Lyman...37 Kneeland St.....Ch'stian Ch., Tyler St., 4 y'rs.
Clement A. Huff...143 Tyler St....." " 2 y'rs.
George F. Underwood...79 Rutland St.....Clarendon St. Ch., 4 years.
Fred. M. Kilmer...10 Travers St....." " 2 years.
Wm. B. Stacey...8 Circuit St., B. H.....Dearborn St. Ch., 4 years.
Herbert H. W. Edmonds...Atlas National Bank....." " 2 years.
George K. Somerby...33 Summer St.....Dudley St. Church, 4 years.
Robert H. Ferguson...6 Dana Place, B. H....." " 2 years.
George R. Kelso...47 High St., Charlestown.....First Ch., Charlestown, 4 years.
Charles G. Pease...109 Bartlett St....." " 2 years.
James K. Odell...62 West Cedar St.....Fourth Ch., S. B., 4 years.
Charles H. Reading...550 Fifth St....." " 2 years.
Arthur A. Shaw...P. O. Building.....Harvard St. Church, 4 years.
Charles D. White...50 Bromfield St....." " 2 years.
George V. Burr...322 Tremont St.....Ruggles St. Church, 4 years.
William M. Boston...257 Ruggles St., B. H....." " 2 years.

Charles P. Noyes...Bird St., Ward 24.....Stoughton St. Ch., 4 years.
Charles D. Pratt...Stoughton St., Ward 24....." " 2 years.
Edgar W. Davies...Traveller Office.....Tabernacle Church, 4 years.
Alfred B. Mitchell...245 Washington St....." " 2 years.
Harrison Aldrich...4 E. H. Market (cellar).....Union Temple Ch., 4 years.
Edward S. Fletcher...Tremont Temple....." " 2 years.
Burton S. Haxton...78 Pinckney St.....Warren Ave. Ch., 4 years.
George E. Ricker...9 Pelham St....." " 2 years.

Congregationalist.

Frank O. Whitney...55 E. Chester Park.....Berkeley St. Church, 4 years.
Myron D. Brooks...128 Pembroke St....." " 2 years.
Frank G. Newhall...Brighton, Ward 25.....Brighton Church, 4 years.
S. N. Dickerman...97 High St....." " 2 years.
Gardner W. Bullard...66 Chauncy St.....Central Church, 4 years.
James E. Leach...40 Water St....." " 2 years.
Nicholson Broughton...Custom House.....Central Ch., J. Plain, 4 years.
Charles N. Snow...47 Kilby St....." " 2 years.
Edward L. Robbins...53 Chambers St.....Chambers St. Ch., 4 years.
Curtis B. Tappan....." " 2 years.
Frank Wood...352 Washington St.....Dorchester Church, 4 years.
William D. Brigham...19 Milk St....." " 2 years.
James S. Erskine...150 M St., S. B.....E St. Church, S. B., 4 years.
J. Willard Park...229 Broadway, S. B....." " 2 years.
John C. Proctor...37 West St.....Highland Church, 4 years.
Eugene T. Hosford...5 St. Charles M'kt., Beach St....." " 2 years.
Rens Spaans...6 City Hall Avenue.....Holland Ch., B. H., 4 years.
Garrett Barnes...13 Mechanic St., B. H....." " 2 years.
William M. Lovejoy...32 Hanover St.....Maverick Ch., E. B., 4 years.
J. H. S. Pearson...3 Commerce St....." " 2 years.
Algernon S. Ackers...32 Summer St.....Mt. Vernon Church, 4 years.
E. B. Noyes...Joy's Building....." " 2 years.
Henry J. Darling...106 South Market St.....Old South Church, 4 years.
George O. Wilson...5 Hanson St....." " 2 years.
George H. Davis, Jr...81 Montgomery St.....Olivet Church, 4 years.
George W. Heard...Chelsea....." " 2 years.
Elijah H. Thayer...50 Cambridge St.....Park St. Church, 4 years.
Ralph W. Cutler...95 Boylston St....." " 2 years.
Benj. M. Wooster...41 Tremont St.....Phillips Ch., S. B., 4 years.
Eugene D. Baker...37 Telegraph St., S. B....." " 2 years.
Franklin B. Knight...19 North Market St.....Salem & Mariners' Ch., 4 y'rs.
Samuel J. Burns...30 Kilby St....." " 2 y'rs.
Henry N. F. Marshall...38 E. Chester Park.....Shawmut Church, 4 years.
Lyndar P. Hunt...37 E. Concord St....." " 2 years.
Arthur A. Winsor...22 T Wharf.....Trinity Ch., Neponset, 4 years.
William Wood...154 State St....." " 2 years.
John C. Lane...623 Tremont St.....Union Church, 4 years.
Willard White...153 West Newton St....." " 2 years.
A. Lawrence Hitchcock...57 Hanover St.....Vine St. Ch., B. H., 4 years.
S. Allen Potter...Epis. Theo. Sem., Camb'ge....." " 2 years.
Charles H. W. Wood...2380 Washington St.....Walnut Av. Ch., B. H., 4 y'rs.
Alfred W. Burrill...37 Regent St., B. H....." " 2 y'rs.
J. Henry Guild...178 Devonshire St.....West Roxbury Ch., 4 years.
Frank H. Nutter...46 Pemberton Square....." " 2 years.
William G. Bell...48 Commercial St.....Winthrop Ch., Charlestown, 4 y'rs.
Darius G. Alden...33 Winter St....." " 2 y'rs.

Episcopalian.

Thomas H. Howard...37 Grove St.....Chap. of the Ev'gelists, 4 y'rs.
John Wilkinson...147 Cambridge St.....Christ Church, 4 years.
Richard Middleton...53 Winchester St.....Ch. of the Good Shep., 4 years.
John Holmes...15 Cortes St....." " 2 years.
Thomas D. Thomson...56 Chauncy St.....Emmanuel Church, 4 years.
Samuel G. Snelling...40 Water St....." " 2 years.
George W. Gregerson...17 Congress St.....St. James Ch., B. H., 4 years.
Benj. D. Salisbury...37 Battery March St....." " 2 years.
John M. Clinch...97 Water St.....St. Matt's Ch., S. B., 4 years.
Charles E. F. Lyon...N. E. Mutual Life Ins. Co....." " 2 years.
Hollis B. Page...128 Marlboro St.....St. Paul's Church, 4 years.
M. Field Fowler...144 State St....." " 2 years.
George B. Dexter...11 Kingston St.....Trinity Church, 4 years.
Charles Davis, Jr...54 Kilby St....." " 2 years.

Evangelical Advent.

Joseph E. Ballou...46 Kneeland St.....Hudson St. Church, 4 years.
James A. Wheeler...59 E. Brookline St....." " 2 years.

Methodist.

Lemuel B. Bradford...197 State St.....Appleton Ch., Nep., 4 years.
Edward A. Kimball...Neponset....." " 2 years.
Israel P. Rich...351 Silver St., S. B.....Broadway Ch., S. B., 4 years.
Charles Sage...Broadway, S. B....." " 2 years.
George O. Preston...Hide & Leather Bank.....Bromfield St. Ch., 4 years.
Otis N. Chase...278 Tremont St....." " 2 years.
Dr. E. Chenery...65 Chandler St.....Church St. Church, 4 years.
Thomas C. Newell...105 Arch St....." " 2 years.
Alexander Hobbs...Washington St., Cor. Grant Place, L. M.....Dorchester Ch., W'd 24, 4 y'rs.
William A. Spargo...Temple St., L. M....." " 2 y'rs.
Joseph F. Durgin...451 Washington St.....Dorchester St. Ch., S. B., 4 y'rs.
George L. Dacey...28 Ward St., S. B....." " 2 y'rs.
Charles M. Irwin...Seaver House.....First Ch., Temple St., 4 years.
Alexander Chalmers...4 Myrtle St....." " 2 years.
Lewis A. Wallon...Summit St., Cor. Circuit, B. H.....German Ch., B. H., 4 years.
George Sauer...630 Washington St....." " 2 years.
Joseph T. Dow...12 Indiana St.....Hanover St. Ch., 4 years.
Rev. T. C. Watkins...Theo. Sem., 36 Bromfield St....." " 2 years.
James R. Bampton...2271 Washington St.....Highland Church, 4 years.
John S. Kemp...20 Glenwood St., B. H....." " 2 years.
Benj. B. Hartford...3 India Wharf Market.....Saratoga St. Ch., E. B., 4 y'rs.
Henry C. Hemmenway...City Hall....." " 2 y'rs.
Wm. M. Barber...46 Commerce St.....Tremont St. Ch., 4 years.
Frank G. Merriam...4 Stevens St....." " 2 years.

Presbyterian.

James Whidden...82 E. Canton St.....Beach St. Church, 4 years.
Angus A. McLeod...948 Washington St....." " 2 years.
John P. McPherson...85 Devonshire St.....First Church, E. B., 4 years.
Alexander Fullerton...12 Cypress St., Ward 23.....First Reformed Ch., 4 years.
John F. Dawson...5 and 7 Winter St.....Fourth Ch., S. B., 4 years.
John Gilchrist...5 and 7 Winter St....." " 2 years.

SUNDAY SCHOOL TEACHERS' MEETING

In the MEIONAON, EVERY SATURDAY NOON,
for one hour.
ECLECTIC NOTES.

LESSON XXII. SUNDAY, JUNE 3, 1877.

THE LAMENTATION OF AMOS.

Amos v: 1-15. Commit 4-8. Primary 4.

1. Hear ye this word which I take up against you, even a lamentation, O house of Israel.
2. The virgin of Israel has fallen; she shall no more rise: she is forsaken upon her land; there is none to raise her up.
3. For thus saith the Lord God; the city that went out by a thousand shall leave a hundred, and that which went forth by a hundred shall leave ten, to the house of Israel.
4. For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live:
5. But seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought.
6. Seek the Lord, and ye shall live: lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Beth-el.
7. Ye who turn judgment to worm-wood, and leave off righteousness in the earth,
8. Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name.
9. That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.
10. They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.
11. Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat; ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.
12. For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.
13. Therefore the prudent shall keep silence in that time; for it is an evil time.
14. Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken.
15. Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph.

GOLDEN TEXT.—If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever.—1 Chron. xxviii: 9.

TOPIC.—Seeking the Lord, while he may yet be found.

PARALLEL PASSAGES.—Isa. i: 18-20; James v: 1-5.

SCRIPTURE READINGS.—With v. 1, read Jer. vii: 29; with vs. 2, 3, read Isa. xxx: 17; with v. 4, read 2 Chron. xv: 2; with v. 5, read Amos ix: 8; with v. 6, read Isa. lv: 3; with v. 7, read Amos vi: 12; with v. 8, compare Job ix: 9; with vs. 9, 10, read Isa. xxix: 20, 21; with v. 11, read Deut. xxviii: 30, 39; with v. 12, read James v: 4; with v. 13, compare Jer. viii: 14; with vs. 14, 15, read Isa. i: 16, 17.

To be identified: *Israel, Joseph*, and the following places: *Beth-el, Gilgal, Beer-sheba*.

SUGGESTIVE TOPICS.—Amos—his calling—prophetic work—disadvantages—style of writing—burden of his message—where delivered—when—against whom—for what—places of idols—how described—sins of the people—duty enjoined—how is God to be sought—the promise annexed—the evils denounced—the opposite virtues—the lessons for our times.

LESSONS.

(1.) Bad religion and bad living go together. As a man thinketh in his heart so is he. Wrong views of God lead to wrong views of duty. The conscience needs the divine truth to guide it. When God is forsaken, that guidance misleads. On the other hand, "the grace of God that bringeth salvation" teaches men to deny ungodliness and worldly lusts. To make

men good in life, the best way is to make them right with God.

(2.) Religion and the prosperity of the nation are joined together.

(3.) God avenges the poor who have no other helper.

(4.) Riches ill-gotten do not remain with their possessor.

(5.) Not want of power, but of will, in God, prolongs the day of the unholy.

(6.) It is the first duty of any sinner to seek God; the only safety.

(7.) No seeking is sincere that does not drive out sin.

(8.) They who seek, find and live. They who will not, destroy themselves for naught.

LESSON XXIII. JUNE 10, 1877.

THE PROMISE OF REVIVAL.

Hosea xiv: 1-9. Commit 1-7. Primary 4.

1. O Israel, turn unto the Lord thy God; for thou hast fallen by thy iniquity.
2. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.
3. Asshur shall not save us; we will not ride upon horses; neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy.
4. I will heal their backsliding, I will love them freely: for mine anger is turned away from them.
5. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.
6. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.
7. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon.
8. Ephraim shall say, What have I to do any more with idols? I have heard him and observed him; I am like a green fir tree. From me is thy fruit found.
9. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein.

GOLDEN TEXT.—O Israel, thou hast destroyed thyself; but in me is thine help.—Hosea xiii: 9.

TOPIC.—The Restoration of Israel.

LESSONS.

(1.) What are our sins? General and particular? Can we help one another—teachers and their pupils—in knowing them?

(2.) They must all be taken to God in prayerful penitence. If we know not how to go, God will help.

(3.) They must all be renounced and broken with.

(4.) God will meet us cordially, and give us all good.

(5.) All blessing is ours when we are Christ's. We are children, heirs, joint heirs with Christ.

(6.) The very greatness of our mercies adds to the greatness of our responsibilities, and hence, John iii: 19.

(7.) A clear conscience is a great help to understanding God's will; and a man meaning to go on in sin does not see the truth because he does not want it.

SUGGESTIVE TOPICS.—The prophet—meaning of name—New Testament form—time—work—temperament—sins re-proved—call—to whom—how return—promises—under what forms—meaning of figures—reflection of the prophet—meaning of it—of God's ways—how men fall in them—the lessons to us.

PARALLEL PASSAGES.—Isa. xxxi: 1; 1 Peter ii: 7, 8.

SCRIPTURE READINGS.—With v. 1, read Joel ii: 13; with v. 2, read Prov. xxviii: 13; with v. 3, read Hosea ii: 17; with v. 4, read Isa. xlviii: 9-11; with v. 5, read Prov. xix: 12; with vs. 6, 7, read Ps. xci: 1; with v. 8, read James i: 18; with v. 9, read John viii: 37.

Identify *Israel, Ephraim, Asshur, Lebanon*.

Only PERSON to be identified: *Hosea* (see Hosea i: 1).

LESSON XXIV. JUNE 17, 1877.

THE CAPTIVITY OF ISRAEL.

2 Kings xvii: 6-18. Commit 13-18.

Primary 18.

6. In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in

Halah and in Habor by the river of Gozan, and in the cities of the Medes.

7. For so it was that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

8. And walked in the statutes of the heathen, whom the Lord cast out before the children of Israel, and of the kings of Israel, which they had made.

9. And the children of Israel did secretly those things that were not right against the Lord their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

10. And they set them up images and groves in every high hill, and under every green tree.

11. And there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger:

12. For they served idols, whereof the Lord had said unto them: Ye shall not do this thing.

13. Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying: Turn ye from your evil ways and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14. Notwithstanding, they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God.

15. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them.

16. And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the hosts of heaven, and served Baal.

17. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves do to evil in the sight of the Lord to provoke him to anger.

18. Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

GOLDEN TEXT.—Because they obeyed not the voice of the Lord their God.—2 Kings xviii: 12.

TOPIC.—The bondage of sin.

PARALLEL PASSAGES.—Hosea xiii: 16; Ps. cv: 35-37.

SCRIPTURE READINGS.—With v. 6, read 1 Chron. v: 26; with v. 7, read Ex. xx: 2, 3; with v. 8, read Lev. xviii: 25; with v. 9, read 2 Kings xviii: 8; with v. 10, read Deut. vii: 5; with v. 11, read Hosea ii: 13; with v. 12, read Deut. iv: 19; with v. 13, read Isa. ii: 12; with v. 14, read Deut. x: 16; with v. 15, read 1 Kings xvi: 13; with v. 16, read 1 Kings xii: 28; with v. 17, read 2 Kings xvi: 3; and with v. 18, read 1 Kings xi: 13, 32.

The pupils should identify *Hoshea, Israel, Pharaoh, Judah, the Medes*; and also *Assyria, Samaria, Halah, Habor, Gozan, Egypt*.

THE LESSONS FOR US.

(1.) It is with God we have to do. He is a jealous God. He requires fidelity to himself in worship. If he has a right to be served, he has a right also to fix the form of service.

(2.) Men do not stop with single sins. They wax worse and worse. So Israel. Where God is forsaken, the devil is followed, and he hurries his victims down a steep place.

(3.) National sins bring national ruin: for nations do not exist as such, as men do, to be punished in the next life. If so with Israel, much more with ordinary people.

(4.) Yet God is patient, uses means, and only strikes when his forbearance would be an evil.

(5.) He can find even in ambitious and selfish men the means of executing his judgments, without approving their pride. (See Isaiah x: 5, 7).

SUGGESTIVE TOPICS.—The doom of the ten tribes—how executed—when—in what manner—whither carried—the grounds of it—the great original error—how it defeated its ends—the succeeding transgres-

sions—forms of idolatry—cruelties in worship—the divine warnings—how sent—the substitutes for God's word—the contrast between them and Judah—the lessons to us.

LESSON XXV. JUNE 24, 1877.

Nahum i: 1-13.

1. The burden of Nineveh. The book of the vision of Nahum the Elkoshite.

2. God is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies.

3. The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in storm, and the clouds are the dust of his feet.

4. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

5. The mountains quake at him, and the hills melt, and the earth is burned at his presence; yea, the world and all that dwell therein.

6. Who can stand before his indignation? and who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him.

7. The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him.

8. But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

9. What do ye imagine against the Lord? He will make an utter end: affliction shall not rise up the second time.

10. For while they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.

11. There is one come out of thee that imagineth evil against the Lord, a wicked counsellor.

12. Thus saith the Lord: Though they be quiet, and likewise many, yet thus shall they be cut down when he shall pass through. Though I have afflicted thee, I will afflict thee no more.

13. For now will I break his yoke from off thee, and will burst thy bonds in sunder.

PARALLEL PASSAGES.—Zeph. ii: 13; 2 Kings xix: 22, 23.

SCRIPTURE READINGS.—With v. 1, read Gen. x: 11; with v. 2, read Josh. xxiv: 19; with v. 3, read Jonah iv: 2; with v. 4, read Matt. viii: 26; with v. 5, read 2 Pet. iii: 10; with v. 6, read Rev. xvi: 9; with v. 7, read 2 Tim. ii: 19; with v. 8, read Ps. i: 6; with v. 9, read Ps. ii: 11; with v. 10, read Mal. iv: 1; with v. 11, compare Dan. vii: 8, 21; with v. 12, read Ps. xxx: 5; with v. 13, read Jer. xxx: 8.

To be identified: *Nineveh, Bashan, Carmel, Lebanon*, and *Nahum, the Elkoshite*.

SUGGESTIVE TOPICS.—Nahum—his place—his message—how described—meaning of burden—vision—divine character as to patience—power—justice—illustrations of his control of nature—what to his people—the enemy of Judah—the promised deliverance—the threatened doom—and the lessons to us.

Politeness gives a power to weakness, and makes a homely man handsome.

Habit is a cable. We weave a thread every day, and at last we cannot break it.

The answers which truth gives to a man, depend very much upon the questions which he puts to truth. The manner in which he puts his questions depends very much upon the principles which rule his life.—*Julius Muller*.

The history of the world teaches no lesson with more impressive solemnity than this: that the only safe guide to a great intellect is a pure heart; that evil no sooner takes possession of the heart, than folly commences the conquest of the mind.—*C. C. Bonney*.

An aged man arose in one of Mr. Moody's prayer meetings and asked for prayers for an unconverted wife. "How long have you been a Christian?" asked the evangelist. "Thirty-five years," was the reply. "And she not converted in all that time?" was the quiet remark of Mr. Moody. The man was touched with the reply, and before the meeting closed asked for prayers for himself.

Y. M. C. A. News.

EDITORIAL.

After Napoleon the First had defeated the armies of Austria five or six times, the old Austrian generals solemnly protested that he had violated the established rules of warfare. "Why," said they, "he would attack us in our front, or on our flanks, or in our rear, with inconceivable rapidity and abruptness." The Boston Monday Lectureship has a predilection for the Napoleonic tactics.

WHERE ARE THE HUSBANDMEN?

The good seed, which is the word of God, has been sown broadcast in this city as never before. It has not all been grown and gathered in as yet. Many sheaves have been garnered, we rejoice to know. But the blades and tender plants are daily springing up.

The ever-living power of the Word of God is wonderfully manifesting itself all around us. Now is the time for cultivation and ingathering. Let us be on our watch for souls. It is so easy to let opportunities slip away. " * * * Then cometh the wicked one and catcheth away that which was sown in his heart." We are more responsible for the growth and harvest of that which *we have helped* to sow. It will be wicked for us to relapse into inactivity while the spiritual fields are white.

We have heard professional musicians say that Mr. Sankey's singing does them no good. The trouble is, that he and they are seeking different objects. They are more absorbed in the means, he in the end. They would rather lose the end he secures than to employ his means. If Mr. Sankey could sing the Gospel into the hearts of the multitude by following the canons of severe musical taste, very likely he would do so. But it is doubtful whether he could, in the nature of things. The training of the mind will not subdue untrained hearts. It is the province of the Holy Spirit to do that. Mr. Sankey has naturally a glorious voice and a large heart, and surrenders both to the use of the Spirit of God. The hidden secret of the power of his singing over the multitude is a fully consecrated heart.

CHIT-CHAT.

An expensive wife makes a pensive husband.

A Pittsburgh man bought a horse by photograph. He was getting the *carte* before the horse.

The pebbles in our path weary us and make us footsore more than the rocks which require only a bold effort to surmount.

Professor Proctor says the earth is growing larger. "We are glad to hear it," adds the Danbury News man, "for real estate has shrunk fearfully in the past three years."

A train of cars on a Florida railroad passed a man on horseback, and there was a great hurrying among the passengers until they discovered that the horse was tied to the fence.

Lieutenant Kitchener hopes to finish the survey of Northern Palestine before the end of the summer; after which he says little will remain to be done, and the greatest work ever undertaken in the cause of Biblical research will be practically finished.

A certain Boston deacon lately formed his Sunday school in line and marched them along the aisles, himself in front, singing "Hold the Fort." The consternation which seized all parties at the second stanza can be better imagined than described:

"See the mighty host advancing,
Satan leading on."

The deacon has objected to new methods ever since.—*Baptist Teacher.*

Père Hyacinthe has an audience of 4000 persons every Sunday in Paris, notwithstanding his "unpopularity."

"Is that clock right over there?" asked a visitor. "Right over there?" said the boy. "Tain't nowhere else."

In most places "a stone's throw," "five minutes' walk," etc., are used for measures for short distances. In Dubuque, however, they speak of a place as being "within the bawl of a mule."

M. Courbet, the painter, has consented to pay the fine of \$60,000 to which he was sentenced for his share in the destruction of the Vendome column during the Communist troubles, and the court will take it in annual instalments of \$2000.

Wong Chin Foo's full name is Ten Wing Tze Way Shin Shua Shing Tze Way Shing Show Tan Tze Way Kee Ton Ye Che Poh Kow Shu Yu Lee Yeh Wong Chin Foo. So he fluently told his audience at Steinway Hall.

"It seems to me," said a customer to his barber, "that in these hard times you ought to lower your price for shaving." "Can't do it," replied the barber. "Nowadays everybody wears such a long face that we have a great deal more surface to shave over."

ASSOCIATION NOTES.

Cato said, "Strike, but hear me." Burn this paper if you will, but first read it, for it advocates a noble cause.

The editor of the *Bulletin* expects to attend the Y. M. C. A. International Convention in Louisville. This has necessitated the publication of the paper in advance for the month of June.

It is a large undertaking to hold a public meeting in the Tabernacle. If any little infelicities occur, please overlook them, and believe that we did the best that we could to provide for the comfort of all.

The service of song to-morrow at 4.30 P. M. will be one of special interest. The subject will be, "What am I most thankful for during the past year?" It is expected that a chorus choir will lead the singing.

The following situation we despair of filling without the aid of advertising:—

MAY 22, 1877.

Intelligence Office.—I write you a few lines to let you know that I am going to keep house in the town above mentioned; that is, if I can get you to get a good young lady to do my house-work. I am a widower. I should prefer a widow lady; and, if you can get me one that would like to get married, she would be the one for me. I will give one of that description more than good wages. Send me back an answer whether you can get me one; and if you can, send her name, and what pay she will work for. My family, you see, is small, and it will be a very easy chance for some lady that would like to get a good home and a man of high standing, etc., etc.

Carlyle happened not long ago to be where a number of so-called philosophers and scientific men were present and airing their opinions. The theory of evolution had been asserted with much confidence; and, under the supposition that he was a sympathizer, and not at all fettered by religious scruples, he was challenged to deliver his opinion as to Darwinism; Gathering himself up, and speaking in a tone that silenced laughter, Mr. Carlyle replied, "Gentlemen, you make man a little higher than the tadpoles. I hold with the prophet David: 'Thou madest him a little lower than the angels.'"

A swallow having built his nest upon the tent of Charles V., the emperor generously commanded that the tent should not be taken down when the camp was removed, but should remain until the young birds were ready to fly. Was there such gentleness in the heart of a soldier towards a poor bird which was not of his making, and shall the Lord deal hardly with his creatures when they venture to put their trust in him? Be assured he hath a great love to those trembling souls that fly for shelter to his royal courts. He that buildeth his nest upon a divine promise shall find it abide and remain until he shall fly away to the land where promises are lost in fulfilments.—*Spurgeon.*

REVIEW OF THE ANTI-SLAVERY STRUGGLE.

REV. JOSEPH COOK.

Reported in the *Daily Advertiser* of May 23, 1877.

In the first century of its existence, our nation has twice been washed in blood; and to-day we draw nigh to that anniversary on which, through an extent of territory broader than Caesar ever ruled over, you will decorate uncounted graves, a great proportion of which are filled by men of my generation. Look on the marbles which, before this month closes, you will cover with spring flowers, and you will find that a very large part of those who laid down their lives in the civil war were men between twenty-five and thirty-five years of age. My generation in America is and always will be a remnant. Such of us as are left must be excused if we remember that it is not long, at the longest, from now to the roll-call after the battle, and that very soon we shall see those who have already laid down their lives that the dolorous and accursed ages might a little change their course. Assembled at the very tombstones we are about to decorate, will you not allow me to say that if the church had done its whole duty in the fifty years preceding the time in which our land was bathed in blood, my generation might not have been a fragment, for that moral apathy in the North, which allowed the South to hope for a divided North, would not have existed; and had the South not had that hope, who knows that she would have dared to assail the Union in arms? Had every pulpit in the land done what a few pulpits did, and what all would have done had they not lost the Master's whip of small cords, twice knotted up in the Temple of old, but almost forgotten in a luxurious age, there might have been no need at last for Almighty Providence to seize the North by the nape of the neck and throw it across a chasm filled with corpses to the firm land of justice. [Applause].

It was almighty God who abolished slavery; and the church to-day, at the edge of these martyrs' graves, must beware of two things: pride in what God has accomplished, and a tendency to self-exaltation for not having used her master's whip of small cords. That whip will be needed yet in America. It must not go out of fashion on this continent. There is a long, crowded, seething future before us in this land. Having twice been washed in blood against our anticipation, is it fit for us, now that we are at peace again, and now that the subtle sorcery of luxury has come to us once more out of the death of our martyrs, to forget them, and to forget God, and make unfashionable even yet our Lord's example of purging the Temple? Why, you could excuse me better for being too severe here to-day, than for being an apologist for public immorality! We want as our leader not some soft person brought up in kings' palaces, and afraid of the shaking of a reed. We want Him who twice, with indignation upon which men dared not look, purged the Temple, saying, as he said lately to America, in accents with which the awe-struck air ought to be made permanently alive, and as he will have occasion to say again and again before another thousand years shall have wheeled and burned above our good and evil: "Take these things hence!" On the side of that eternal power, not ourselves, which makes for righteousness, America was not a unit; and, therefore, she fell for awhile beneath those high and flaming chariot wheels which move evermore in universal history whithersoever justice wills.

There is a prospect that America may not be a unit in time to come in loving what that power loves, and in hating what it hates; and, therefore, there is reason for remembering our past, and sowing in the fit, ploughed field of our bitter days and in all the great and yet smoking furrows of our chastisement, abundant seed of conscience. This is a good time to speak a solemn word, that may take root and bring forth fruit in politics, in trade and in every man's secret moral sense. [Applause].

What could the church have done against slavery that it did not do?

1. It could have made slave-holding a bar to church-membership.

One great denomination did that—great in quality, not in quantity—the Quakers. It was their good fortune to have established a right precedent as to slavery before the cave of Æolus was opened, and the winds of all division began to blow upon us from unoccupied territory coveted by the slave power.

The British fleet, in 1803, hovered off the mouth of the Mississippi, and Napoleon Bonaparte sold to us Louisiana. With that purchase, the cave of Æolus, who imprisons tempests within his bellowing mountains, was opened. When the winds had blown out of it until it was substantially vacant, unexpectedly in the depths of the cave opened another Æolus' cave—Texas. After the winds blowing out of that had tossed our whole ocean into yeasting yellow foam, suddenly in the rear of that Æolus' cave opened another—California and the Mexican war. Then came a yet more huge enlargement of the cave in the repeal of the Missouri compromise, and the Kansas and Nebraska struggle. We saw the gleaming of the western sea through the last opening of the cavern. God be thanked that the bowels of the mountains were exhausted at last, and that we had no more unoccupied territory! To this fully opened colossal prison-house of winds we found no door that could be bolted except one made of corpses. We had to block it up at last, the whole mouth of our unmeasured Æolus' cavern, by the dead bodies of North and South. It is blocked to this day by that immovable and costly mound.

Now, before this Æolus' cave was opened, before the cotton gin had begun to lift the value of a slave hand to a thousand dollars, and of a black infant at birth to one hundred dollars, we find the Quaker sect putting itself right by assuming that a man cannot be a church member of the genuine kind if he owns slaves. George Fox visited the Barbadoes in 1671, and thereafter bore earnest testimony against slavery. In 1776 the Philadelphia meeting of Quakers took a decisive step by directing—this was their language—"that the owners of slaves, who refuse to execute the proper instruments for giving them their freedom, be disowned"; that is, disfellowshipped in the church.

In 1783 it was officially ascertained that no slaves were owned by Quakers inside the domain of that Philadelphia assembly. But the New York and Rhode Island and Virginia yearly meetings of the Friends attained slowly the same results. In 1800, before we purchased Louisiana, slavery and Quakerism were fully divided. What cut them asunder? Simply the righteous rule of a spiritual church membership; the rule to which we have been drifting, I hope, more and more, in America, in all our sad experience since 1631.

WOMAN A LADY.

Wildness is a thing which girls cannot afford. Delicacy is a thing which cannot be lost and found. No art can restore to the grape its bloom. Familiarity without love, without confidence, without regard, is destructive to all that makes woman exalting and ennobling.

"The world is wide, these things are small;
They may be nothing, but they are all."

Nothing? It is the first duty of a woman to be a lady. Good breeding is good sense. Bad manners in woman is immorality. Awkwardness may be ineradicable. Bashfulness is constitutional. Ignorance of etiquette is the result of circumstances. All can be condoned, and do not banish men or women from the amenities of their kind. But self-possessed, unshrinking and aggressive coarseness of demeanor may be reckoned as a state prison offense, and certainly merits that mild form of restraint called imprisonment for life. It is a shame for women to be lectured on their manners. It is a bitter shame that they need it.

Women are the umpires of society. It is they to whom all mooted points should be referred. To be a lady is more than to be a prince. A lady is always in her right inalienably worthy of respect. To a lady, prince and peasant alike bow. Do not be restrained. Do not have impulses that need restraint. Do not wish to dance with the prince unsought; feel differently. Be sure you confer honor. Carry yourself so loftily that men shall look up to you for reward, not at you in rebuke.

The natural sentiment of man toward woman is reverence. He loses a large means of grace when he is obliged to account her a being to be trained in propriety. A man's ideal is not wounded when a woman fails in worldly wisdom; but, if in grace, in tact, in sentiment, in delicacy, in kindness, she should be found wanting, he receives an inward hurt.—*Gail Hamilton.*

Y. M. C. A. NEWS.

The Minneapolis Association is moving towards a new suite of rooms and the employment of a secretary.

The Y. M. C. Association of York County, Me., have been holding very successful meetings at Springvale and vicinity.

The Y. M. C. A.'s are being extended far and wide. At Melbourne, Australia, the Christian young men have erected a building at a cost of £6000.

There are 60 buildings owned by the Young Men's Christian Associations of North America, and they hold property free of debt to the value of \$2,565,210.

The Milwaukee Association have a Gospel meeting Sunday afternoon, and reach a large number of non-church goers and strangers through the distribution of dodgers.

Mr. W. Lewis, State Secretary of Wisconsin, has calls awaiting him from Appleton, Fort Howard and Shawano. He is at present at his home in the East on a visit, but will return in a few days.

The Association of St. Paul has just taken possession of larger and better rooms in Odd Fellows' Block, on Wabasha Street. The new quarters, under the care of Secretary Houghton, cannot fail of being attractive.

The Directors of the Y. M. C. A. of Brooklyn, N. Y., have received flattering encouragement from various quarters which appears to set at rest the danger apprehended by some that the Society in that city was to go out of existence.

The fifth annual State Convention of the Illinois Y. M. C. A. will be held in the city of Chicago on the 6th of September, and will continue three days. Without doubt it will be the most interesting convention of the kind ever held in Illinois.

The first annual meeting of the (colored) Y. M. C. A., of New York, was held Tuesday evening, April 10. The report shows that the Association is in a healthy condition, with a roll of sixty-five members. The treasurer's report shows receipts of \$341.70, and expenses \$222.54, during the year.

The work of the new travelling agent for German Switzerland, who was appointed a year ago, for twelve months only, on trial, has been so successful and blessed, that the Central Committee at Zurich have continued his engagement for another year, in the hope that the Associations will collect the necessary funds.

BRANTFORD.—This is a flourishing town of ten thousand, and has the nicest Y. M. C. A. building to be found in Canada, and, for a place of its size, the most complete to be found anywhere. The building is the finest one in the town, has a beautiful hall, seating six hundred people, a large reading room and office, and a gymnasium; also, two fine store rooms, and a number of other rooms, which are rented.

The managers of the Young Men's Christian Association of Buffalo have generously set apart a room for the use of the S. S. Association, at their apartments, No. 4 North Division Street. It is known as the S. S. Exchange. The superintendents' and executive committee meetings are held there, and books of reference and S. S. periodicals are kept there for the accommodation of those desiring such helps.

The Philadelphia District of the Young Men's Christian Association held an interesting convention at Norristown, in the latter part of March. Delegations were present from Philadelphia, Germantown, Manayunk, Hulmeville, Conshohocken, and other points. Reports of work throughout the district were very encouraging. On Sunday evening, when the convention closed, two large union meetings were held with much interest.

At Indianapolis, great improvements have been made in the Association building. General Secretary Horton is making things move. He has a new office, very neat and pleasant in all its appointments. The chapel has been enlarged, provided with some new furniture, and repapered; two new reception parlors will soon be opened to the public, and an entirely new reading room. The work at Indianapolis is steadily increasing in every direction.

Reports of the most encouraging nature have been received from Randolph Centre, Vt., under the auspices of the State Executive Committee of the Y. M. C. A. Gospel meetings were recently inaugurated at this place, and in five days 125 persons professed to have become Christians. The population of the whole place is only 2800, divided among four villages. This revival refers to only one of these villages. Those experienced in this work in Vermont say they have never seen such results in so short a time before.

The work of the Y. M. C. A. in New Hampshire, during the past year, is in the highest degree encouraging. At the last convention, \$2,080 were pledged to carry forward the work. Meetings of three or four days each have already been held in some fifty towns, under the management of the State Secretary, Mr. Folger. The result has been the infusing of life into partially cold churches and Associations, and the conversion of hundreds of souls to a better life. At New London, a new Association was organized, as a further result of this work, and it is estimated that one-tenth of the whole population have become Christians.

The State Executive Committee of the Y. M. C. A. of Connecticut are now conducting their second canvass of that State. Thirty-four towns were visited during the canvass of last year, the committee arranging for from three to seven days in towns to which they were invited. This work, which has been so successful in other States, seems to have been fruitful of good in Connecticut; as we find in the report of last year 1,300 conversions noted as the immediate result of the meetings. The Executive Committee is composed of business men from various sections of the State, by whom, with other lay efforts, this work is conducted. The expenses are met by donations from the business community, no charge being made for services in holding meetings. The present canvass commenced October 20, and 126 meetings have been held in fourteen different towns since that date. More than forty invitations are now in the hands of the Committee.

The German Y. M. C. A. of Milwaukee held its first anniversary April 9th, in one of the German churches, 700 or more persons being present. Seven of the German pastors were on hand, and three of them addressed the meeting, urging activity on the part of the Christian Germans. About 150 are enrolled as members. A literary society meets every Saturday evening, and a class in singing Friday evening. They have a library and reading room, and a respectable hall for general meetings. Arrangements have been made for a course of "Lectures to Young Men," to be given by the German ministers. The Secretary of the English Y. M. C. A. gave a short address in English, and extended to them the right hand of fellowship for his Association, and urged the hearty co-operation of both societies in the Lord's work. Milwaukee is proud of the German Y. M. C. A. President Wettstein gave a full report of the work during the year, which proved very effectually that the German brethren mean business. They have the free use of the building known as the old LaCrosse Depot, and have furnished reading, library and reception rooms.

MANCHESTER, ENGLAND.—An interesting Y. M. C. A. conference has just been held in the new rooms of the Manchester Association. The annual report of the West Midland District Union was read. This Union includes the Y. M. C. A. in Lancashire, Cheshire, North Staffordshire, North Shropshire, North Wales, and the Isle of Man, founded and carried out on the principles adopted at the Paris Conference, held in 1855, commonly called the "Paris Basis." There are, or were on the 31st of December last, twenty-four Associations existing in the district, representing a total membership of 5,549 young men. Of the Associations in the district (in addition to other agencies), fifteen hold Sunday afternoon Bible class; sixteen have weekly devotional meetings; ten have general evangelistic services; three have daily prayer meetings; and eight have evening educational classes.

EDINBURGH.—The work has been carried on all through the winter with continued energy. The membership (including associates) now numbers over 500. The evangelistic meeting on Sunday evenings has been well sustained, and followed with good results to many young men.

SCOTLAND.—The annual conference of delegates from the Scottish Associations is

to be held this year in Edinburgh, during the first or second week in July.

AUCKLAND.—Letters have been received bringing us the pleasing intelligence of the safe arrival in this Colony of Mr. Frederick Larkins, formerly a member of the Committee of the London Association, whose departure from England was noticed in our September number. Our esteemed brother has lost no time in joining himself to the good work carried on by the Young Men's Christian Association in this city.

A letter from another correspondent, a former member of our Dublin Association, received as we are going to press, informs us that there are similar "Unions Christianas Evangelicas de Jovenes" at Madrid, Valladolid and Santander. — *London Association Monthly*.

Y. M. C. A. WORK.—WHAT IS IT?

JOHN V. FARWELL, OF CHICAGO.

To state it broadly, I may quote the answer of a member of the Episcopal Church, who has been, or is now, greatly moved by the evangelistic element, which during the past few years has sprung out of their connection with all the churches. "They are, I firmly believe, God's instrument for two things:

1st. 'The manifesting of the real unity of the churches.'

2d. 'The training of laymen.'

Until Y. M. C. A. came to the front, in fixing the practical unity of the members of Christ's body for aggressive Christian labors, evangelistic work, as a rule, was done by ministers within the churches to which they belonged. Union meetings were exceptional. Now, union meetings are the rule when any great work is accomplished, and in very many instances laymen are invited by the ministers to take the lead.

These facts speak eloquently as to the real work within the reach of the united church, banded together in the persons of its young men for the purpose of spreading the Gospel.

These facts also manifest to every devout heart and mind the authority by which they go forth. Certainly Satan never inspires ministers to send a joint invitation to laymen to lead union services for manifesting Christ crucified among men as the only hope of salvation, in which they are to join heart and hand as the main factors, under the leadership of the Holy Spirit.

At the last State Convention of the associations of Illinois, authority was given to the State Executive Committee to employ a State secretary, whose business it should be to classify such invitations, and, under the direction of that committee, to visit such places as seemed to give the most assurance of hearty union, and hold Gospel services. I state this as an example of what other States have done through the agencies set to work by the National Convention of the Y. M. C. A., through its Executive Committee.

These conventions are composed of ministry and laymen, representing ALL Evangelical churches, and are sent by the several Associations represented in them.

Thus, we see the human authority, by which laymen accept invitations from ministry of several churches, to aid them in joint work.

Every true minister is called of God, as was Aaron; and when any number of them, representing as many churches, call Eldad and Midad to their aid, who shall say nay, in the Lord's name? Balaam and his ass might be hired to try to do it; but the Lord, if His voice was heard, would compel them to say not nay, but God speed the messages of truth, by whomsoever sent.

But where is the evidence of divine authority for such work? may be asked. We will let results answer the question. Chas. M. Morton, State Secretary of Illinois, has had more than double the number of invitations that he could fill; and the towns he has served as an evangelist have all, without exception, been visited with the revival spirit in a remarkable degree, though his stay has been only from six to ten days in a place.

The churches have been revived—large numbers of conversions have followed, and in most cases the meetings have been carried on successfully after he left; while it has been fully admitted, that but for his leadership in assisting union by practical work, the result realized would not have been reached.

In addition to his work, several other laymen have been sent out by our executive committee, to meet very pressing in-

vitations from pastors' unions, whose services have been voluntary, and in every case there have been like results.

F. M. Rockwell, Geo. Sharp, H. G. Spafford, and others, have volunteered to do this work. Intelligence from Iowa and Indiana corroborates the facts from our own State, and sends greeting to all who love our Lord Jesus Christ in sincerity, of such a character as to convince the most conservative that God has called this agency into existence, to do just what our Episcopal brother "firmly believes" it was foreordained to do. And if a son of "THE CHURCH" can say thus, will not all the chapels of the land say Amen.—*The Watchman*.

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WORLD'S

International Exhibition, 1876.

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HENRY F. MILLER PIANOS

Has added to their world-wide reputation. They are conceded to be the finest Pianos among instruments of THE FIRST RANK.

THE HENRY F. MILLER PIANO-FORTES

Have been used in MORE THAN EIGHTY CONCERTS from October 1, 1876, to March 1, 1877. CERTAINLY A MOST BRILLIANT RECORD.

We quote from the dramatic and musical columns of the Boston Journal, in its notice of the Kellogg Concert, at Music Hall, October 4, 1876.

"* * * The piano-forte accompaniments were played with most excellent taste and really artistic effect by Mr. G. W. Colby, and the instrument he used—a Henry F. Miller Grand—also deserves a word of praise. It was remarkable for its purity, richness and evenness of tone; and, under the skilful touch of Mr. Colby, filled to the utmost every requirement. * * *

From the Lowell Daily Citizen, March 8, 1877.

One of the noteworthy features of the concert was the fine piano playing by Messrs. Way and Allen. They were fortunate in having two magnificent grand piano-fortes from the celebrated manufactory of Henry F. Miller; immense in power, perfect in purity of tone, and of wonderful equality of scale. It is certain that no such instruments have been heard in a Lowell concert room before.

From the world-renowned church organ builders of Germany, E. F. WALCKER & CO., builders of the Great Organ at Music Hall, Boston.

PHILADELPHIA, PA., Sept. 24, 1876.

MR. HENRY F. MILLER: Dear Sir,—In my observations of the grand display of musical instruments at the International Exhibition, I have been particularly pleased with your pedal piano. It affords organ students opportunity for pedal practice, which I consider essential to the skilful use of organ pedals. Accept my congratulations for the superior excellence of all your instruments exhibited, as well as for your success in introducing your new invention.

Respectfully, E. F. WALCKER & CO.

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THE MOST POWERFUL EVANGELIST LIVING

Mr. Moody declares is Mr. Aitken, of England, and he is the one whom he mentioned as his choice for the man to conduct a series of meetings in Boston next winter. The following accounts of his labors in Great Britain are taken from that excellent paper, the *Christian*, of London:—

MR. AITKEN AT BLACKBURN.

A correspondent sends the following, dated March 24:—

The work of the mission here has been carried on with most marked success during the week. The spacious parish church has been too strait to contain the crowds that have flocked to hear the Word, though on several occasions not less than 2600 must have been packed within its walls. Mr. Aitken has delivered a course of evangelistic addresses on the following subjects on the week evenings:—Repentance, Conversion, Justification, Assurance, Deliverance. Each night, Mr. Andrewes or Mr. Pelham Stokes has held an after-meeting, with an address to believers, in the church, which has usually been attended by 1000 or 1200 people, while Mr. Aitken has taken the inquirers along with him into the adjoining schools. These have numbered each night about 300, and on each occasion the power of the Lord has been present to heal. It is believed that hundreds are now rejoicing in the new-found life and liberty, who a week ago were dead in trespasses and sins.

The meetings for women, held by Mrs. Crouch and Mrs. Miller every afternoon, have been most satisfactory; not only has there been a crowded attendance, but many have remained behind after each meeting to ask for counsel and help. To-day (Saturday), nearly a thousand women came together in the middle of the afternoon, and great numbers were earnestly seeking salvation.

The whole place is greatly stirred, and the mission is in every one's mouth; even the careless and worldly seem to feel that "Jesus of Nazareth" is indeed "passing by."

The mission is to conclude with a thanksgiving service on Wednesday next, when the body of the church will be reserved for those who have received definite spiritual blessing during the mission. We desire the thanks and praises of God's people for the plentiful showers of blessing which are falling here.

RICHMOND TEN DAYS' MISSION.

Rev. W. H. Aitken commenced a ten days' special evangelistic mission at this well-favored and fashionable suburb on Sunday last. The services are held in Holy Trinity Church (Rev. E. H. Hopkins). As far as human wisdom and foresight can estimate, the time and circumstances of the mission are largely in its favor. The recent services in the circus have left their mark not only in the ingathering of many into the professing church, but in preparing the minds and hearts of others for receiving further and deeper impressions. Much ground that was lying fallow has been broken up, and we sincerely trust and believe that the good seed of the kingdom, which Mr. Aitken will scatter with a liberal hand during this and next week, will fall into prepared soil and bring forth fruit abiding and manifold. There has also been much prayer among the live Christians that God would manifest his saving power, and we cannot doubt but the faith of these friends will be rewarded.

The services of Sunday last were marked with every token of success. In the morning Mr. Aitken preached a powerful discourse from the words, "Adam, where art thou?" All classes were arraigned for self-examination, and, in the forceful words of one who was present, the preacher "did not leave them with a leg to stand upon."

In the evening, to a crowded congregation, Mr. Aitken preached from the initial verses of Isa. lv: "Ho, every one that thirsteth," &c. Nothing could have been more suitable for the commencement of the mission. He vindicated his office as mission preacher—that of awakening those who were content to go through a routine of religious observances, having the form but wanting the power. The personal question was sounded forth: "Is my religion a sham or a reality? Is it preparing me for heaven or ripening me for hell?" It is possible to be ripened for hell by a merely outside religion. Then the preacher appealed to the universal ceiling of soul-thirst, and combated with

holy skill and unanswerable logic the various spurious modes of seeking to satisfy this thirst. He was extremely severe on those who imagined that a mission of this description is well enough for open profligates, but who thought it was not the thing for educated people. It would create too much disturbance in the family arrangements, and it would never do to upset that time-honored institution, the seven o'clock dinner, to go to a mission service! Of all people under God's heaven, these were the people who needed to be aroused from their fatal self-complacency. Better be a poor purblind Hottentot than a self-righteous, self-satisfied professor in this enlightened country.

Having appealed to the need of every thirsty yet unbelieving soul, he pressed home the acceptance of the wine and milk of free salvation. We are enjoined to "buy" it, yet it is not to be purchased by all the tears and prayers and good resolutions of countless ages. But another has paid for it, and now by appropriating faith we may claim it as surely as if it were bought by us. For the space of an hour or so the sharp arrows of truth flew thick and fast, and we trust they found lodgment in many a heart.

At the large after-meeting Mr. Aitken gave a brief but most effective address to the anxious, of whom it was evident there were not a few, urging them in tones of affectionate entreaty to immediate and definite decision, that they might get the full benefit of the mission season.

THE LARGEST SUNDAY SCHOOL IN THE WORLD.

A recent issue of the *Cincinnati Commercial* describes the rise and progress of the Union Bethel Sunday School in that city, which is, without doubt, the largest Sunday School in the world. The one next to it in size is that conducted by Mr. Wanamaker, of Philadelphia, which has an attendance of some 1500. We doubt not our readers will like to peruse the following description of the school in its present condition, as given in the *Cincinnati* paper:—

To the large, theatre-like apartment on the second floor, with galleries on three sides, 3200 people sometimes repair on Sunday afternoons. From two to half-past two, the streets for squares away are lined with groups moving thence. If some of the children are noisy, they are not excessively so; and contact with the teachers and pupils better taught improves them more rapidly than would be expected. Children, as rough and untidy as their hard and cheerless lives could make them, soon exhibit a commendable care in behavior and dress. The school is divided into ninety-three classes. During the first half-hour all join in the general exercises—singing, reading in concert, &c.; then the sliding doors are closed, and each class shut into an apartment by itself, while the lesson proper is taught by the respective teachers.

There are three departments: the adult, intermediate, and primary; the first containing five classes, the second eighty-two, and the third four. Stragglers, strangers, &c., are gathered into what is known as the "overflow" class, not included in the above, which, last Sabbath, numbered over 400, all taught by a single person. The adult and primary departments are believed to have the best corps of teachers in the city. In two apartments are what are known as the "mothers' classes." Near one of these we found a seat. The class numbered not less than a hundred women, and it seemed as if at least four out of five held each an infant in her arms.

No pages of history depict hardship and hopeless want more graphically than did those rows of mothers' faces. It was the old, sad tale they told of unceasing struggle to keep the bodies and souls of a numerous family within hailing distance of each other—struggles that have known no respite, and but the one poor recompense of life barely sustained.

"Oh, God! that bread should be so dear,
And flesh and blood so cheap."

To these weary mothers the officers of the school seem to be specially attentive and cordial. Something like a gleam of pleasure lights their worn countenances at this kindness. Even the little pinched faces of the babies brighten up at the gift of a ticket, (hereafter explained,) as though even they recognized the hand as kind and bringing good.

The children gathering in such numbers at the Bethel were from all parts of the

city, and also from the Kentucky shore: Wherever there are tenement-houses or houses of squalor and want, Bethel scholars may be found—elsewhere untaught and uncared for, the hundred showy church steeples serving only to mark places too good for them to enter. At the Bethel there is a warm welcome, a hand to help, and a message from the Master spoken in love.

As in the days when the five thousand were fed with the loaves and fishes, the multitude gathering at the Bethel is not sent empty away. To each scholar is given a ticket entitling those in need of clothing to a clothing ticket, good for a comfortable outfit. The ladies of the society meet one afternoon of each week during the fall and winter to cut and make up such clothing as is required ready made, and on Saturdays distribute articles to the needy, according to their best judgment. The amount of suffering thus allayed cannot be estimated. Bright faces each Sabbath greet the ladies at the school, which would otherwise be found pinched by cold in cheerless houses or on the highways. The munificence with which clothing is distributed cannot be other than a great—perhaps it is the chief—attraction which the Bethel has for the city poor.

TOO CERTAIN.

"Father, I am tired of reading the Bible. I have read it so often that I know everything in it."

"Everything, my son? Do you think you could not find one chapter that would contain something you have never yet noticed?"

"Yes, father, I think so. I am sure I know all that is in the historical parts of the Bible."

"Well, let me try you. When were a large number of men fed with a few loaves of bread, and a supply left when they had done eating?"

"Why, father, surely I remember Christ's feeding several thousand persons, at two different times, with a few loaves and fishes."

"Very well; those are two instances. Now tell me a third."

"There is no other in the Bible."

"You are perfectly sure of that, are you? Suppose you reflect a little before you answer again."

"Yes, father, I have thought, and I am certain there is no other miracle of the kind mentioned in the Bible."

"Well, my son, open your Bible at the fourth chapter of the Fourth Book of Kings."

"The Fourth Book of Kings! Father, there is no such book."

"Hand me the Bible. What does this title say?"

"It is 'The Second Book of the Kings, commonly called the Fourth Book of the Kings.'"

"Well, there is one thing learned by the boy that knew the Bible so well! Now turn to the fourth chapter, and read from the forty-second verse."

"Here it is, sir: 'And there came a man from Baalshalisha, and brought the man of God—'"

"Who was that man of God?"

"I must look. It was the prophet Elisha."

"Now, proceed."

"And brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat. And his servant said, What! should I set this before an hundred men? He said again, Give the people that they may eat: for thus saith the Lord, They shall eat, and shall leave thereof. So he set it before them, and they did eat, and left thereof, according to the word of the Lord."

"That will do for this time, my son. I have never wished to make the reading of the Scriptures tedious by requiring you to read them continually, without giving you other books to read. But I wanted to convince you how mistaken young people are apt to be, in their ideas of their own knowledge. There are thousands of children—yes, and of men and women too—who would read with great interest many passages of the Bible, if they found them in a fresh and beautiful volume, which they believed to contain nothing but what was published for the first time. Remember this, and let me advise you to read the four books of Kings, and to make a list of all the passages you will find there which, like the one you just read, are as new to you as if you had never heard or read them."—*Sailors' Magazine*.

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NOTES FOR BIBLE READINGS.

Topical Bible Reading.

D. L. MOODY.

In order to understand the Bible, we have to study it carefully. If we will go to the Word of God and be willing to be taught by the Holy Ghost, God will teach us, and will unfold his blessed truths to us.

There are three books that every Christian ought to have, if he cannot have but three. The first is a Bible—one with good plain print that you can easily read, not so good that you are afraid to mark it. I am sick of these little fine types. It is a good thing to get a good-sized Bible, because you will grow old by-and-by, and your sight may grow poor, and you won't want to give up the one you have been used to reading in, after it has come to seem like a sort of life-long companion. The next book to get is "Cruden's Concordance." You cannot get on very well in Bible study without that. There is another book printed in this country by the American Tract Society, called the "Bible Text-Book." It was brought out first in London. These three books will be a wonderful help to you in studying the Word of God.

For a number of years, I have made a rule not to read any book that does not help me to understand the Bible. I am a greater slave to that Book than any man is to strong drink, and I am sure it does me a great deal more good. I think I have got the key to the study of the Bible. Take it topically! Take "Love," for instance, and spend a month in searching what the Bible says about love from Genesis to Revelation. Thus you will learn to love everybody, whether they love you or not. In the same way, take "Grace," "Faith," "Assurance," "Heaven," and so on. When you read your Bible, be sure you hunt for something. Read the same chapter over and over again till you understand it. I would add—Make yourself thoroughly familiar with Paul's Epistles. They are the key to all the Holy Scriptures. Get a reference Bible, and you will find the best commentary in the margin.

Take up one word in a book, such as the "believes" in St. John. Every chapter but two speaks of believing. Look up the nineteen personal interviews with Christ. Take the "conversions" of the Bible; the seven "blesseds" and "overcomes" of Revelation. See what 1 John iii. says about "assurance," and the six things worth "knowing." Take up the five "precious" things of Peter, the "verily" of John; the seven "walks" of Ephesians; the four "much mores" of Rom. iv.; the two "receiveds" of John i.; the seven "hearts" in Proverbs xxiii., and especially an eighth; the "lookings," the "lookings back" the "beholds" of the Bible.

SEVEN HIS OWNS.

His Own Self bare our sins. 1 Pet. ii: 24.
His Own Body. 1 Pet. ii: 24.
His Own Blood. Rev. i: 5.
His Own Sheep. John x: 4.
His Own Son. Rom. viii: 3, 32.
His Own House. Heb. iii: 6.
His Own Word. John iv: 41.

SEVEN ONE ANOTHERS.

Exhorting One Another. Heb. x: 24.
Comfort One Another. 1 Thes. iv: 18.
Consider One Another. Heb. x: 25.
Love One Another. John xv: 17.
Bear ye One Another's burdens. Gal. vi: 2.
Receive ye One Another. Rom. xv: 7.
Forgiving One Another. Eph. iv: 32.

SEVEN ABLES.

Able to make all grace abound towards you.
Able to keep that which I have committed.
Able to succor them that are tempted.
Able also to save to the uttermost.
Able to keep you from falling.
Able to do exceeding abundantly above.
Able even to subdue all things.

SEVEN NOWS.

Now no Condemnation. Rom. viii: i.
Now are we the sons of God? 1 John iii: i.
Now are ye light in the Lord.
Now we see through a glass. 1 Cor. xiii: 12.
Now is the day of salvation. 2 Cor. vii: 2.
Now it is high time to awake out of sleep. Rom.
Now is our salvation nearer.

SEVEN THOUS.

Thou hast lifted me up. Psa. xxx.
Thou hast healed me. Psa. xxx.
Thou hast brought up my soul. Psa. xxx.
Thou hast kept me alive. Psa. xxx.
Thou hast made my mountain to stand. Psa. xxx.
Thou hast turned my mourning. Ps. xxx.
Thou hast put off my sackcloth. Ps. xxx.

SEVEN READYS.

Ready to give. 1 Pet. iii: 15.
Ready to be offered. 2 Tim. iv: 6.
Ready for every good work. Tit. iii.
Ready to distribute. 1 Tim. vi: 18.
Ready to preach the Gospel. Rom. i: 15.
Ready to forgive. Psa. lxxxvi: 5.
Ready to pardon. Neh. ix: 17.

SEVEN KEEPS.

Keep the Unity of the Spirit. Eph. iv: 3.
Keep yourselves in the love of God. Jude 21.
Keep thy tongue from evil. Psa. xxiv: 13.
Keep yourselves from idols. 1 John v: 21.
Keep himself unspotted from the world. Jas. i: 27.
Keep thy heart. Prov. iv: 23, marg.
Keep my sayings. Prov. iv: 21.

D. L. Moody.

THE SEVEN RESTS OF JESUS.

Rest. Sabbath.
Creation.—Gen. ii: 2, 3. S—even day.
Canaan.—Josh. xxi: 44. A—fter subduing the land.
Sinners.—Matt. xi: 28. B—elieving.
In service.—Matt. xi: 29. B—eing yoked with Christ.
Recompense.—2 Thess. i: 6, 7. A—t the coming of Christ.
Millennial.—Isaiah xiv: 7. T—housand years.
Eternal.—Rev. xxi: 3, 4. H—ereafter for ever.

SEVEN THINGS ABOUT PEACE.

It is made. Col. i: 20.
It is preached. Acts x: 36.
It is given. John xiv: 27.
It is possessed. Rom. v: 1.
It should fill the heart. Rom. xv: 13.
It should keep the heart. Phil. iv: 6, 7.
It should rule the heart. Col. iii: 15.

SEVEN THINGS THAT FAIL.

Money fails. Gen. xlvii: 15.
Kinsfolk fail. Job xix: 14.
Strength fails. Psa. xxxi: 10.
Refuge fails. Psa. cxlii: 4.
Eyes fail. Psa. lxxix: 3.
Desire fails. Ecc. xii: 5.
Flesh and heart will fail. Psa. lxxiii: 26.

SEVEN ALLUSIONS TO ONE THING.

Death. Ecc. iii: 19.
Salvation. Mark x: 21.
Assurance. John ix: 25.
Communion. Psa. xxvii: 4.
Devotedness. Luke x: 42.
Progress. Phil. iii: 13, 14.
Coming of the Lord. 2 Peter iii: 8.

—THE TRUTH.

DR. WOLFF AND THE ARAB.

Dr. Wolff was himself a Jew, but he had learned to believe in the Lord Jesus Christ, and he was travelling about to try and bring his Jewish brethren to believe in Jesus too. In Mesopotamia, Dr. Wolff met a wild-looking man, like an Arab. He was on horse-back, riding through the deserts. Dr. Wolff was told this man was a Jew; so he spoke to him, and asked him if he could read. He could read both Hebrew and Arabic well, and was glad to see a Bible in Hebrew, which Dr. Wolff showed him. Then the missionary asked him about his country and people. He took the Bible, and, turning to Jeremiah xxxv, he pointed to the story of the Rechabites. Then he told Dr. Wolff that his people lived in the deserts near Mecca, in Arabia. He said: "We are descended from Jonadab the son of Rechab. We drink no wine, and plant no vineyards; we live in tents as Jonadab commanded us. Come and see us: you will find 60,000 still living, and you will see this prophecy is fulfilled."

If our readers will turn to Jeremiah xxxv, and read the history of the Rechabites, they will find this promise of kindness and blessing given them for their obedience to their earthly father Jonadab:—"Thus saith the Lord, the God of Israel; Because ye have obeyed the commandment of Jonadab, your father, therefore Jonadab shall not want a man to stand before me forever."—From Scriptural Instruction.

B. Y. M. C. A.

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Address all communications to

J. E. GRAY, Supt.

A situation in a Wholesale Grocery.—Wanted, a situation in a wholesale grocery, by a young man who has had experience in the wholesale and retail business. Address A. G., care Mr. Gray, 68 Eliot Street.

Wanted, employment of any kind, by a man of twenty years' business experience in Boston. Has had eight years' experience as active partner in buying and selling in a jobbing house. Writes a fair business hand, and is very quick and correct as an accountant. Can give best of references as to character and ability. Willing to work at a small salary. Inquire at the Association Rooms.

Dry Goods Clerk.—Wanted, a situation by a young man 19 years of age, in a store. Has had one year's experience in a wholesale dry goods house, and is a good penman. Address, John C. Barnes, Hingham, Mass.

Clerk.—Wanted, a situation in a wholesale house, where there will be a chance to rise by faithfulness and honesty. Seven years' experience in the grocery business. Best of references. Address, Pearson & Co., 25 Market St., Lynn, Mass.

Boots and Shoes, Dry Goods.—Wanted, a situation by a young man, 21 years of age, in either branch of business—either wholesale or retail. Address, L. A. Spaulding, Newton Centre, Mass.

BOOKKEEPER.—Wanted: Situation as assistant bookkeeper or general clerk, by a young man of twenty-five. Has had ten years' experience. Wm. H. M., B. Y. M. C. A.

SALESMAN.—Wanted by a man of long experience, a chance as salesman in a dry goods, clothing or shoe store. Best of references given. Address, W. R. F., at Rooms of B. Y. M. C. A.

Bookkeeper.—Wanted, a situation as bookkeeper, by a married man. Have had large experience; served eight years with one firm. Can bring the best of references. Address, H. L. Churchill, care of Mr. Gray.

Entry-Clerk.—Wanted: a situation as entry-clerk, or to assist in office; either permanent or temporary. Five years' experience. H. T. Ingraham, Y. M. C. A.

Accountant.—Wanted, by a young man, good penman, quick at figures, a situation as assistant in an office. Good references. Address, G. P. Holmes, Box 124, No. Easton, Mass.

Retail Boot and Shoe Store.—Wanted: a situation by a young man who has had two years' experience in a boot and shoe store, and some experience in a grocery store. Address, A. L. S., care of B. Y. M. C. A.

Bookkeeper.—Wanted: by a person who has acted in the capacity of bookkeeper and cashier, and who is a double-entry bookkeeper of more than 20 years' experience in a large shipping house. Can furnish bonds. Reference first-class. Address, K., care Librarian, B. Y. M. C. A.

Bookkeeper.—Wanted: a situation as bookkeeper, or clerk, or work on accounts. Address, J. C. Bowker, Melrose, Mass.

Janitor or Porter.—A married man desires a situation as janitor or porter. Worked for one firm six years. Has had experience as a fireman, and understands about boilers. Address, Freeman Hutchins, No. 18 Polk St., Charlestown.

Salesman.—Wanted: a situation as salesman, collector or office work. Should prefer a place in some newspaper office. Graduate of Brown University. Address, A. S. Denison, Chelsea.

Book-keeper.—A position as Book-keeper or Book-keeper's Assistant, by a young man of ability, thoroughly acquainted in all its branches. Can give best of references. Corporation or wholesale house preferred. Address, A. B. L., care J. E. Gray, B. Y. M. C. A.

PORTER.—Wanted: By a young married man, accustomed to the care of horses, carriages, harnesses, &c., a situation as above or as Porter, or where he could make himself generally useful in any capacity. Address, W. H. Reed, 68 Eliot St., Boston.

PORTER or JANITOR.—Wanted, by a single American man, age 40, a situation as a porter or janitor. Address James Burnett, B. Y. M. C. A.

GROCER'S CLERK.—Wanted, by a young man 19 years of age, a situation in a wholesale grocery store. Address F. S. H., B. Y. M. C. A.

CASHIER or COPYIST.—A lady desires a situation as cashier or copyist. Has had experience. Address E. F. H., care of J. E. Gray, 68 Eliot Street.

TAILORING BUSINESS.—Wanted: A situation by a young man 18 years old, who has had experience in the tailoring business. Is a graduate of Roxbury High School, and can furnish the best of references. Address "J. E. C." care Librarian, B. Y. M. C. A.

BOOK-KEEPER.—Wanted: A situation by a young man who has had eight years' experience. Understands double and single entry book-keeping. Address, J. W. P., 35 Taber St., Boston Highlands.

Wanted.—By a young married man, some position where a good character and fair ability, coupled with energy and faithfulness, will secure to my wife and myself a good home and some religious privileges, as we are Protestants. I understand plain gardening and the care of domestic animals. Can also lay out walks, flower gardens, &c., and teach the common English branches of education to any one, if desired. Best of references. (Can have an interview anywhere in Boston.) Address, L. B. G., care of J. E. Gray, Y. M. C. A., 68 Eliot St., Boston; or, 417 Somerville Ave., Somerville, Mass.

CROCKERY STORE.—Wanted: A situation in a Crockery Store for a man who has had six years' experience. Address, W. J. H., 104 3d St., South Boston.

Cobbler.—Wanted: A situation by a man who has had twelve years' experience in either making or repairing boots and shoes. Understands the use of shoe machinery, except the McKay sewing machine. Geo. H. Beard, 68 Eliot Street.

Messenger or Cashier.—Any party in want of a reliable and trustworthy person may address "J. S." care J. E. Gray, Librarian Y. M. C. A., 68 Eliot Street.

A Situation of Trust.—Wanted: By a gentleman of long experience in business, and who has had an extensive acquaintance among business men, a situation of trust preferred. Can furnish the best of references, and ample security. Address, "R." care of Mr. Gray.

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Wholesale Boot and Shoe Store.—Wanted: A situation in a wholesale boot and shoe store, by a young man, 20 years of age. Graduate of English High School. References first-class. W. J. S., care Mr. Gray, Y. M. C. A.

BRASS FINISHER.—Wanted, a situation by a man who is a brass finisher by trade. Is willing to work at anything. Address Clarence Caldwell, B. Y. M. C. A.

Wanted.—By a young man, 19 years of age, without a home, willing to work, a place in a store where he can make himself generally useful, or a place where he can learn a good business; would work for a fair compensation. Address, John, care of Mr. Gray, Y. M. C. A., 68 Eliot St.

Wholesale Store.—Wanted: A situation by a young man, a graduate of the English High School, in a wholesale store. Can furnish the best of references. Address, D. E. J. H., 44 Swan Street, South Boston, Mass.

Clerk.—Wanted: By a graduate of English High School, 17 years of age, situation as clerk, or in the counting-room. Reference: Hezekiah Butterworth, Esq., Youth's Companion Office, Address, F. N. Allan, Employment Bureau Y. M. C. A. Rooms.

DRY GOODS or GROCERY.—Wanted: A situation to learn the dry goods or grocery business. Can furnish the best of references. Wage no object. Address, G. W. A., 47 Piedmont St., Boston.

ASSISTANT BOOK-KEEPER or ENTRY CLERK.—Wanted: A situation as Asst. Book-keeper, Entry Clerk or other position where he can be generally useful, by a young man 19 years of age. First-class references given. Address R. P. W., 158 Summer Street.

STORE, OFFICE, COUNTING ROOM.—Wanted: A situation by a young man 17 years of age, in a store, office or counting room, who has had nearly two years' experience in an insurance office. Address, H. J. B., 8 Chapel Place, Boston Highlands.

COPYIST, ASS'T BOOK-KEEPER or MERCANTILE OFFICE CLERK.—Wanted: By a young man of steady habits, who writes a good hand, a situation as Copyist, Asst. Book-keeper or Mercantile Office Clerk. Would not object to go to any of the neighboring towns or cities. Address, C. P. B., Care of J. E. Gray, Esq., Librarian Y. M. C. A., Boston, Mass.

WATCHMAN, PORTER or TIME-KEEPER.—Wanted: Situation by a married man who has had experience on the Halifax police force for two years. Address, C. L. Looker, 68 Eliot Street, Boston.

Engineer or Trade.—A young man, 18 years old, wishes to assist at, or learn to run, a stationary engine, or learn a light mechanical trade. Has some knowledge of engines. Address C. H. G., care J. E. Gray, 68 Eliot St.

MUSIC, Dry Goods or Boot & Shoe Store.—Wanted: A situation by a young man 23 years of age, retail preferred. Address, F. M. D., care of Mr. Gray, Y. M. C. A. 68 Eliot St.

CLERK.—Wanted: A situation in a wholesale house, where there will be a chance to rise. Understands book-keeping. Can furnish the best of references. Address J. P. S., 222 So. Boston.

Situation Wanted.—By a capable young man, willing to do any kind of work where enough can be earned to support myself and family. Been out of work all winter. Address W. H. Reed, 141 Hudson St., City.

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—D. L. MOODY.

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And Directory of Churches represented in the Management of the Boston Young Men's Christian Association.

"I was glad when they said unto me, Let us go into the House of the Lord."—1's. cxvii:1.

BAPTIST.

NAME OF CHURCH.	LOCATION.	PASTOR.	Preaching Services.	Sunday School.
Allston Church,	Allston,	F. E. Tower.	A. M. P. M.	
Bethel,	Hanover St., near N. Bennet,	H. A. Cooke.	10.30 3.00	1.45 P. M.
Bowdoin Square,	Bowdoin Square,	E. W. Andrews.	10.30 7.00	12.00 M.
Bunker Hill,	Cor. Bunker Hill and Mystic Sts.,	W. O. Holman.	10.30 3.00	1.45 "
Clarendon Street,	Cor. Montgomery St.,	A. J. Gordon.	10.30 3.00	1.45 "
Day Star,	Nassau Hall,	A. Ellis.	10.30 7.30	
Dearborn Street,	Dearborn St.,	E. W. Pride.	10.30	2.30 "
Dudley Street,	Boston Highlands,	H. M. King.	10.30 3.00	1.45 "
First,	Somerset St.,	R. H. Neale, D. D.	10.30 3.00	1.45 "
Fourth Street,	South Boston,	L. L. Wood.	10.30 3.00	1.30 "
Free-Will,	Charlestown,	J. Rand.	10.30 3.00	1.30 "
Free-Will,	South Boston,	B. Minard,		1.30 "
Harvard Street,	Harrison Ave., cor. Harvard St.,	O. T. Walker.	10.30 3.00	1.45 "
Jamaica Plain,	Cor. Centre and Myrtle Sts.,	D. H. Taylor.	10.30 3.00	1.30 "
Joy Street (African),	Smith Court,		3.00	10.30 A. M.
Ruggles Street,	Near Tremont,	R. G. Seymour.	10.30 7.30	2.00 P. M.
Shawmut Avenue,	Cor. Rutland St.,		10.30 7.30	2.30 "
Stoughton Street,	Cor. Summer,	M. A. Dougherty.	10.30 7.30	2.30 "
Tabernacle,	Cor. Shawmut Ave. and Madison St.	D. C. Eddy, D. D.	10.30 7.30	2.30 "
Twelfth (African),	Phillips St.,		10.30 3.00	1.30 "
Christian Baptist,	Tyler St., cor. Kneeland,	E. Edmunds.	10.30 3.00	1.45 "
Union Temple,	Tremont St.,	Geo. C. Lorimer, D. D.	10.30 3.00	1.30 "
Warren Avenue,	Cor. W. Canton St.,	G. F. Pentecost.	10.30 7.30	2.30 "

CONGREGATIONALIST.

Berkeley Street,	Cor. Warren Ave.,	Wm. B. Wright.	10.30 7.30	12.15 P. M.
Brighton Church,	Washington St.,	H. A. Stevens.	10.30 7.00	2.00 M.
Central Church,	Berkeley St., cor. Newbury,		10.30 3.30	2.00 P. M.
Central Church,	Jamaica Plain,	J. B. Clarke.	10.30 7.30	3.00 "
Chambers Street,	Chambers St.,	F. B. Allen.	10.30 3.00	1.30 "
Cottage Street,	Near Pleasant St.,		10.30 7.30	12.15 "
Dorchester Church,	Cor. Centre and Washington Sts.,	J. H. Means, D. D.	10.30 3.00	9.00 A. M.
Eliot Church,	Boston Highlands,	A. C. Thompson, D. D.	10.30 7.30	1.30 P. M.
Highland Church,	Parker, near Tremont,	A. E. Dunning.	10.30 7.30	2.30 "
Holland,	Cor. Parker and Ruggles Sts.,	G. Van Der Kreeke.	10.15	1.30 "
Maverick,	East Boston,	J. V. Hilton.	10.30 3.00	1.30 "
Mount Vernon,	Ashburton Place,	S. E. Herrick.	10.30 3.00	1.30 "
New England,	Music Hall,	W. H. H. Murray.	10.30	12.00 M.
Old South,	Boylston St.,	J. M. Manning, D. D.	10.30 3.30	2.00 P. M.
Olivet,	Springfield Street, near Tremont,	H. M. Parsons.	10.30 7.30	3.00 "
Park Street,	Tremont, cor. Park St.,	J. L. Withrow, D. D.	10.30 7.30	12.00 M.
Phillips,	South Boston,		10.30 3.00	1.45 P. M.
Salem and Mariners',	Cor. Salem and N. Bennet Sts.,	S. H. Hayes.	10.30 3.00	1.30 "
Shawmut,	Tremont, cor. Brookline St.,	E. B. Webb, D. D.	10.30 3.00	1.30 "
Trinity,	Neposet,		10.30 3.00	1.30 "
Union,	Columbus Ave., cor. Rutland St.,	F. A. Warfield.	10.30 7.30	3.00 "
Vine Street,	Boston Highlands,		10.30 3.00	1.30 "
Walnut Avenue,	Boston Highlands,	A. H. Plumb.	10.30 7.30	3.00 "
West Roxbury,	Centre, cor. Mt. Vernon,	Edward Strong, D. D.	10.00 7.30	12.00 M.
Winthrop,	Charlestown,	A. S. Twombly.	10.30 7.30	1.30 P. M.

EPISCOPALIAN.

Chapel of Good Sheph'd,	Cortes Street,	G. J. Prescott.	10.30 7.30	
Christ,	Salem Street,	H. Burroughs, D. D.	10.30 3.00	1.30 P. M.
Church of the Advent,	Bowdoin Street,	A. C. A. Hall.	10.30 7.30	2.30 "
Emmanuel,	Newbury Street,	A. H. Vinton, D. D.	10.30 3.30	2.00 "
St. James',	St. James Street,	Percy Browne.	10.30 4.30	3.00 "
St. Matthew's,	South Boston,	John Wright.	10.30 7.30	2.00 "
St. Mark's,	West Newton Street,	Chas. A. Babcock.	10.30 7.30	2.00 "
St. Paul's,	Tremont Street, near Winter,	W. Newton.	10.30 7.30	2.45 P. M.
Trinity,	Boylston Street,	Phillips Brooks.	10.30 3.30	9.00 A. M.

METHODIST.

Broadway,	South Boston,	L. B. Bates.	10.30 3.00	1.30 P. M.
Bromfield Street,	Near Tremont,	W. F. Mallalieu.	10.30 3.00	1.45 "
Church Street,	Near Tremont,	J. W. Hamilton.	10.30 3.00	1.45 "
Dorchester Street,	South Boston,	J. Wagner.	10.30 3.00	1.45 "
Egleston Square,	Cor. Washington and Beethoven,	J. L. Hanaford.	3.00	10.30 A. M.
First,	Temple Street,	R. R. Meredith.	10.30 7.30	2.30 P. M.
German,	Boston Highlands,	Kolb.	10.30 7.30	2.00 "
Hanover street,	Near Richmond,	T. C. Watkins.	10.30	3.00 10.30 A. M.
Harrison Square M. E.	Harrison Square, Dorchester,	J. W. Washford.	3.00	2.00 P. M.
Highland,	160 Warren Street,	J. W. Johnston.	10.30 3.00	1.45 "
Jamaica Plain,	Elm Street,	E. W. Virgin.	10.30 7.00	1.30 "
Meridian Street,	East Boston,	John H. Mansfield.	10.30 3.00	1.45 "
Revere Street (African),	Revere Street,	J. F. Jeffrey.	10.30	1.45 "
Saratoga Street,	East Boston,	W. R. Clark, D. D.	10.30 3.00	1.45 "
Tremont Street,	Cor. Concord,	W. S. Studley.	10.30 7.30	2.30 "
Washington Village,	Dorchester Street,	J. Wagner.	10.30 3.00	10.30 A. M.
Zion (African),	North Russell Street,	M. H. Ross.	10.30 3.00	1.45 P. M.

PRESBYTERIAN.

Columbus Avenue,	Cor. Berkely,	J. B. Dunn.	10.30 7.30	3.00 P. M.
Fourth,	South Boston,		10.30 7.30	3.00 "
Meridian Street,	East Boston,	E. Annand.	10.30 7.00	3.00 "

EVANGELICAL ADVENT, Hudson Street, cor. Kneeland, T. Cunningham. 3.00, 10.30 A. M.

Young Men's Christian Association, Tremont St., cor. of Eliot, Sunday Services, 12.15, 4.30 and 8.45.

Seamen's Bethel, North Square, Preaching at 10.30 A. M. and 3 P. M., by Rev. C. L. Eastman. Sabbath School, 1.30 P. M.

Will Pastors please send the hour of their Sunday School, and make any needed correction in the Guide above?

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BIBLE READINGS.

BY R. C. MORGAN.

The Kingdom of God.—V.

Dan. vii: 27.—“And the Kingdom and dominion and the greatness of the Kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey Him.” The people of the Jews and the people of the Gentiles not only failed to maintain the Kingdom which God entrusted to them, but united together in rejecting and crucifying the Son of God, the Second Adam, the Son of David, the Son of Man, God's Anointed King. Thus the Kingdom definitely and forever passed away from flesh and blood. (See previous Readings.) But the gifts and calling of God are without repentance, and He gives to man in resurrection the Kingdom lost by man as born of Adam. The saints, the holy ones, united to Him who is raised from the dead, shall possess the Kingdom with Him.

Rom. ix: 23-26.—“That he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles. As he saith also in Hosea (i: 10; ii: 23), I will call them my people which were not my people; and her beloved which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.” These, then, are included in “the people of the saints of the Most High,” who shall inherit the Kingdom. The saints are those who, from Abel downward, have been consecrated to God and separated from the world. They are spoken of in Moses, the Prophets, and the Psalms; and, though there are dispensational, and therefore probably only temporary, distinctions between the saints of the Old and of the New Testaments, they are the one people of whom the Son of Man is Leader, and who shall reign with him. They are only mentioned once in the Gospels (Matt. xxvii: 51-53), but that remarkable passage connects the saints of the former dispensation with those of the latter, and shows that they *with us* shall, as Heb xi: 40 shows that they without us *should not*, be made perfect.

All the Epistles are addressed to these people of the saints of the Most High; and the full significance of these holy writings can never be understood, either in their wonderful revelations of the riches of His grace who gave up his Son for us, or in their counsels and exhortations, their warnings and rebukes, unless they be read as addressed to the people of the saints of the Most High, who are to possess the Kingdom for ever and ever. The purpose for which all the Epistles were written to the saints may be summed up in the words of Paul to the Thessalonians, (2 Thess. i: 5), “That ye may be counted worthy of the Kingdom of God, for which ye also suffer,” in the same manner as he revisited the cities where he had before preached, “confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the Kingdom God.” (Acts xiv: 22.)

Rom. xvi: 1, 2; Eph. v: 3.—“As becometh saints,” contains a depth and height of meaning which will not be fathomed and explored except with the sounding-line and telescope of Dan. vii: 27.

OUR PLATFORM.

We commend to ministers and laymen the following propositions, presented by Rev. Joseph Cook, in his address at the exercises in Music Hall last May, on our Twenty-fifth Anniversary.

1. That there is a great amount of work which ought to be done for young men in cities, especially for the unemployed, the strangers and the homeless; and that, as the proportion of the American population living in cities has increased since the opening of the century from one-twenty-fifth to one-fifth, the importance of this work in cities is great and growing. 2. That neither individual churches taken separately, nor individual denominations taken separately, can do this work easily and adequately. 3. That all the evangelical denominations united in a city can do the work easily by the organization of a Young Men's Christian Association as their representative. 4. That a Young Men's Christian Association should be neither a club nor a church, but a representative agency of the churches;

not a club, making amusement and social intercourse as much its objects as religion and practical philanthropy; not a church, with independent creed and membership, initiating its own activities; but a representative agency of the churches, or the library, the fireside, the prayer meeting, and the philanthropic committee of the religious population of a city in its relations to young men who need aid. 5. That Young Men's Christian Associations should bring the churches together in spiritual and practical, and not in ecclesiastical, union. 6. That jealousy on the part of the churches of an institution thus representative of themselves is as unreasonable as jealousy of representatives on the part of constituents. 7. That many and varied experiments have proved that all evangelical denominations are capable of agreeing as to the character of libraries, religious meetings, lectures, preaching, and work in revivals; and that, for evident reasons, the evangelical and unevangelical denominations cannot thus practically unite with each other. 8. That the necessity of the case, business convenience, and the interests of peace, and not of bigotry and exclusiveness, require, therefore, that the voting power in Young Men's Christian Associations should belong only to evangelical church members. 9. That membership in Young Men's Christian Associations should be open to any one of good moral character, wholly irrespective of creed. 10. That in Great Britain and the United States, in the largest Christian cities of the world, Young Men's Christian Associations thus managed have had for a third of a century a growing success in meeting wants which the growth of great cities is making colossal; and that this success is a sign of the times, clearly indicating it to be the duty of the churches to give to such representative institutions zealous support.

HINTS HOW TO CONDUCT PRAYER MEETINGS.

1. *Be punctual.* You come to meet your Saviour, to confess your sins, and to render thanks for your mercies. Come not, therefore, tardily nor reluctantly.
2. *Pray as you come,* that the Holy Spirit may be present, revealing Christ and quickening your own heart.
3. *Bring others with you,* and strive to do your part to make the meeting interesting and profitable.
4. *Let the prayers be short and frequent.* Let the remarks be brief and to the point. Let there be some word of experience, some thought of Christian life or doctrine, something calculated to cheer, comfort, and encourage.
5. *Do not wait for others.* After the meeting is opened, take the first opportunity to offer a short prayer, or to speak a word for Jesus. Do it heartily, as to the Lord.
6. *Let those who come first take the forward seats.* Those who are obliged to come late will thus find places near the door, where they can quietly take their seats. Sit so as to make room for others. Be cordial and courteous to those near you, for they are guests of your Master. The formalities of the world have no place where the friends of Christ are gathered.

THE WAR IN THE EAST.

TURKISH SOLDIERS AND THEIR FAMILIES. We have received the following extracts from a private letter dated Beyrout, April 12, 1877:—

Steamer after steamer has left the shores of Syria freighted with thousands upon thousands of Mohammedan and Druse soldiers and *redeefs* (or militia) for the seat of war. Every available man is enlisted and compelled to leave home and occupations. Nothing can exceed the heart-rending scenes—the wailing and distress of wives and mothers clinging to their husbands and sons ere they parted, probably to meet no more in this life. But how can I describe the after-sufferings of the families thus suddenly deprived of their bread-earners? Many are suffering from starvation, and we know from good authority that mothers have been seen going about the streets of Damascus offering their famishing children for sale. The Christian residents at Beyrout have been raising subscriptions for the distressed Mohammedans, and I trust they will once more learn the lesson of the year before last, during the fearful outbreak of cholera. We were then able to distribute portions of flour, &c., among the wretched Moslems, and they were wont to exclaim—“Wonderful, wonderful! Only fifteen years ago we were killing their husbands and fathers, and now the Christians are feeding us!”—*The Christian, London.*

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40 pcs. Black Hernanis, 2 yards wide, and regular dollar goods, at 50 cents per yard.

50 pcs. Black 48-inch Drap d'Ete at \$1.75. Our regular \$2.50 number.

This is done to reduce a surplus of stock in fine grades.

Our entire stock of Thin Dress Goods, about \$10,000, marked down to 33 cents on the dollar.

This will constitute the most fearful reduction we have ever made, but we are determined to sell this stock out at once.

Large line Matelasse Woolens from \$1.25 to \$2.50.

Sold first of the season from \$2.50 to \$5.

700 dozen Gents' French-Finished Half Hose at 25 cents per pair.

This is an order called for in March, and just received, and we can now accommodate all those gentlemen who were disappointed at that time.

1000 24-inch All-Silk Serge Sun Umbrellas, with Light Horn Handles, \$2.50 each.

2000 doz. Ladies' Extra Fine All-Linen Hemstitched Handkerchiefs at 12 1-2, 17 and 25 cents; usual prices have been 25, 37 1-2 and 50 cents.

These are even finer than those we sold so many thousand dozen of in February and March, and we have secured the entire lot.

1000 pieces very fine All-Silk Watered Ribbons at 10 cents per yard.

Entirely unprecedented.

2500 pieces 9-8 Cambrics, beautiful styles and perfect goods, 8 cents per yard. Price everywhere 12 1-2 cents.

1000 more Stylish and Tasty Ladies' Trimmed Hats and Bonnets at \$5 each.

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100 dozen of the celebrated “Queen” and “Princess” Corsets at \$2 each.

This Corset is even superior to the “Rose Belle.”

100 pieces Extra Quality Tapestry Brussels Carpets at \$1 per yard.

Orders for a full set of LOOSE COVERS from our Striped and Figured Damasks taken and executed in the best manner at \$20 for the set.

Our old price was \$15 for the work alone.

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THE MORAL USE OF TRAMPS.

Many will remember Dr. Bushnell's suggestive chapters on "The Moral Uses of Dark Things." We do not remember that he ever took up the tramp as one of the dark things with some possible moral use in him; and at first sight, that use is difficult to discover. But a little reflection reveals to us that the tramp might suggest a most valuable lesson to many of those Christian professors at whose doors he seeks relief. They might see in him, if they but had the eyes to see, a very fair representation of themselves spiritually, and of the mode in which they get their own spiritual subsistence.

The tramp toils not, neither does he spin. Not he! He simply lounges. When he is hungry, he asks somebody and gets something to eat. When his old rags are about dropping off him, he invents a tale of woe, and gets some rags not quite so old. In a word, he produces nothing for himself; he depends wholly upon others.

Are not a good many of us tramps, spiritually considered, and in this matter of producing for ourselves? We go to church, and expect to be fed by the sermon. We go to prayer-meeting, expecting some broken pieces from whomsoever may have anything to give. But never a soul-morsel do we produce by any industry or labour of our own. We lounge through a form of prayer and Bible-reading, but get no more from it than the tramp does from the fields of barley and wheat he lounges past. We do not earn our spiritual bread by any sweat of our brow; but we take it, what we have, of other people's earning.

Perhaps, after all, the tramp is one of God's ministers, and has been stirred up to go in such increasing numbers through the country just to suggest to Christians a moral image of themselves. Brethren and sisters, take note. The next time your bell rings, and one of this unlovely fraternity applies for a loaf, ask yourselves whether he is doing any better, as respects his physical sustenance, than you yourselves are doing as respects your own spiritual sustenance. Which were better — to be a tramp-physical, or to be a tramp-spiritual? If you can, set the wretch who begs cold victuals at your hands at work, to win himself something better than cold victuals. If you can, set yourselves at work spiritually, to win something better than bread of other men's producing. "If any man work not, neither shall he eat," may possibly have a bearing upon the matter of soul-food as well as upon that of bodily meat.—*The Pacific.*

The Russian Government has built a large fortress just outside of Jerusalem, for the ostensible purpose of accommodating the pilgrims of the Greek church, who visit Palestine by the thousands every year. It stands on the site selected by the Roman Emperor Titus for his camp, when he besieged the city.

The firm of T. E. Moseley & Co., so long and so favorably known in this city as one of the leading Boot and Shoe concerns, have just completed extensive repairs to their spacious store, No. 469 Washington Street, making it one of the most attractive in their line to be found in New England. Their long experience has enabled them to study and learn the wants, wishes and tastes of the public, and they have spared no pains or expense in making their store in every particular adapted to the necessities of all classes.

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Sunday School lesson study, in the Meionaon, each Saturday, at 12 M.

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If out of Christ, come and seek your Saviour, and allow us to pray for you. Whoever you are, we shall be glad to see you again; and whether here or elsewhere, we pray that God's blessing may rest upon you from this time forth and forevermore.

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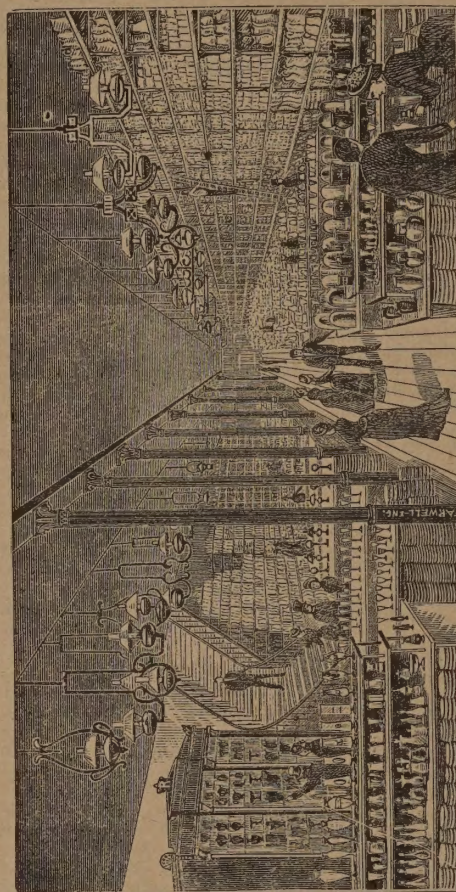
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MISSIONARIES APPRECIATED BY HEATHEN.—The self-sacrifice of missionaries in their work is admired by the heathen. Of course, the more intelligent think the missionaries a deluded set, and prefer their own religion. But the love displayed by these men extorts from a Hindoo this meed of praise:

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THE WAY THEY DO IT IN ENGLAND.

Spurgeon has 125 lay preachers in his church.

The Working Men's United Mission in Liverpool gave a free tea to some fifty widows and their children, on Good Friday evening. This Mission provides similar occasions at intervals, and they are not only much appreciated but productive of good.

BRIGHTON "FREE BREAKFASTS."—At these gatherings, which have just closed for the winter, many souls who were perishing in ignorance have been brought to the knowledge of Him whom to know is "life eternal;" and many who were sunk in the depths of sin and misery are now "clothed and in their right mind." Some of the cases of rescue are of remarkable interest.

MIDNIGHT MEETING.—An interesting meeting in connection with this work was held in the Liverpool Street Wesleyan School Room, King's Cross, on Thursday, 5th inst. About eighty young women responded to the invitation given. The singing of "songs and solos" and the touching addresses of the various speakers produced a deep impression; many of the girls sobbed as if their very hearts would break. Several decided to accept the offer of help, and are now in the homes.

BRISTOL RACES.—Some work was done for the Lord at the Bristol Races last week (Monday, Tuesday and Wednesday). Large numbers of tracts were given to the thousands that passed along the road. The Word of God was uttered in the ears of many. Portions of the Word were posted on the walls, and two banners carried, so that persons passing along in carriages might read them. We also had opportunity to hold open-air meetings among the people on one side of the race-course.

LIVERPOOL.—The report of the Sabbath Morning Free Breakfast Mission in this city gives the following brief classification of the results during the past year:—"We know of prodigal sons who have been brought to themselves, and sent back to their well-to-do but broken-hearted Christian parents, letters having since been received from both parents and restored ones, thanking God that their feet were ever directed to our meetings. We know of some who but a few months back were at the very lowest possible point of degradation, who are now respectable and consistent members of different Christian churches in Liverpool."

WORKING-LADS' INSTITUTES.—The Institute in Whitechapel provides a reading room and library; also refreshment and class rooms. There is a Band of Hope with thirty-six members, a penny bank, and the following classes are carried on: Bible, reading, writing, arithmetic, shorthand, drawing and grammar. It is four months since this institute was opened: 240 lads have become members, and 150 are now subscribers. There are interesting lectures every week, having an average attendance of sixty. The reading room is crowded every night, and the library books are read with avidity. About eighty lads attend the classes.

They say in England, if a man walks, he must be poor; if he sometimes calls a cab, he must be better off; if one footman rides behind him, he must be rich; but if two are on the back of his carriage, he must have a great inheritance. God has no poor children; they have all a great inheritance; two footmen are always behind. "Goodness and Mercy shall follow me all the days of my life."—Moody.

GENERAL EVANGELISTIC NEWS.

BRAZIL.—The Rev. G. Nash Norton, missionary in Campinas, Brazil, says, in the *Missionary*, published in Baltimore:—"In towns where twenty years ago it might have been as much as a man's life was worth to declare himself a Protestant, the Gospel is preached with perfect security from Sabbath to Sabbath, and Protestant schools are crowded to overflowing."

As a result of Mr. Moody's work in London, it was stated the other day, by an influential minister of the Church of England in London, that he knew of much good resulting from Messrs. Moody and Sankey's meetings; and that, since that time, so many small meetings have, like net-work, sprung up all over London, that if the number of those thus gathered in these different parts were put together, it would be found that they greatly exceeded the number of those who formerly crowded the large temporary halls.

FATHER CHINIQUY'S WORK.—This brother's testimony continues to be remarkably successful in persuading his Roman Catholic fellow-countrymen to renounce the false faith and practice of that Church for the "faith once delivered unto the saints." Accounts recently to hand state that another addition of 400 has recently been made to the ranks of the converts; and if one may judge from Pastor Chiniquy's report of the difficulties and even persecutions which await perverts from Romanism in Canada, these "wholesale conversions" are by no means matters of form.

A writer to the *Christian* for Dec. 28, 1876, from San Francisco, says: I should like to write to you about the spiritual condition of this city. Spiritual life is, indeed, almost dead. God's Sabbath is most sadly desecrated. Theatres and all places of amusement are open, and more crowded on that day than on any other. Very few stores close, and almost every grocery, fruit store and bakery sells liquor. Saloons are almost numberless. Spiritualism is very strong, and the Roman Catholics exert much power and influence.

THE FRENCH IN LONDON.—Pastor J. Du Pontet de la Harpe issues a statement of the work carried on among his countrymen and women in London, in connection with the French Protestant Evangelical Church, Bayswater. Two additional agencies have been recently put into operation—a day-school and free dispensary—at the Mission House in Soho, both of which have met a sensible need in the locality, and have had the seal of comparative success. It is purposed to add yet another branch to this mission work in the shape of a "Club for Foreign Governesses in England."

Two young Scotchmen passed through Paris a day or two back, who are on their way to Zanzibar, with the view of making a road, 400 miles long, from the eastern coast to the north of Lake Nyassa, and introducing the Gospel at the same time. They hope thus to form a junction with the Presbyterian Mission on the shores and in the islands of that lake. Blessed be God for the London Mission on Lake Tanganyika, and for the Church Mission on the Northern Nyanzas, and for the prospect of a branch of the sea let into the central plains of Africa, on the north-west coast. Thus "there is a highway and a way" prepared for the heralds of the cross.

CHRIST'S I WILL.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.—*Matt. xi: 28.*

Him that cometh unto me, I will in no wise cast out.—*John vi: 37.*

Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand and touched him, saying, *I will*; be thou clean.—*Matt. viii: 2, 3.*

If ye shall ask anything in my name, I will do it.—*John xiv: 14.*

I will not leave you comfortless. I will come to you.—*John xiv: 18.*

I will give unto him that is athirst of the fountain of the water of life freely.—*Rev. xxi: 6.*

I will never leave thee nor forsake thee.—*Heb. xiii: 5.*

He that loveth me shall be loved by my Father, and I will love him and will manifest myself to him.—*John xix: 21.*

I will come again and receive you unto myself.—*John xiv: 3.*

Every one that seeth the Son and believeth on him hath everlasting life, and I will raise him up at the last day.—*John vi: 40.*

To him that overcometh I will give to eat of the tree of life which is in the midst of the paradise of God.—*Rev. ii: 7.*

To him that overcometh I will give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.—*Rev. ii: 17.*

He that overcometh and keepeth my works unto the end, to him I will give power over the nations.—*Rev. ii: 26.*

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels.—*Rev. iii: 5.*

Him that overcometh I will make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and I will write upon him my new name.—*Rev. iii: 12.*

He that overcometh shall inherit all things, and I will be his God, and he shall be my son.—*Rev. xxi: 7.*

Christ has no perhaps.—

J. J. C.

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Volume I.} EDITION 10,000.

BOSTON, MASS., JULY, 1877.

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AN ADDRESS BY D. L. MOODY,

Delivered in the Boston Tabernacle, Sunday Evening, May 27th, 1877, on the occasion of the Twenty-Sixth Anniversary of the Boston Young Men's Christian Association.

I feel quite at home. [Laughter.] I have been carried back ten or twelve years to-night. It is quite natural to be in a meeting like this. These associations have been a mother to me. They have been my theological seminary. A man said to me, some time ago, "Mr. Moody, how did you learn to talk so fast?" "Well," said I, "I will tell you. We used to go to church, and the minister who preached the sermon used to say, 'Now, Brother Moody, I will give you just five minutes to lay before the meeting the claims of the Chicago Association.' So I had to talk an hour in five minutes [laughter], and got in the habit of talking fast." To-night I am going to say something, if you don't get uneasy. I am glad of the privilege of speaking here to-night, because I find there are a good many people who have got false ideas about these associations. One is a class of old men, who say they don't see the object of these associations. "The Church," they say, "got along very well without such associations forty or fifty years ago;" and they don't see the object of such associations. Another class are young men that have been brought up in this city,—who have got good, comfortable homes, good, praying fathers and mothers, a good library in the house; and these young men say, "Well, now, I don't see that these associations are of any use. Don't you think they have lived out their days?—that they have accomplished their work? I don't really see the object of these associations." Now, let me just say that these associations are not organized to reach this class of young men. It is to reach those young men who are coming into the city total strangers. We don't live in the same days that our fathers did. The young men of the present day have fifty temptations where our fathers had one.

They used to live in the country, but now the young men are flocking to the great cities. You can hear the tramp of thousands of young men coming to Boston now. They are leaving home. They are leaving father and mother. They are leaving sisters and brothers. They are leaving the church of God at their homesteads, and they are coming to this great metropolis; and if there is any time in a man's life when they need a warm shake of the hand, when they need sympathy and a "God bless you," it is the first three weeks in a city like this. My mind goes back to the time when I came to the city, a fatherless boy, nine years of age. Some of us had to leave the old homestead, and it was my lot to leave that home; and I wandered up and down these streets, a stranger. If ever I felt alone it was the first week I spent in Boston. I tell you, if you want to be alone you don't want to go out in the wilderness or off in the country alone; but if you want to be alone, just go up and down Tremont street or Washington street, not knowing a living soul and having a thousand men touch your elbow, but with no kind look, no gentle voice, not a warm, sympathizing word, not a friendly shake of the hand. Then you will feel alone. Then you will want some one to sympathize with you. Then you will want some one to stretch out their hand and grasp yours and say, "God bless you; I am glad to see you." Just take these men that are in Boston to-night, who are walking around weary and looking for work. They go into this store and that store and ask "Can you give me work?" and are met with the gruff answer, "No, we haven't any room." O how it chills their hearts! How it goes through them. I know just what I am talking about, for I have been there. There are hundreds of young men who come into Boston perfect strangers, who need a helping hand and a voice to bid them God-speed; who need

a good warm place in the cold winter days, where they can read, and get religious teaching, and become acquainted with religious people, and that is the object of these associations. I believe these religious associations are just the thing. I am in favor of them. I believe the Church of God has not woken up to see what their work is—to see the importance of this work; and instead of having only one, I believe the time is coming when there will be a dozen to every one there is now.

Just look at your billiard halls and saloons, open day and night. Every corner almost has one of these hell-holes; and, as some one has said, the devil always keeps his front room polished up and gilded. But just look at the back door. That's the place you want to look at to see what the devil is doing. When they have got all a man's money, and everything he has got, they just kick him right out of the back door. These billiard halls and saloons are ruining our young men, and the Church of God is slumbering and sleeping while they are doing it. The time is come for the Church of God to wake up [A voice: "Amen!"] and save the young men of our land. Now, we have a great many people who don't know anything about these associations, and are, therefore, not in sympathy with them. But I have been for twenty years identified with these associations, and I want to tell you how I got into them. I didn't know, when I came to Boston, that there was any such association. I want to say, right here, I wish these associations would advertise more. I believe in using printers' ink more. Keep a standing notice in the papers, saying to these young men they are welcome to the rooms of the Young Men's Christian Association. We don't want their money—we are after their souls. We want to do them good. And when they find we are really seeking for their own good, and not after what they have got, they will come flocking to these rooms by hundreds. As I was going to say, I was in Boston a year before I knew of this Young Men's Christian Association. I knew it bore the name "Christian," and I thought nobody but Christians could join it, and I was anxious to get into a church, so that I could join the Boston Young Men's Christian Association.

Soon after, I joined the Mount Vernon Church, and went right down and joined the Association; and when I went to Chicago I made up my mind, if God would help me, I would try to get up an Association. Really, you might say that that Association is a child of this Association. It was not long before I had one started after I got there. Then I went to work and said, "We will have a place for strangers." And I want to say, I think those meetings of ours were the most delightful meetings I have ever attended. We had them every Monday night. We called it a "Strangers' Meeting." We used to advertise it in the papers, down at the railroad station, and on fences; and then we had great bulletins up in front of the hall. We didn't have them printed, but they were written in great letters, so large that he who runs might read; and on them was inscribed "Meeting for Strangers Here Every Monday Night." O, I wish you could have been there! They were there from England, Scotland,—from Wales and from France. Some of them couldn't speak a word of English, but they were glad to have some one shake hands with them. Then we used to have Christian young men, who were strangers in the city, come there to get acquainted with Christian men and women.

They came there to get acquainted with Christian men and women. We used to spend about twenty or thirty minutes shaking hands and talking about each other's welfare. O, it wasn't one of these stiff, formal meetings, but it was "My friend, where are you from?" "I am from Belfast."

"Are you a Christian?" "No, I am not." "Well, I am sorry; but I am glad to see you. I hope you will come again." Then we would call on another, and another, and it would be fifty, perhaps, before we got through, and find out who they were, where they came from, and whether they were on the Lord's side. I remember, when we were holding these meetings, a man would get up and say, "Thank God for this meeting. This morning I was going by the Hall, and I saw on the bulletin a notice, 'Meeting for Strangers.' I thought it was the best notice I ever saw. I looked at it again, and it looked so good I thought I would come back again; and I did, and then I came in; and I want to say this has been one of the happiest days in my life. Now," says he, "I want to tell you there are a great many strangers in this city who are glad of these meetings, and I hope you will keep them up." Then he told a story. Said he: "When I was in the army, I was in a Wisconsin regiment. There was a man that came into our lines through the Southern lines, who wanted to join our regiment. He was brought before the officers and questioned pretty closely, and finally he was sworn into our ranks. He said he had been on a long march, and hadn't got any letters for about two weeks. One beautiful summer night, when all through the camp the Wisconsin soldiers had got their letters and were reading them, this man came up to me, and said, 'Jim, I wish I was dead!'" "Dead! what for?" "Well, I haven't got any mother to write to me; my mother's dead. My father is in the Southern army, and would shoot me at sight for joining the Union forces. I've got no one to take an interest in me. I've got no home to go to after the war is over. I'd rather die than live." Well, this Wisconsin man wrote home to his mother and told her all about the case; and it wasn't long before the chaplain said: "Here's a letter for you." "For me? No, you are mistaken. I've got no one to write me letters. My folks are in the South, and they couldn't get a letter through the lines. I don't know any one in the North." Says the chaplain: "You open that letter, and if it isn't for you I will take it and be responsible for it." He took that letter, opened it, and read it—that letter from a Christian mother, stating how she loved him, how she took an interest in him, and that when the war was over he was to make Wisconsin his own home. O, how the tears flowed down his cheeks; how he wept for joy as he thought of that! He sat down and answered that letter, and in a few days an answer came back. It read like this: "My dear son;" and just as soon as he saw that, away he went down the lines shouting, "Boys, I've got a mother! Glory!" [Laughter.] And the speaker said there wasn't a man in the whole regiment so anxious for the war to close, and to get home to see his mother, as that man was. [Renewed laughter.] There are hundreds of young men coming to Boston who want a mother, who want a father—some one to nurse and care for them. I am speaking right now from my own heart's experience; and there is many a Boston man here to-night who has walked up and down these streets, who knows what it is to be lonesome. As I have said before, we want to organize ourselves, and reach out a helping hand to every man coming to this strange city. And there is another reason why I like these Associations. It is bringing about a Christian union. It is battering down these miserable sectarian walls.

Let your mind go back some years. What then? Why, you couldn't have had a Methodist preacher stand up here without he would have said, "My friends, I want you to understand that I am a Methodist." He would condescend to speak, but all the time he would keep lugging in the "Methodist." Then take

[Continued on second page.]

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the Presbyterian; it would be just the same talk. "My friends, I have condescended to speak here; but I am a Presbyterian." He would lug that "Presbyterian" in. Then the Episcopalian: "Well, I have condescended to speak; but I want you to understand that I am an Episcopalian; and I stick to it that I am." But, thank God, they have got them so mixed now that they can't tell them apart. [Laughter.] Who knows the religious denomination of those who have been speaking here for the last four months? You can't tell them.

There was a meeting once, and the first man who got up and spoke, was just full of fire. "O, that's a Methodist," said a man who was there. Then the next man got up and spoke, and he was chock-full of fire, too. "That's a Methodist," said the man. Then the next man got up. He was just the same as the others—full of fire. "That's a Methodist," said the man. "I declare," said he, "this is a Methodist meeting." [Laughter.] They were so full of the Holy Ghost that he couldn't tell them apart.

Thank God, these sectarian walls are tumbling, and the church of God is coming together. My brother Sankey is an Arminian. Some people think I am pretty strongly Calvinistic; but we never had any quarrels that I know of about theological differences. I believe Miss Willard is a Methodist; Mr. Stebbins is an Episcopalian, and Mr. Whittle is a Congregationalist, I believe. They have been out to work, and men are blessing God for the light shed abroad in their hearts.

Thank God, there are men that love the Lord Jesus Christ, and are trying to crown him king; who are willing to go out in the world, and lift up and save their fellow man. Now, some say, "O, this man can't be successful, because he is too Calvinistic." But I tell you that no man who wants to crown Christ king, and has got the spirit of God in his heart—no such man, I say, can fail in the work of the Master. I can imagine some one of you say, "Why is it you haven't got a thorough union?" Well, I want to say right here, there are some people you can't work with. Here is a man says, "Moody, I want to go out and work with you." "Very well; let's see if we can work on one platform. How do you stand in regard to regeneration? Do you believe that a man must be born again? Do you believe that except a man be born again he cannot see the Kingdom of God?" "No, I don't." "Do you believe that Christ died for our sins, and was wounded for our transgressions?" "No, I don't." "Do you believe that man is saved by grace or works entirely?" "Well, I think it is by works; I don't believe there is any grace about it at all." "Then you don't believe what Paul says, 'By grace are ye saved.' " "Not a word of it." "Then how is it about the resurrection? Do you believe Christ has risen, burst the bonds of death, gone on high, and sitteth at the right hand of God?" "No, I don't believe a word of it." "Well, my friend, you and I can agree on one thing; we can agree to disagree. [Laughter.] Good-bye!" [Renewed laughter.] "You work in your way, and I'll work in mine." [Continued laughter.] Suppose we went out to work, and I preached that a man must be born again, and he jumps up and says: "Mr. Moody, you have told that audience a falsehood." That wouldn't be union. Suppose I preached that you must be saved by grace, and he jumps up and says: "Mr. Moody, you have told this audience a falsehood." That wouldn't be union.

After we have torn down these miserable sectarian walls, on the foundation of love to our fellow men, we must love every man, try to do him good, lift him up, and then the work will go on as it should.

But let me say now there is another reason I like these associations. They are bringing out the latent talent. I remember in the Chicago Christian Association, when I first commenced to speak, my heart thumped so I imagined I could hear it beating against my ribs, and my knees smote together [laughter]; and that was before an audience of only 1000 people. Now just look at this vast assembly. I tell you it brings out latent talents.

To-night, my mind goes back to Chicago, and I can see the men that are speaking there every week: There is Mr. Farwell, Spafford, Whittle. There is Mr. Bliss, who is now in heaven, and singing the songs of the ransomed; who sang to thousands and thousands. These associations have brought out these men, and made them useful to the Church of God. I should say that Mr. Whittle is preaching

down at Lynn at the present time, and all Lynn is at his feet. He has got a mighty power to inspire him to speak. Do you believe that we would have had this work in Boston, Philadelphia and New York if it hadn't been for these associations? Why, these associations have been a sort of John the Baptist, a forerunner, preparing the people and bringing them to God. I believe, in the next ten years, in this country there will be something like a red-hot ball rolling over the face of this earth. Now, these associations, my friends, can be wonderfully helped by your prayers, your sympathy, and your money. I want to just give you a few cases. I remember, one day, a business man came into our Association and says: "Mr. Moody, there is a man just come out of the penitentiary whom I am very much interested in; he is discouraged because he can't get anything to do. Will you take an interest in him?" "Yes, bring him in." He brought him in—as fine a looking man as there is in this assembly. I shook hands with him, and told him I was glad to see him. I said: "Come, go home with me and take dinner with me." The tears started in his eyes. He didn't think I would invite him to my house if he had been in a penitentiary. I introduced him to my little child, only three years old, and said: "Emma, this is papa's friend; I wish you would kiss him." She put her arms around his neck and kissed him. Then the little girl went out. The man looked at me, with tears streaming down his face, and said: "My heart is broke; that's the first kiss I have had since my mother died." It broke his heart to think that a little child had kissed him. Well, we helped him, and he went out into the world, and the last I heard of him he was being blessed, and publishing the glad tidings of salvation.

Another man had lost his right arm on the battle-field. He came to Chicago, drank, gambled, got way down as low as any man can. He came in, and said in a rough manner: "Have you got anything for a man to do like me?" "No, there was nothing for a one-armed man to do." "I supposed so," said he. "Nobody cares for a one-armed soldier." He got up and started to go out. Said I: "My friend, come back; I should like to talk with you." He came back, and I began to talk with him. I talked with him kindly, and invited him to my house, and had him stay there that night. That drunkard, that gambler, became a child of God, and worked in the Bethel Sunday School in Brooklyn for seven or eight years, until he went back to Illinois, where he is now preaching in that State. So God is winning hundreds and thousands of souls to Christ. Don't think the work of these associations is done. They have been, day and night, great feeders to the church. They have become a great blessing to the church of God. I remember one day standing out in front of our Association rooms and hailing a man and woman as they went by, and asking them into the noon prayer meeting. Once there was a time when I couldn't get people to hear me, and I had to go out and catch them. [Laughter.] A nice-looking young man was going by, and I hailed him: "Young man, I want you to come in; I have something important for you." "O, I have got something more important than that you've got for me." "What have you got more important?" "I haven't got anything to do; I've got to stir 'round to get a situation." "Give me your hand," I said; "I can sympathize with you. I have been there. I suppose you are out of money and discouraged?" "Yes, I am." "Come up, come up; we are going to have a meeting." Well, he went up; and, after the meeting, I took him over to the house and gave him a good dinner. I said to him: "Look here, my friend, I want you to come out on the Lord's side." The tears just ran down his cheeks; but he thought he couldn't be a Christian until he got something to do. Well, to make a long story short, he became a Christian; and the next Saturday, when I left Chicago to go on an evangelistic tour, he took my place, and stood right there to get people to come into the prayer meeting. He became a worker in the church, and it wasn't long before he got work and went to Canada. He stayed in my house seven weeks, and I never charged him anything; and I had forgotten all about him, when one day he stepped in and wanted to pay me for it. "No," I said; "I have been blessed in helping you. It's all right." He wrote me a letter that burnt down into my soul. There was bread cast upon the waters that returned after many days. There

[Concluded on third page]

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are a great many such cases we can name here to-night.

Now we have in our Association, scouts, who go into the billiard saloons, the bar-rooms, the hotels, after the lost. The Son of Man came to seek and save, and a great many who won't come must be sought out. So we go and seek them out. We have them come together every Sunday to take tea. After that, we send them out; every man at his corner, every man at so many saloons. Some would be sent to the theatres. I am sorry to say some of the theatres in Chicago are open on Sundays. There couldn't a man come within a mile of our hall but that they would get hold of him and try to get him to come to our meeting. Some of them were so drunk that we had to take them out before the meeting was over. And what is the result? Why, instead of having to get up a revival once in a great while, we have had a constant revival for the last ten years. I say it is the duty of the Church of God to be in a revival all the time. There was a Swede, who couldn't speak a word of English, who brought an interpreter with him. I don't know how he was ever converted; but he got converted; and how to set that man to work I didn't know. [Laughter.] So I thought awhile, and said, "I know what you can do. You can go up to the corner of Madison street, and give out handbills to people, inviting them to come to the hall." [Laughter.] He was one of those men that had a happy face, worth an ordinary sermon to look at. He was all the time smiling. Every man that came along he gave a handbill to, inviting them to come to Farwell Hall. Some of the men would curse him. But blessings and cursings were all the same to him, for he couldn't speak a word of English. [Great laughter.] There he stood, all the time smiling, through rain and shine. No storm stopped him. He took his stand there every day, and did what he could.

Now, just see how God has blessed that Swede. One night there was a man came up and took a handbill, read it, and said to his companion, "Let's go in." They went in, and the spirit of God met him, and he was converted. I have got his history now. Let me tell it to you. See how wonderful it was. Away off in the mountains of Scotland, over twenty years ago, there was a drinking man who had one son and two daughters. He lost one situation after another on account of drink. Finally he said to his wife: "I will take Johnnie,"—the only boy, seven years of age.—"I will take Johnnie, and go to America, and get away from my old associates. Then I will send for you and the daughters." The poor, foolish mother gave her consent. She thought change of circumstances, and the beginning of new ways, would change her husband. Well, he got to New York. When he first got there, he went into a saloon to get a drink, and then he soon became drunk; and that little boy was left on the streets of New York, and taken up by the police, and sent to one of the institutions out of town to Massachusetts. A farmer took him from there to his home. He stayed there until he was eleven years old, and then he ran away to sea, and sailed around the globe. Finally, he came to Chicago, a poor, wretched wanderer. Then he was a sailor on our lakes.

He was on shore, and happened to be walking up the street when this Swede handed him that bill. As I said before, he read it, went to the meeting, and was converted; and the first thing that came into his head after he was converted was: "I wonder if my mother is alive. During all these nineteen years I have wandered over this world and never thought of my mother." Now the Lord had blessed him, his heart went out to his mother. He sat down and wrote to different places in Scotland, but he got no answer. One day he was reading the 84th Psalm, and he came to these words: "No good thing wilt Thou withhold from them that walk uprightly." He closed his Bible, got down on his knees, and said to God: "I have been trying to walk uprightly, and thou hast promised that no good thing wilt Thou withhold from them that walk uprightly. Thou knowest where she is, and I pray Thee to tell me."

He arose, and the word came to him that he was to write to them in Massachusetts, his old home, and ask them if they had ever heard from his mother in Scotland. He did so, and he got a letter that had been waiting for him there for seven years. He sat down at once, and wrote to that mother. O, if you could have been in my office when that man came in! He was a lake captain. He came in with

tears streaming down his face, and said, "Mr. Moody, my mother is alive." He showed me a letter. It was written by one of the daughters. The mother was so full of joy that she couldn't write the letter herself. The letter said, "For nineteen years mother has kept praying for you." It was a long time; but now her prayers were answered; her cup of joy was full. And it was n't long before he earned money enough to send to Scotland and bring that mother and two daughters to Chicago. They got there on a Saturday night, and on the Sunday night of the great fire in Chicago, he was out on the lake. When Chicago was burning, they were in Farwell Hall. They came and introduced themselves to me. When he came on shore he tried to find them; and when he did find them, what a joyful meeting that was!

They are members of the same church that I am member of. O, thank God, these associations have not been a failure! If only that one man had been saved, what a glorious result! He is now one of the best speakers. He comes in when he can get down, and prays God that he may be blessed in winning souls. When he went out with his crew, he prayed God that every man might be converted, and that his vessel might become a floating chapel; and before that trip was over every man had found the Saviour.

Thank God, these associations are putting forth a helping hand to strangers. Mother, if you have a son that is not saved, you ought to be in sympathy with these associations. Father, if you have a son who is going astray, you ought to be in sympathy with these associations. We will proceed at once to take up the collection, and see how much sympathy you have in this Association. [Laughter.] We want \$100,000. [Renewed laughter.] Oh, you needn't laugh. That is so, and we'll get it.

The audience then sang "In the Sweet By-and-By," while the collection was being taken, and Mr. Moody pronounced the benediction.

EXCURSION TO RIDGE HILL FARM.

Many of our members have long desired to visit Mr. Baker's celebrated grounds at Wellesley. An excursion has been arranged for Saturday afternoon, July 7th. Mr. Baker has very kindly interested himself in the excursion, and arranged very low terms for transportation. The tickets for the round trip, including railway fare for sixteen miles each way, carriage ride two miles each way, admission to all the curiosities and buildings on the grounds, and to the aquarium and grotto on West Street, are only 85 cents each. The tickets will be good on any train, Saturday, on the Boston & Albany R. R., coming or going. Probably most of the company will take the 2.15 P. M. train, which is express to Wellesley. Those who are able to go in the morning will find enough to entertain them all day. Should Saturday prove stormy, the excursion will occur the next pleasant Saturday. Each person can carry his own refreshments, as much or as little as they choose. A very good supper will be served on the grounds, at 50 cents per plate, to those who will leave orders at the Rooms with Mr. Gray. Tickets may be obtained at the Rooms, or of any member of the social gathering committee. Any of the members who have acquaintances who would like to join the excursion, can procure tickets for them at the same rates. President Miner and other officers of the Association expect to go. Let there be a good turn-out of our members.

REPORTS AND NOTICES OF ASSOCIATION MEETINGS.

Our Young Men's Debating Society, Boys' Prayer Meeting, and Saturday Noon Sunday School Meeting in Tremont Temple Vestry have been suspended during July and August, on account of the absence of their chief supporters during those months.

The other meetings will continue as usual: the Prayer Meeting on Sunday at 12.15 M., the Service of Song at 4.30, and Gospel Meeting at 8.45 o'clock; all at the Rooms.

An open-air meeting is held at 5 P. M. every Sabbath, on T wharf, in charge of the Committee on Devotional Meetings.

A series of public meetings in the various churches, Sabbath evenings, has been conducted with encouraging success for five weeks. Such have already been held in the Old South, Boylston Street, Chambers Street, Highland Congregational, Park Street, and Walnut Avenue churches.

The thanks of the Association are due to Messrs. Moore, Littlefield, Stebbins and all others who have assisted by addresses or singing. A number of young men have joined the Association through the influence of these meetings, and many others have become interested in our work.

The Association Bible Class meets every Saturday evening at 8 o'clock. The class numbers upwards of fifty young men and young women. The attendance is still larger, and there is room for more. The lessons are the International Series.

EMPLOYMENT BUREAU.

Since May 1, we have furnished fifty-four persons with work, and one hundred and fifteen have registered their names on our books. The morning meeting for unemployed men is still kept up. Major Whittle, Messrs. Stebbins, Shaw, Littlefield, and other interesting speakers and singers have attended these meetings.

MOY TEN FOY.

A Chinaman, 21 years of age, a member of the Baptist church in Portland, Oregon, has come to Boston for employment. He has excellent recommendations, having served as cook in one family in Portland three years. He is equally capable as washer and ironer. Any family desiring his services may obtain them by applying here to J. E. Gray, or at Sam Sing's Chinese Laundry, 217 Shawmut Avenue.

In our advertising columns will be found an illustrated announcement of the beautiful terra-cotta ware manufactured by the Portland Stone Ware Co., and for sale at their office, 50 Kilby Street. Their vases are very graceful, of all sizes, and very reasonable in price, as are their other household utensils and parlor ornaments. Give them a call.

NEWS FROM THE WAR.

Gayly the paper man
Touched his guitar,
While he was reading the
News from the war;
Singing: "You bet your boots
Now here'll be fun.
We don't care whom it shoots.
War has begun."

He sang as how he knew,
Six months before,
There'd have to be a Eu-
ropean war.
Now he was glad enough
That it had come,
And his heart laughed at the
Roll of the drum.

But when the Czar, at last,
Arming his youth,
Sent Petrovskichravst
Over to Pruth;
When Ibramrustechukus
Met Stchobieletstt,
Sighed the newspaper man:
"Give us a rest."

No rest; for Khalifat-
Irtshu-keamos-
Dsripstefoalmat-
Prstchigolas
Met in the field where
Guiguervnogorth-
Wallahnoskwapchitnere-
Prstch, etc.

DID THEY GIT THE MULE?

At the Jacksonville (Ill.) asylum for feeble-minded children, one of the young lady teachers sought to interest her class deeply by telling the story of Absalom. Dwelling, with all a woman's tact and persuasive eloquence, upon the dreadful end of a wayward, wilful life, and giving special emphasis to the most important moral lessons suggested by the fact that the young man Absalom, resisting all the better influences which surrounded him, rebelled against a kind father and a yet more loving heavenly Father, she had in simple, earnest language wrought up the story with chief reference to its moral impressions upon those half-demented children. Curious to know what had been the degree of her success, she requested them to ask questions about anything in the story that most interested them. Not over fluttering to her was the result when one of the little fellows, looking up with the utmost simplicity, eagerly asked, "Did they git the mule?"—Baptist Teacher.

Y. M. C. A. News.

The Syracuse Association have transferred their services of song to the street, and now have open-air meetings.

The Harlem Y. M. C. A. have moved into new rooms, corner 129th Street and 4th Avenue, and are pushing their work with much vigor.

The Sunday afternoon meetings of the Rochester Association during the winter were attended by over 1,000 persons, and Prof. Mixers' Bible class over 700.

At the recent election in the Y. M. C. A. of St. Louis, Gen. E. A. Moore was chosen president. Great harmony prevails, and the reports presented show a promising state of things.

The Minneapolis Y. M. C. A. gospel meeting is visiting the churches and holding services with them each Sunday forenoon. They are increasing in interest and are very largely attended.

Some time since, Mr. Geo. E. Davis, of Vermont, accompanied by A. H. Carpenter, made a tour in Canada. The work was very encouraging. Many were converted, and the associations were pointed to the work for which they were organized.

The Hannibal, Mo., Association have their new rooms handsomely fitted up, with fine gymnasium and other attractions for young men, and are making their influence felt. They are directing their efforts particularly at their special field—young men—and are succeeding well.

The twenty-fourth annual report of the Y. M. C. A. of New York City has just been issued. It contains a list of the names of the officers of the organization and of all the committees, the report of the general secretary and the various committees, as well as of the different branches.

The Milwaukee Y. M. C. A. are holding meetings in the evangelical churches Sunday evenings in order to set before the Christian people the work of the association, and thus secure their sympathy. Four meetings have thus far been held, with good success. The pastors heartily co-operate, and we trust there is a growing interest among the people.

CHIT CHAT.

We are glad we have been missed.

The average cheek of the American tramp is great.

There is a place in Maine called Meddy-hemps, it having been christened after all the words ending in skook, coggin, and goggin had given out.

The editor of a St. Louis paper recently insisted that poets must be brief. The next day he received the following, entitled, "The Ballad of the Merchant's Trust—Bust!

A woman who was told that some tables in the Russian department of the Centennial were malachite, exclaimed: "My goodness! I thought malachite was one of the prophets."

A Chinaman in California, whose life was insured for a large amount, was seriously hurt by falling from a wagon. There was some doubt of his ever getting better, and at length one of his friends wrote to the insurance company: "Charley half dead, likee half money."

"Do you know what bull-doing is?" asked a man of an old farmer. "I thought I did," said the granger, "but the bull wasn't doing; he was only making believe; and, being in the middle of a forty-acre lot, I naturally had to make pretty quick time to reach the fence ahead of him."

A negro preacher elaborated a new theory of the Exodus, to wit: that the Red Sea got frozen over, and so afforded the Israelites a safe passage; but when Pharaoh with his heavy iron chariots attempted it, they broke through and were drowned. A brother rose and asked for an explanation of that point: "I've been studyin' gography, and de gography say dat am very warm country—where dey have de tropics. And de tropics too hot for freezin'. De pint to be plained is, 'bout breaking through de ice." The preacher straightened up and said: "Brudder, glad you axed dat question. It gives me casion to plain it. You see that was great while 'go—in de ole times 'fo' de had any gography—'fo' dere was any tropics."

Mr. John B. Trevor of N. Y. has given \$500 to secure a course of lectures before the students of Rochester Theological Seminary. Rev. Joseph Cook has been engaged to deliver them on the evenings of November 8th, 9th, 15th, and 16th. The lectures are to be upon the Relations between Science and Religion.

At a recent dinner-party an argumentative person, posted on the eastern question, asked his innocent young neighbor; "Now, Mr.—, what do you think would be the effect of a protocol upon Turkey?" "Well, really, Professor," replied the youth, bracing up and looking at the plate before him, "I've never tried it. I think I'll try Worcestershire sauce on mine."

PROSPECTUS.

The attractive features of this paper will be eclectic notes on the International Sunday School Lessons, latest reports of evangelistic movements, and Association news from all parts of the world.

All communications concerning the reading matter should be addressed to M. R. DEMING, Y. M. C. A., 68 Eliot St.

For advertising, address H. A. STAPLES, 36 Bromfield Street.

Subscription Price, per year, 50c.; Postage 10c. extra, payable in advance.

STRANGERS' SABBATH GUIDE,

And Directory of Churches represented in the Management of the Boston Young Men's Christian Association.

"I was glad when they said unto me, Let us go into the House of the Lord."—P's. cxviii: 1.

BAPTIST.

NAME OF CHURCH.	LOCATION.	PASTOR.	Preaching Services.	Sunday School.
Allston Church,	Allston,	F. E. Tower.	A. M. P. M.	
Bethel,	Hanover St., near N. Bennet,	H. A. Cooke.	10.30 3.00	1.45 P. M.
Bowdoin Square,	Bowdoin Square,	E. W. Andrews.	10.30 7.00	12.00 M.
Bunker Hill,	Cor. Bunker Hill and Mystic Sts.,	W. O. Holman.	10.30 3.00	1.45 P. M.
Clarendon Street,	Cor. Montgomery St.,	A. J. Gordon.	10.30 3.00	1.45 "
Day Star,	Nassau Hall,	A. Ellis.	10.30 7.30	
Dearborn Street,	Dearborn St.,	E. W. Pride.	10.30	2.30 "
Dudley Street,	Boston Highlands,	H. M. King.	10.30 3.00	1.45 "
First,	Somerset St.,	R. H. Neale, D. D.	10.30 3.00	1.45 "
Fourth Street,	South Boston,	L. L. Wood.	10.30 3.00	1.30 "
Free-Will,	Freeman Place,	C. H. Smith.	3.45 1.30	
Free-Will,	Charlestown,	J. Rand.	10.30 3.00	1.30 "
Free-Will,	E Street, South Boston,	F. H. Allen.	10.30 7.30	11.45 A. M.
Harvard Street,	Harvard Ave., cor. Harvard St.,	O. T. Walker.	10.30 3.00	1.45 P. M.
Jamaica Plain,	Cor. Centre and Myrtle Sts.,	D. H. Taylor.	10.30 3.00	1.30 "
Joy Street (African),	Smith Court,		3.00	10.30 A. M.
Ruggles Street,	Near Tremont,	R. G. Seymour.	10.30 7.00	2.00 P. M.
Shawmut Avenue,	Cor. Rutland St.,		10.30 7.30	2.30 "
Stoughton Street,	Cor. Summer,	M. A. Dougherty.	10.30 7.30	2.30 "
Tabernacle,	Cor. Shawmut Ave. and Madison St.	D. C. Eddy, D. D.	10.30 7.30	2.30 "
Twelfth (African),	Phillips St.,		10.30 3.00	1.30 "
Christian Baptist,	Tyler St., cor. Kneeland,	E. Edmunds.	10.30 3.00	1.45 "
Union Temple,	Tremont St.,	Geo. C. Lorimer, D. D.	10.30 3.00	1.30 "
Warren Avenue,	Cor. W. Canton St.,	G. F. Pentecost.	10.30 7.30	2.30 "

CONGREGATIONALIST.

Berkeley Street,	Cor. Warren Ave.,	Wm. B. Wright.	10.30 7.30	12.15 P. M.
Brighton Church,	Washington St.,	H. A. Stevens.	10.30 7.00	2.00 M.
Central Church,	Berkeley St., cor. Newbury,		10.30 3.30	2.00 P. M.
Central Church,	Jamaica Plain,	J. B. Clarke.	10.30 7.30	3.00 "
Chambers Street,	Chambers St.,	F. B. Allen.	10.30 3.00	1.30 "
Cottage Street,	Near Pleasant St.,		10.30 7.30	12.15 "
Dorchester Church,	Cor. Centre and Washington Sts.,	J. H. Means, D. D.	10.30 3.00	9.00 A. M.
Eliot Church,	Boston Highlands,	A. C. Thompson, D. D.	10.30 7.30	1.30 P. M.
Highland Church,	Parker, near Tremont,	A. E. Dunning.	10.30 7.30	2.30 "
Holland,	Cor. Parker and Ruggles Sts.,	G. Van Der Kreeke.	10.15	1.30 "
Maverick,	East Boston,	J. V. Hilton.	10.30 3.00	1.30 "
Mount Vernon,	Ashburton Place,	S. E. Herrick.	10.30 3.00	1.30 "
New England,	Music Hall,	W. H. H. Murray.	10.30	12.00 M.
Old South,	Boylston St.,	J. M. Manning, D. D.	10.30 3.30	2.00 P. M.
Oliver,	Springfield Street, near Tremont,	H. M. Parsons.	10.30 7.30	3.00 "
Park Street,	Tremont, cor. Park St.,	J. L. Wilbrow, D. D.	10.30 7.30	12.00 M.
Phillips,	South Boston,		10.30 3.00	1.45 P. M.
Salem and Mariners',	Cor. Salem and N. Bennet Sts.,	S. H. Hayes.	10.30 3.00	1.30 "
Shawmut,	Tremont, cor. Brookline St.,	E. B. Webb, D. D.	10.30 7.30	3.00 "
Trinity,	Neponset,		10.30 3.00	1.30 "
Union,	Columbus Ave., cor. Rutland St.,	F. A. Warfield.	10.30 7.30	3.00 "
Vine Street,	Boston Highlands,		10.30 3.00	1.30 "
Walnut Avenue,	Boston Highlands,	A. H. Plumb.	10.30 7.30	3.00 "
West Roxbury,	Centre, cor. Mt. Vernon,	Edward Strong, D. D.	10.00 7.30	12.00 M.
Winthrop,	Charlestown,	A. S. Twombly.	10.30 7.30	1.30 P. M.

EPISCOPALIAN.

Chapel of Good Sheph'd,	Cortes Street,	G. J. Prescott.	10.30 7.30	
Christ,	Salem Street,	H. Burroughs, D. D.	10.30 3.00	1.30 P. M.
Church of the Advent,	Bowdoin Street,	A. C. A. Hall.	10.30 7.30	2.30 "
Emmanuel,	Newbury Street,	A. H. Vinton, D. D.	10.30 3.30	2.00 "
St. James',	St. James Street,	Percy Browne.	10.30 4.30	3.00 "
St. Matthew's,	South Boston,	John Wright.	10.30 7.30	2.00 "
St. Mark's,	West Newton Street,	Chas. A. Babcock.	10.30 7.30	2.00 "
St. Paul's,	Tremont Street, near Winter,	W. Newton.	10.30 7.30	2.45 P. M.
Trinity,	Boylston Street,	Phillips Brooks.	10.30 3.30	2.00 A. M.

METHODIST.

Broadway,	South Boston,	L. B. Bates.	10.30 3.00	1.30 P. M.
Bromfield Street,	Near Tremont,	W. F. Mallalieu.	10.30 3.00	1.45 "
Church Street,	Near Tremont,	J. W. Hamilton.	10.30 3.00	1.45 "
Dorchester Street,	South Boston,	J. Wagner.	10.30 3.00	1.45 "
Egleston Square,	Cor. Washington and Beethoven,	J. L. Hanaford.	3.00	10.30 A. M.
First,	Temple Street,	R. R. Meredith.	10.30 7.30	2.30 P. M.
German,	Boston Highlands,	Kob.	10.30 7.30	2.00 "
Hanover street,	Near Richmond,	T. C. Watkins.	10.30 3.00	10.30 A. M.
Harrison Square M. E.	Harrison Square, Dorchester,	J. W. Rashford.	3.00	2.00 P. M.
Highland,	160 Warren Street,	J. W. Johnston.	10.30 3.00	1.45 "
Jamaica Plain,	Elm Street,	E. W. Virgin.	10.30 7.00	1.30 "
Meridian Street,	East Boston,	John H. Mansfield.	10.30 3.00	1.45 "
Revere Street (African),	Revere Street,	J. F. Jeffrey.	10.30	1.45 "
Saratoga Street,	East Boston,	W. R. Clark, D. D.	10.30 3.00	1.45 "
Tremont Street,	Cor. Concord,	W. S. Studley.	10.30 7.30	2.30 "
Washington Village,	Dorchester Street,	J. Wagner.	10.30 3.00	10.30 A. M.
Zion (African),	North Russell Street,	M. H. Ross.	10.30 3.00	1.45 P. M.
Appleton Church,	Dorchester,	S. L. Beller.	3.00	1.45 "

PRESBYTERIAN.

Columbus Avenue,	Cor. Berkely,	J. B. Dunn.	10.30 7.30	3.00 P. M.
Fourth,	South Boston,		10.30 7.30	3.00 "
Meridian Street,	East Boston,	E. Annand.	10.30 7.00	3.00 "
EVANGELICAL ADVENT,	Hudson Street, cor. Kneeland,	C. Cunningham.	3.00	10.30 A. M.

Young Men's Christian Association, Tremont St., cor. of Eliot, Sunday Services, 12.15, 4.30 and 8.45.
Seamen's Bethel, North Square, Preaching at 10.30 A. M. and 3 P. M., by Rev. C. L. Eastman. Sabbath School, 1.30 P. M.

Will Pastors please send any needed correction in the Guide above?
Contributions in aid of the BOSTON Y. M. C. A. should be sent to W. G. CORTHELL, Y. M. C. A. 68 Eliot Street.
Many of these services are suspended during July and August.

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SUNDAY SCHOOL TEACHERS' MEETING,
In the MEIONAON, EVERY SATURDAY NOON,
for one hour.
ECLECTIC NOTES.

LESSON XXVII. SUNDAY, JULY 8, 1877.

PAUL AT ANTIOCH.

Acts xiii: 26-41.

26. Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27. For they that dwell at Jerusalem, and their rulers, because they know him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him.

28. And though they found no cause of death in him, yet desired they Pilate that he should be slain.

29. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

30. But God raised him from the dead:

31. And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32. And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33. God has fulfilled the same unto us their children, in that he hath raised up Jesus again: as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

35. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.

36. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37. But he, whom God raised again, saw no corruption.

38. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

39. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40. Beware therefore, lest that come upon you, which is spoken of in the prophets:

41. Behold, ye despisers, and wonder, and perish: for I work a work in you days, a work which ye shall in no wise believe, though a man declare it unto you.

PARALLEL PASSAGES.—Luke xxiv: 44; John iii: 18, 19.

SCRIPTURE READINGS.—With v. 26, compare Acts iii: 26; with v. 27, read 2 Cor. iii: 14; with v. 28, read Mark xv: 12-14; with v. 29, read Matt. xxvii: 63, 64; with vs. 30, 31, compare Acts ii: 32; with v. 32, read Gen. iii: 15; with v. 33, read Heb. i: 5; with vs. 34, 35, compare Acts ii: 29-31; with v. 36, 37, read 1 Kings ii: 10; with v. 38, read Eph. i: 6, 7; with v. 39, read Rom. viii: 3; with vs. 40, 41, read Hab. i: 5.

Identify Abraham, Pilate, David, Moses. Also, Jerusalem and Galilee.

GOLDEN TEXT.—And we declare unto you glad tidings.—Acts xiii: 32.

CENTRAL TRUTH.—Forgiveness through belief of the truth.

ANALYSIS.

1. Christ proved to be the Messiah. Vs. 26-37. (a) By his rejection by the Jews. Vs. 26-29. (b) By his resurrection. V. 31. (c) So explaining the promises. Vs. 32-37. 2. An offer of salvation. Vs. 38, 39. 3. A warning to despisers. Vs. 40, 41.

SUGGESTIVE TOPICS.—The persons addressed—the spirit of the speaker—the facts—the Scripture proofs—the object—the standpoint of the hearers—the glad tidings to them—the condition of justification—the danger of despising—the Scripture quoted—the lessons to be learned from this address as to Christ—the truth—the way of life—and the danger of unbelief.

PRACTICAL LESSONS.

1. The wise way of putting things. Observe, no harsh words as to the Jews—"ignorance." Judicious persuasions to the hearers, wise use of what they believed already as proof, and appeal when the case is proved.

2. The value of the knowledge of facts—of the Old Testament facts. The importance of prophecy, and of the minute details of the evangelists as to the dying,

burying, rising, and appearing of Christ. So much turns on them! We see how Paul preached "Jesus and the resurrection." (Acts xvii: 18.)

3. The practical use of all this to us. We can be pardoned freely, acquitted, saved through Jesus. "You know from your Scriptures that there is remission." Isa. i: 18; Micah vii: 19; Ps. cxxx: 4. Now we tell you it is through Jesus of Nazareth. Here is justification announced generally in the Old Testament, now given in and through Christ, and

4. It is through faith, "all that believe," and none else, for "beware that ye despise," do not believe (v. 41). And it is through faith alone—nothing but believing is a condition. And

5. It is ruin to reject this Saviour. Despisers of him perish. This is the language of Scripture. Men may behold and wonder, and feel safe, and yet be lost.

6. We may see here what is to be the substance of Christian teaching and preaching. We are to set forth Jesus Christ in his person and his work, to show that he is the promised Redeemer, and that he has done all that he was announced to do. All reasoning out of the Scripture is to bear on this, and men are to be convinced that they may come to the blood (1 John i: 7).

7. That men laugh at danger or argue against it does not keep it away. That the ostrich buries its head in the sand when pursued and overtaken (if indeed it does such a thing, which is not at all like the instincts of God's creatures), does not prevent its being killed.

PRINCIPLES.

1. Conciliate men if you would benefit them. 2. The best light does not insure the best sight. V. 27. 3. Sin will do its work in the cloak of holiness if it may, but naked, if it must. Vs. 28. 4. God took equal care to provide and to reveal salvation, to raise Jesus, and to make known his resurrection. Vs. 30-32. 5. Jesus became Saviour by his death, not in it. 6. He only whom our sin killed can kill our sin. 7. Some look, wonder, and perish. Others look, adore and live. Vs. 40, 41.

JESUS THE MESSIAH.

THE FACT.

Sent of God.
Innocently slain.
Raised to life.
Forgiver of sins.
Worker of wonders.

THE PROOF.

Psalms ii: 7.
Isaiah liii: 3.
Psalms xvi: 10.
Isaiah liii: 11.
Habakkuk i: 5.

BY HIM THE LAW NOT JUSTIFIED.

LESSON XXVIII. SUNDAY, JULY 15, 1877.

TURNING TO THE GENTILES.

Acts xiii: 42-52.

42. And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath.

43. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who speaking to them, persuaded them to continue in the grace of God.

44. And the next Sabbath day came almost the whole city together to hear the word of God.

45. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.

48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

49. And the word of the Lord was published throughout all the region.

50. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51. But they shook off the dust of their feet against them, and came unto Iconium.

52. And the disciples were filled with joy and with the Holy Ghost.

PARALLEL PASSAGES.—Matt. xxi: 42; 2 Tim. ii: 3.

SCRIPTURE READINGS.—With v. 42 read Rom. x: 14, 15; with v. 43 read John viii: 31; with v. 44 read Matt. ix: 36-38; with v. 45 read Acts xviii: 6; with v. 46 read Matt. xxi: 43; with v. 47 read Isa. xlix: 6; with v. 48 read Rom. xv: 9-12; with vs. 49, 50 read Matt. x: 34-36; with v. 51 read Mark vi: 11; with v. 52 read Eph. i: 13.

Identify Paul, Barnabas, and the relations between the Gentiles and the Jews; also Iconium.

GOLDEN TEXT.—And in his name shall the Gentiles trust.—Matt. xii: 21.

CENTRAL TRUTH.—Abused blessings are forfeited.

TOPICAL ANALYSIS.

The Gospel received. Vs. 42-47. The Gospel rejected. Vs. 44-45. Persecution and trial. Vs. 50-51. Joy in the Holy Ghost. Vs. 48-52.

This lesson may be taught by contrast. Two kinds of hearers. Two ways of hearing—Receiving and being received—Rejecting and being rejected. Ordained to eternal life—unworthy of everlasting life. Filled with envy—filled with joy and the Holy Ghost. Speaking against the things spoken—glorifying the word of the Lord. Following Paul and Barnabas—expelling them out of their coasts.

PRACTICAL LESSONS.

1. The diverse effects of the same Gospel. The likely often reject it; the unlikely often receive it. But God does not cast men off till they cast him off. Vs. 46-51.

2. The blinding effect of sectarianism. If our main aim is our corporation, we shall be envious and jealous of any who seem to prosper more; shall be led to detraction, evil speaking and opposition—the only forms of opposition our free institutions admit of.

3. The grace young believers require—that of continuance. They do not learn or do all things at once. But they are to hold on, and as they advance they get more light.

4. How candlesticks are removed. Men reject the truth, and it is taken from them. See the Epistles to the seven churches, and the history of the middle ages.

5. How God makes up in things spiritual for losses endured for him. The teachers are driven away, but the power of the Holy Ghost comes. They suffer outward distress, but they have full inward joy. The magistrates and the women in good society frown on them, but the Lord "lifts up upon them the light of his countenance."

6. In all ages women have had great influence for good or for evil. It becomes them to consider how they use it. Their words, preferences, example, help or hinder God's cause.

SUGGESTIVE TOPICS.—The effects of the preaching at Antioch—The Gentiles' wish—The effect on the city—the apostolic advice to young Christians—The ill-feeling of the Jews—The reason of it—How it appeared—The course of Paul—The authority for it—The joy of the Gentiles—Why—The active opposition of the Jews—Their instruments—the result and the lessons to us.

LESSON XXIX. SUNDAY, JULY 22, 1877.

PAUL AT LYSTRA.

Acts xiv: 8-20.

8. And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9. The same heard Paul speak: who, steadfastly beholding him, and perceiving that he had faith to be healed,

10. Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The Gods are come down to us in the likeness of men.

12. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice unto the people.

14. Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15. And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

16. Who in times past suffered all nations to walk in their own ways.

17. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19. And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

20. Howbeit as the disciples stood round about him, he rose up and came into the city: and the next day he departed with Barnabas to Derbe.

PARALLEL PASSAGES.—Acts iii: 2-8.

SCRIPTURE READINGS.—With vs. 8, 9, read Matt. ix: 28, 29; with v. 10, read Acts ix: 34; with vs. 11, 12, read Rom. i: 21-23; with v. 13, read Dan. ii: 46; with v. 14, read Rev. xix: 10; with v. 15, read Ps. cxlvi: 5, 6; with v. 16, read 1 Peter iv: 3; with v. 17, read Rom. i: 19; with v. 18, read Acts x: 36; with v. 19, compare 2 Tim. iii: 11; and with v. 20, read 2 Cor. iv: 10.

PERSONS TO BE IDENTIFIED.—Paul and Barnabas.

PLACES.—Lystra, Lycaonia, Antioch, Iconium, Derbe.

EXAMINE Jupiter, Mercurius.

GOLDEN TEXT.—But the Lord is the true God, he is the living God; and an everlasting king.—Jer. x: 10.

CENTRAL TRUTH.—The Lord alone is exalted by the apostles.

TOPICAL ANALYSIS.

The cripple healed. Vs. 8-10. The apostles worshipped. Vs. 11-13. The sermon at Lystra. Vs. 14-18. The apostle stoned. Vs. 19-20.

PRACTICAL LESSONS.

We can see in the impotent man a picture of ourselves.

1. We cannot by nature walk with God (Heb. xi: 6,) in the light (John i: 7). We are impotent from birth (Eph. ii: 1, 2).

2. If we wish to be healed, we shall look for it.

3. Such look will be noticed by God and by good men. He never said, "Seek ye my face in vain."

We may learn from the Lycaonians:

1. We err and know not God by nature; are led to worship and serve the creature (Rom. i: 25).

2. We are fickle like the crowd of Jerusalem—"Hosanna" one day, "Crucify Him" another.

3. We have evidences enough (Ps. xix: 1-6; Rom. i: 19, 20).

4. We should have been like the Lycaonians now if God had let us alone. Where Greeks and Romans failed, what hope is there for others?

We may learn from Paul:

1. Any honor to us that detracts from God's is abominable.

2. We are to plead with men as they can understand. These hearers had not, like the Jews, the word of God; so he speaks from the book of nature.

3. How poor a thing is human applause! And how faithful is God in time of trouble!

From the whole we may learn that our duty is, wherever we have opportunity, to set forth the truth and to illustrate it with all the powers at our command, to give God all the glory when we seem to have success; and if we have enemies and opposition, to remember that they can only go a certain length in the attempt to harm us. "Fear not them that kill the body."

SUGGESTIVE TOPICS.—The fellow laborers—Their route—The character of the people—The miracle—On whom—in what manner performed—The effect on the people—Their error—Their proposal—The protest—The argument of Paul—The new opposers—The change of feeling—Paul's suffering—escape—and the lessons from the impotent man, the people, and the apostle.

PRINCIPLES.

1. Sin cripples the soul from birth. God's grace gives power to walk.

2. God wants to be trusted, and gives as we will receive.

3. With God's word goes his power.

4. A saved man is both happy and active.

5. Men who do not know God cannot understand his works. V. 11.

6. A servant of God cannot accept honor due only to his master.
 7. God suffers some to walk in their own ways to their own ruin, but even these are "without excuse."
 8. They who would worship you to-day may try to kill you to-morrow. Only God is a changeless friend.

THE APOSTLES AT LYSTRA.

WORKING A MIRACLE.
 ORSHIPPED AS GODS.
 ARNING AGAINST IDOLATRY.
 ICKEDLY BEATEN.
 ITHDRAWING TO DERBE.

LESSON XXX. SUNDAY, JULY 29, 1877.

THE YOKE BROKEN.

Acts xv: 22-31.

22. Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren:

23. And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24. Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law; to whom we gave no such commandment,

25. It seems good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul.

26. Men that have hazarded their lives for the name of our Lord Jesus Christ.

27. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

28. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things:

29. That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well. Fare ye well.

30. So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31. Which when they had read, they rejoiced for the consolation.

PARALLEL PASSAGES.—Gal. vi: 12, 13; 1 Cor. x: 20, 28.

SCRIPTURE READINGS.—With v. 22, compare Acts i: 23; with v. 23, read Acts xiii: 46-48; with v. 24, read Gal. v: 12; with v. 25, compare Acts xiii: 2; with v. 26, read Acts xiii: 50; with v. 27, read (for Judas) Acts i: 23; (for Silas), 2 Cor. i: 19; with v. 28, read John xvi: 13; with v. 29, read Rom. xiv: 19; with v. 30, compare Acts vi: 2; with v. 31, read Matt. v: 9.

THE PERSONS to be identified are Paul, Barsabas, or Judas, Silas.

THE PLACES, Antioch, Syria, Cilicia.

GOLDEN TEXT.—Stand fast therefore in the liberty wherewith Christ hath made us free, and not entangled again with the yoke of bondage.—Gal. v: 1.

CENTRAL TRUTH.—The gospel gives liberty.

TOPICAL ANALYSIS.

The old and the new. Vs. 13-21. The committee appointed. Vs. 22-27. The letter of love. Vs. 23-29. The joyful consolation. Vs. 30-31.

PRACTICAL LESSONS.

1. The church in her various parts is one.

2. Zeal that is mistaken may make great trouble, even for good men.

3. Moses' law ceased to bind Jews when Jesus rose. Gentiles were not put under it.

4. Many things to which we have a right, we do well to forego for the sake of the brethren.

5. Beginnings of evil are to be resisted.

6. Church troubles are to be dealt with carefully, and with prayer for the Holy Ghost.

7. It is only after long years we see the importance of many decisions. What a help when the yoke was taken off the Gentiles.

SUGGESTIVE TOPICS.—The scene of the trouble—The occasion of it—How much it meant—The means adopted—The delegates—Their journey—How received—Their report—By whom impugned—Two of the speakers—The decision—How communicated—The effect—The grounds of the decision—The lessons we may learn

as to churches, principles and the right way to meet "troubles."

PRINCIPLES.

1. Churches, like Christians, are not less *inter-dependent* than *independent*.

2. Churches, like Christians, are to be courteous in their intercourse.

3. Wise men to give, and to execute counsel, especially in church troubles.

4. The good must spend half their time in undoing the mischief of the evil.

5. It is better to choke discord in its infancy than let it grow up to maturity.

6. The Holy Spirit guides to truth those seeking it, but never carries thither the careless.

7. We must never insist upon rights, if in so doing we cause harm. Such was the mind in Christ.

TRUE CHRISTIAN AUTHORITY: Not pope, prelate, presbytery, association; but the Spirit in the churches.

VOID THE APPEARANCE OF EVIL.

STUDIES IN THE ACTS.

[THIRD QUARTER, 1877.]

1. July 1.—Paul in Cyprus. Acts 13: 1-13.

2. July 8.—Paul at Antioch. Acts 13: 26-41.

3. July 15.—Turning to the Gentiles. Acts 13: 42-52.

4. July 22.—Paul at Lystra. Acts 14: 8-20.

5. July 29.—The Yoke Broken. Acts 15: 22-31.

6. Aug. 5.—Paul sent to Macedonia. Acts 16: 1-15.

7. Aug. 12.—Paul and Silas in Prison. Acts 16: 22-34.

8. Aug. 19.—Thessalonians and Bereans. Acts 17: 1-14.

9. Aug. 26.—Paul at Athens. Acts 17: 22-34.

10. Sept. 2.—Paul at Corinth. Acts 18: 1-11.

11. Sept. 9.—Paul at Ephesus. Acts 19: 1-12.

12. Sept. 16.—Power of the Word. Acts 19: 17-28.

13. Sept. 23.—Paul at Miletus. Acts 20: 17-32.

14. Sept. 30.—Review.

TEN MEDITATIONS ON PRAYER.

1.—WHAT IS PRAYER?

It is speaking to God. (Dan. ix: 20, 21.)

It is pouring out our souls to God. (Ps. lxxii: 8.)

It is crying unto God. (Ps. xxxiv: 6; Ps. lvii: 2; Ps. cvii: 6.)

It is seeking God. (Ps. xxxiv: 4; Ps. lxxiii: 1.)

It is acknowledging sin. (Ps. xxxii: 5, 6.)

It is the desire of the heart ascending to the mercy seat. (Ps. xxxviii: 9; 2 Chron. xv: 15.)

It is drawing nigh unto God. (James iv: 8; Ps. lxxiii: 28.)

It is waiting upon God. (Ps. xxvii: 14.)

It is calling upon God. (Ps. lv: 16, 17.)

It is looking unto God. (Ps. xxv: 15; Ps. cxlxi: 1.)

Such is prayer, and it is our greatest privilege. In prayer we may talk to our heavenly Friend as we would to an earthly one; only, we have the full confidence of knowing that in Jesus there is "no shadow of turning," but that he is "the same yesterday, to-day, and forever." He has invited us to come to him in every trouble, and to cast every care on him. He has promised to hear and answer prayer; and he is "rich unto all them that call on him." He has promised, "Him that cometh unto me I will in no wise cast out." (John vi: 37.)

Let us then "come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. iv: 16.)

The door of mercy is always open; the Lord waiteth to be gracious, and is "able to supply all our need according to his riches in glory, by Christ Jesus." (Phil. iv: 19.)

Prayer is speaking to the Lord,
 Taking Jesus at his word;
 Pouring in his loving ear
 Every sorrow, want, or fear.

Humbly at the mercy seat,
 Casting at the Saviour's feet
 Every sin of deepest dye,
 Pleading Christ's sufficiency.

'Tis the secret, silent thought,
 On faith's wings to Jesus brought;
 Looking upward—waiting there
 For an answer to our prayer!

EDITORIAL.

Some weeks ago, the *Boston Advertiser* published the following statement, which has gone the rounds of the press:—

"Mr. Moody wants the Women's Christian Temperance Union, to change its name to the Women's Evangelical Temperance Union. It is said that when the ladies asked, 'Why?' he replied, 'So as to get rid of your Unitarian and Universalist members.' 'But that will rule out Mrs. Livermore, our President,' said they. 'Well, rule her out,' was the response; 'she isn't a Christian.'"

At length it is replied to in the following note:—

NORTHFIELD, MASS., June 26, 1877.

Dear Sir, — Yours of the 25th, with clipping from paper, has been received, and my husband asks me to answer for him.

As I heard the conversation from which I suppose the statement is made, I am the better able to say that the article misrepresents what Mr. Moody said.

He did not say at any time that Mrs. Livermore is not a Christian. Furthermore, Mr. Moody never suggested that the name of the Women's Christian Temperance Union be changed to the "Women's Evangelical Temperance Union."

The thought had never suggested itself to him, and your clipping is the first time the idea has come before him.

Yours very truly,

MRS. D. L. MOODY.

The special reputation of the *Advertiser* for reliability has given this story greater credence and a wider circulation than it otherwise might have had. Undoubtedly its editor thought it was a truthful statement.

We fear that he did not go into particulars with his informant and ascertain when, where and in the presence of what witnesses the alleged affirmations were made. If he did, and such particulars are known, it will be a relief to the public to have them published. If the statement is true, Mr. Moody deserves the censure he has received. If it is not true, Mr. Moody deserves a vindication from the press who have circulated the story, and the person who invented it should receive a rebuke to last for a lifetime. For no correction of false rumor will undo all its injury. Henry Varley, for instance, was reported dead some two years ago; he has repeatedly been noticed as preaching in England and elsewhere since, and yet every now and then we meet persons who still suppose him dead.

A good rule for newspapers is to hear evidence from the accused before publishing him as guilty to the thousands of its readers. Once in a while some disgruntled individual sends a slanderous communication concerning the Boston Y. M. C. A., to the *Boston Herald*. That paper has earned our admiration by always sending a reporter to hear our side before giving any credence to the story. Would that some of the religious papers had treated us as fairly.

The June number of the *Bulletin* of the Y. M. C. A. of France, has been received. It contains many items of interest. The French associations have very interesting excursions into the country, in which they happily combine social enjoyment with religious objects.

An instance is narrated of the conversion of a young man through the instrumentality of the singing of the hymn, "Ring the Bells of Heaven."

The number contains a vigorous article on the desecration of the Sabbath in France. It commences with the following sad statement: "The rest of the Sabbath is destroyed in France; the Sabbath is no longer for the Lord; it is abrogated by travel and pleasure; the workshops are open to the workmen, the stores to customers; the movement of business is not lessened; the Sabbath is selected for a multitude of duties, and the pleasures which quench the desire for divine worship. Work continues till Monday, when a great number of the working men abandon themselves to drunkenness and debauch. Abominable Sunday! invented in hell, patronized by impiety, consecrated by custom, and continuing constantly. This is the Sabbath which certain deformed desire to establish in New England."

WARNING.—The officers of the Association send out no book canvassers, no peddlers, and no beggars. Beware of employing or assisting young men claiming our endorsement, without communicating in person or by letter with the General Secretary or the Librarian.

The Annual report is in process of preparation and will be ready in about two weeks.

The gymnasium will continue open during July and August, with Superintendent Roberts in charge. There is prospect of a large addition of new members in the fall.

The *Bulletin* will be issued monthly during the summer months to save expense. We trust our subscribers will consent to the change for the sake of the cause.

The membership of the Association is rapidly increasing. 83 new members last month, and 132 renewals; total, 215. For the first four days of July, we have had 11 new members, and 7 renewals.

Some of our friends have inquired why the Association has discontinued its noon prayer meeting. The reason is two-fold. Our own building is surrounded with too much noise, and the expense of an outside meeting is too great for our treasury, in its present depleted state. The marketmen's meeting will be continued through the summer, and meet all the demands until fall, when it is expected that the Summer Street meeting will be resumed.

The Boston correspondent of the *Religious Herald* of Richmond, Va., says the following kind words in one of his letters:

The Boston Y. M. C. Association has just held its twenty-sixth anniversary. It is the daughter of the London Association, and the mother of some one thousand in America. The old *Christian Watchman* had the honor of its introduction into this country. It has ever done a good work, but never better than now. Its fine new quarters have already become too strait for it.

The New Hampshire Y. M. C. A. Executive Committee hold on still in their canvass. Their programme for July is as follows: Carroll, 2, 3, 4, 5; Bethle-hem, 6, 7, 8; Gorham, 9, 10, 11, 12; Berlin Falls, 13, 14, 15; So. Columbia, 16, 17, 18, 19; W. Stewartstown, 20, 21, 22; Pittsburg, 23, 24, 25, 26.

ASSOCIATION BY-LAWS.

The following quotations from our By-Laws will give the public some conception of the extent and methods of our work:—

ARTICLE II.

COMMITTEES OF THE BOARD.

SECT. 1.—The Board of Managers shall annually appoint from its own number four Committees, severally consisting of four persons or more, and each Committee shall elect its own Chairman.

The Committees shall be as follows:—

1. A Committee on the Building, who shall have special charge of the building occupied by the Association, including the Gymnasium, shall make provision for lighting and heating, and keeping the same in order; and shall have the care of the employees.

2. A Committee on Instruction, who may provide lectures to be delivered before the Association upon subjects adapted to the spiritual or mental improvement of young men; who may provide teachers for classes formed among the members; and who shall make arrangements for the Anniversary meeting.

3. A Committee on Publication, whose duty it shall be to superintend the printing and publication of all books, documents, reports, and circulars issued by the Association. They shall cause a statement of the objects and practical working of the Association, with a list of its officers and the locality of its rooms, to be forwarded to the pastor of each Evangelical Church in Boston; and they shall also furnish to the Standing Committee printed circulars, containing similar statements. They shall use all suitable means for the increase and preservation of the Library; provide papers and periodicals for the Reading-Rooms; and shall approve all publications previous to their admission into the Library and Reading-Rooms of the Association.

4. A Committee on Finance, who shall devise means for obtaining the necessary funds of the Association, and who shall approve all accounts against the Association, after their approval by the committee incurring the expense, and previous to their payment by the Treasurer.

SECT. 2.—Each of the committees shall report at the regular meetings of the Board.

ARTICLE III.

COMMITTEES OF THE STANDING COMMITTEE.

SECT. 1.—The Standing Committee shall annually appoint, from its own number, seven committees, as follows:

1. A Committee on Membership, consisting of at least one from each denomination, whose special work it shall be to bring every church-member of his denomination into connection with the Association. They shall also carefully examine the list of applicants for membership, and post their names on a bulletin in the Reading-Room, previous to each meeting of the Standing Committee.

2. A Committee on Boarding Houses, who shall search for good boarding places, and keep a list of the same at the office, in a book provided for the purpose.

3. A Committee on Social Gatherings.

4. A Committee on Visitation of the Sick, who shall provide watchers and attendants for those requiring their services.

5. A Committee on Devotional Meetings, who shall have charge of all public religious meetings of the Association, at the Rooms and elsewhere.

6. A Committee on the Distribution of Religious Reading, who shall be supplied with books, papers and tracts, and distribute them at the devotional meetings of the Association, and wherever else they may be able.

7. A Committee on Reception, consisting of eleven members, who shall add to their number ten members of the Association not on the Standing Committee, and who shall have charge of the entire reception work, excepting that which may belong to the preceding committees.

BOSTON YOUNG MEN'S CHRISTIAN ASSOCIATION.

TREMONT STREET, COR. ELIOT.

Rooms open from 8 A. M. to 10 P. M. week-days, 12 M. to 10 P. M. Sundays.



BOARD OF MANAGERS:

Geo. A. Miner, President.

Salmon P. Hibbard,

Russell Sturgis, Jr.,

Wm. M. Rumery,

Eben M. McPherson,

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S. B. Hopkins,

Joseph Story,

Albert L. Coolidge,

George W. Coburn,

Henry Frost,

J. D. W. French,

Alex. Cochrane,

C. W. Dexter,

John O. Bishop,

Henry A. Hartley,

Warren P. Adams,

John Y. Mainland,

A. W. Chamberlain,

Thomas C. Low.

W. G. Corthell, Treasurer.

H. A. Hartley, Auditor.

A. W. Chamberlain, Recording Secretary.

M. R. Deming, General Secretary.

TWO CENTS A WEEK gives members of this Association the following privileges:

For Social Enjoyment.—A spacious parlor newly and elegantly furnished. Social gatherings once a month, including readings, concerts or exhibitions.

For Intellectual Benefit.—Reading-room containing over 130 papers and magazines; library of over 4000 well-selected books; evening classes (a nominal fee is charged for these); lectures, popular or scientific, twice a month.

For Moral and Spiritual Welfare.—A safe and attractive resort, open day and evening, Sundays included; good com-

panionship, opportunities for Christian work, Bible class and reference library, daily religious meetings, and special sermons on important themes.

For Physical Culture.—The largest, best-lighted and best-ventilated

GYMNASIUM

in New England. Dimensions, 115 feet x 40x23.

The entire apparatus has recently been remodeled under the direction of an experienced gymnast.

The gymnasium contains hydraulic rowing machines, Dr. Winship's original yoke lift machine, Paul's health lift, running track, sponge-bath rooms, etc., etc.

A large dressing-box furnished each member free.

The dressing-room, bath-room and gymnasium proper are all on the same floor.

Special instruction is given to each member.

Terms, \$10.00 per year; \$5.00 per 3 months. Membership in the Association \$1.00 additional.

Visitors cordially welcomed.

R. J. Roberts, Supt.

The Boston Base Ball Club practice in this gymnasium only.

The Gymnasium will be open during July and August.

ON THE BEING OF A GOD.

Retire:—The world shut out:—Thy thoughts call home:

Imagination's airy wings repress:—

Lock up thy senses—Let no passion stir:—

Wake all to Reason—Let her reign alone;

Then, in my soul's deep silence, and the depth

Of Nature's silence, midnight, thus inquire:

What am I? and from whence?—Nothing know,

But that I am; and, since I am, conclude

Something eternal; had there e'er been Nought,

Nought still had been: eternal there must be—

But what eternal? why not human race,

And Adam's ancestors without an end?

That's hard to be conceived; since every link

Of that long chained succession is so frail:

Can every part depend, and not the whole?

Yet grant it true; now difficulties rise;

I'm still quite out at sea, nor see the shore.

Whence earth, and these bright orbs?—Eternal

too?

Grant matter was eternal: still these orbs

Would want some other Father: much Design

Is seen in all their motions, all their makes.

Design implies intelligence and art:

That can't be from themselves or Man: that art

Man scarce can comprehend, could man bestow?

And nothing greater, yet allow'd than man.

WHO Mo ion, foreign to the smallest grain,

Shot through vast masses of enormous weight?

WHO bid rude matters, restive lun ps assume

Such various forms, and gave it wings to fly?

Has matter innate motion?—Then each atom,

Asserting its indispensible right,

To dance, would form an universe of dust.

Has matter none? Then whence these glorious

forms,

And boundless flights, from shapeless and re-

pos'd?

Has matter more than motion? Has it thought,

Judgment, and genius? I: it deeply learned

In mathematics? Has it framed such laws

Which but to guess a Newton made immortal?

If art to form, and counsel to conduct,

And that with greater far than human skill,

Resides not in each block—a Godhead reigns—

And if a God there is, that God how great!

NEW BOOKS IN THE B. Y. M. C. A. LIBRARY.

The following books are recent additions

to the Library: "Wit and Wisdom," by

Henry Hupfield; "Great Joy Sermons,"

by D. L. Moody; "Arrows and Anecdotes,"

by D. L. Moody; "To all People," com-

prising sermons and addresses in Boston,

by D. L. Moody; "Talks on Temperance"

in the Tabernacle, by D. L. Moody, edited

by Rev. Jas. B. Dunne; "Memoirs of P.

P. Bliss," edited by D. W. Whittle; "One

Summer;" "The Mikado's Empire," by

Wm. Elliott Griffin, A. M.; "Life in

South Africa," by Lady Barker; "Wen-

derholme," by Philip Gilbert Hammer-

ton; "The Fullness of Blessing," by Sarah

F. Smiley; "Science and the Bible," by

Rev. Herbert W. Morris, A. M.; "Kis-

met," No Name Series; "A Popular

History of the United States," by J. C.

Redpath, A. M.; "A Century of Gospel

Work," by Rev. W. F. P. Noble. Mr.

Eben Shute donated one volume, and Mr.

Wm. Owens, two volumes.

B. Y. M. C. A. Free Employment Bureau, 68 ELIOT STREET.

SITUATIONS Wanted for young men in stores, counting rooms, offices, on gentlemen's places, farms, &c. Men for temporary work furnished at short notice.

Any young man of good moral character who can furnish certificates of recommendation from reliable sources, can apply for employment from 9.30 to 10.30 a. m., daily.

Address all communications to

J. E. GRAY, Supt.

CITY NOTICES.

Our lady readers are invited to inspect the advertisement directed specially to them, at the top of the last column on the eighth page. Mr. Storer will faithfully fulfill his promises to them, and make their old hats and bonnets look as pretty as new ones.

We hope that many of our readers will follow where the hand, in another column, points to the bookstore of Brother Springer, where a supply of Bibles, Sunday School and other valuable religious literature can be found, unsurpassed by any other in the city. Here can be found the best, and at the lowest prices, all the *Printed Helps* for the Sabbath School teacher and Bible students. Remember the number, 7, 8 & 9 Tremont Temple.

Ladies are requested to call and examine THE KANGAROO BOOTS. These boots have been thoroughly tested the past nine months, and have given the greatest satisfaction as to being waterproof, durable, handsome, easy fitting for tender feet, and do not stretch, which is an advantage possessed by no other fine kid boot. All widths, in button and side-lace for summer wear, can be found at the agent's, E. H. THAYER, corner Cambridge and Hancock streets, Boston.—*Transcript*.

On the second page of our paper will be found the advertisement of R. & J. GILCHRIST, at No. 7 Winter street. This firm occupy the old stand, so long and so favorably known in the dry goods trade as Churchill, Watson & Co. The Gilchrist Brothers connected with that time-honored institution bid fair to perpetuate the honesty and enterprise of their former partners, and all who favor them with their patronage may be assured of perfect satisfaction. Their line of goods comprises all the varieties usually found in large and first-class houses of its kind, and their prices are such as to meet the demand of the present times. A perusal of their advertisement will convince any one of the truth of our statement.

PERUVIAN SYRUP.—There can be no doubt that advertising has done much toward extending the fame of that justly celebrated curative agent, "Peruvian Syrup," but unless it possessed the extraordinary qualities claimed for it by the proprietors, it could never have obtained the high position it occupies in the estimation of the medical faculty, who, we understand, not only recommend but regularly prescribe it for the most obstinate cases, which are more particularly described in the pamphlet published by Seth W. Fowle & Sons of this city. For several years it has been increasing in popularity, as its wonderful properties become developed in the numerous cases that from day to day are recorded in every section of the country.

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I offer this as a standing challenge to any person on the face of the earth, to work against me in these lines of work all combined, for beauty and durability, and for from \$5 to \$50.00, or the championship of the world, which I hold now. All kinds of plain and fancy riveting done for 10 cents a rivet. Cut this out and keep it.

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Notes on the New Testament.

An Account of Early Copies; Divisions of the New Testament; Analysis of each of the Books of the New Testament.

Other Matters.

Miracles in the Old Testament; Parables in the Old Testament; Miracles of Our Lord; Parables of Our Lord; Harmony of the Gospels; Journeys of St. Paul; St. Paul's Voyage to Rome; Jewish Sects and Parties; Chronology of the Old Testament; List of Kings during the Divided Monarchy; Genealogy from Adam to Jacob; Supposed Chronology of Acts and the Epistles; Geography and Topography of Palestine; Royal and Sacred Places; Natural History of Bible Lands; Ethnology; Historical Summary; Symbols used in the Bible; Tables of Weights and Measures; the Jewish Year; Names and Titles of Christ; Prophecies referring to Christ; Special Prayers; Index of Persons, Places, and Subjects; Pronouncing Dictionary of Scripture Proper Names; Cruden's Complete Concordance; Twelve Beautifully-executed Maps.

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Have been used in MORE THAN EIGHTY CONCERTS from October 1, 1876, to March 1, 1877. CERTAINLY A MOST BRILLIANT RECORD.

We quote from the dramatic and musical columns of the Boston Journal, in its notice of the Kellogg Concert, at Music Hall, October 4, 1876.

"The piano-forte accompaniments were played with most excellent taste and really artistic effect by Mr. G. W. Colby, and the instrument he used—a Henry F. Miller Grand—also deserves a word of praise. It was remarkable for its purity, richness and evenness of tone; and, under the skillful touch of Mr. Colby, filled to the utmost every requirement."

From the Lowell Daily Citizen, March 8, 1877.

One of the noteworthy features of the concert was the fine piano playing by Messrs. Way and Allen. They were fortunate in having two magnificent grand piano-fortes from the celebrated manufactory of Henry F. Miller; immense in power, perfect in purity of tone, and of wonderful equality of scale. It is certain that no such instruments have been heard in a Lowell concert room before.

From the world-renowned church organ builders of Germany, E. F. WALCKER & CO., builders of the Great Organ at Music Hall, Boston.

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MR. HENRY F. MILLER: Dear Sir,—In my observations of the grand display of musical instruments at the International Exhibition, I have been particularly pleased with your pedal piano. It affords organ students opportunity for pedal practice, which I consider essential to the skillful use of organ pedals. Accept my congratulations for the superior excellence of all your instruments exhibited, as well as for your success in introducing your new invention.

Respectfully, E. F. WALCKER & CO.

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H. A. STAPLES,

Advertising Agent,

36 BROMFIELD ST.,

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THE Association Bulletin.

PUBLISHED BY THE BOSTON Y. M. C. A. FROM THEIR ROOMS, TREMONT STREET, COR. ELIOT, EVERY SATURDAY.

Volume I.} EDITION 1500.

BOSTON, MASS., AUGUST, 1877.

PRICE 5 CENTS. {Number 31.

HYMNS FOR OUT-DOOR SERVICES.

SALVATION.

Come! sing the gospel's joyful sound,
Salvation full and free;
Proclaim to all the world around,
The year of jubilee!

CHO.—Salvation, salvation,
The grace of God doth bring;
Salvation, salvation,
Through Christ, our Lord and King.

Ye mourning souls, aloud rejoice;
Ye blind, your Saviour see!
Ye prisoners, sing with thankful voice,
The Lord hath made you free!

With rapture swell the song again,
Of Jesus' dying love;
'Tis peace on earth, good will to men,
And praise to God above!

TO THE WORK.

To the work! to the work! we are ser-
vants of God;
Let us follow the path that our Master has
trod!

With the balm of his counsel our strength
to renew,
Let us do with our might what our hands
find to do.

CHO.—Toiling on, toiling on,
Toiling on, toiling on,
Let us hope, let us watch,
And labor till the Master comes.

To the work! to the work! let the hungry
be fed;
To the Fountain of Life let the weary be
led!

In the cross and its banner our glory shall
be,
While we herald the tidings, "*Salvation is
free!*"

To the work! to the work! there is labor
for all,
For the kingdom of darkness and error
shall fall;
And the name of Jehovah exalted shall
be,
In the loud-swalling chorus, "*Salvation is
free!*"

To the work! to the work! in the strength
of the Lord,
And a robe and a crown shall our labor
reward;
When the home of the faithful our dwell-
ing shall be,
And we shout with the ransomed, "*Salva-
tion is free!*"

PRECIOUS PROMISE.

Precious promise God hath given
To the weary passer-by,
On the way from earth to heaven:
"I will guide thee with Mine eye."

CHO.—I will guide thee, I will guide thee,
I will guide thee with Mine eye;
On the way from earth to heaven,
I will guide thee with Mine eye.

When temptations almost win thee,
And thy trusted watchers fly,
Let this promise ring within thee:
"I will guide thee with Mine eye."

When thy secret hopes have perished
In the grave of years gone by,
Let this promise still be cherished:
"I will guide thee with Mine eye."

When the shades of life are falling,
And the hour has come to die,
Hear thy trusty Pilot calling:
"I will guide thee with Mine eye."

SEEKING TO SAVE.

Tenderly the Shepherd,
O'er the mountains cold,
Goes to bring his lost one
Back to the fold.

CHORUS:—

Seeking to save, seeking to save,
Lost one, 'tis Jesus seeking to save.
Seeking to save, seeking to save,
Lost one, 'tis Jesus seeking to save.

Patiently the owner
Seeks with earnest care,
In the dust and darkness,
Her treasure rare.

Lovingly the Father
Sends the news around:
"He once dead now liveth—
Once lost is found."

WHAT A FRIEND WE HAVE IN JESUS.

What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer.
Oh! what peace we often forfeit,
Oh! what needless pain we bear—
All because we do not carry
Everything to God in prayer.

Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged—
Take it to the Lord in prayer.
Can we find a friend so faithful,
Who will all our sorrows share?
Jesus knows our every weakness—
Take it to the Lord in prayer.

Are we weak and heavy laden,
Cumbered with a load of care?
Precious Saviour, still our refuge—
Take it to the Lord in prayer.
Do thy friends despise, forsake thee?
Take it to the Lord in prayer;
In his arms he'll take and shield thee;
Thou wilt find a solace there.

HALLELUJAH, 'TIS DONE.

'Tis the promise of God, full salvation to
give
Unto him who on Jesus, his Son, will be-
lieve.

CHORUS:—

Hallelujah, 'tis done! I believe on the
Son;
I am saved by the blood of the crucified
One.

Though the pathway be lonely, and danger-
ous, too,
Surely Jesus is able to carry me through.

Many loved ones have I in yon heavenly
throne,
They are safe now in glory, and this is
their song:

Little children I see standing close by
their King,
And he smiles as their song of salvation
they sing.

There are prophets and kings in that
throne I behold,
And they sing, as they march through the
streets of pure gold:

There's a part in that chorus for you and
for me,
And the theme of our praises forever will
be:

His name is Wise, and he seems to be a
wise man, does the Rev. John Wise, of
Little Rock, Arkansas, who puts the very
essence of Christian character in the fol-
lowing declaration: "It is not loud pray-
ing that counts with the Lord so much as
giving four full quarts to the gallon." That
is it; give full measure; 2 pints
to the quart, 4 quarts to the gallon; 36
inches to the yard. In short, what-
ever you do, do it honestly. "Sin is
milk, religion cream," said the old
darkey; but not quite that,—sin is giving
milk and water for milk. Milk is the
juiciest and most nourishing thing in the
world. But sin is the driest and most
barren of all things.

OUR PLATFORM.

We commend to ministers and laymen
the following propositions, presented by
Rev. Joseph Cook, in his address at the
exercises in Music Hall last May, on our
Twenty-fifth Anniversary.

1. That there is a great amount of work
which ought to be done for young men in
cities, especially for the unemployed, the
strangers and the homeless; and that, as
the proportion of the American population
living in cities has increased since the
opening of the century from one-twenty-
fifth to one-fifth, the importance of this
work in cities is great and growing. 2. That neither individual churches taken
separately, nor individual denominations
taken separately, can do this work easily
and adequately. 3. That all the evan-
gelical denominations united in a city
can do the work easily by the organi-
zation of a Young Men's Christian
Association as their representative. 4. That a Young Men's Christian Association
should be neither a club nor a church, but
a representative agency of the churches;
not a club, making amusement and social
intercourse as much its objects as religion
and practical philanthropy; not a church,
with independent creed and membership,
initiating its own activities; but a repre-
sentative agency of the churches, or the
library, the fireside, the prayer meeting,
and the philanthropic committee of the
religious population of a city in its rela-
tions to young men who need aid. 5. That
Young Men's Christian Associations should
bring the churches together in spiritual
and practical, and not in ecclesiastical,
union. 6. That jealousy on the part of the
churches of an institution thus representa-
tive of themselves is as unreasonable as
jealousy of representatives on the part of
constituents. 7. That many and varied
experiments have proved that all evan-
gelical denominations are capable of
agreeing as to the character of libraries,
religious meetings, lectures, preaching,
and work in revivals; and that, for evident
reasons, the evangelical and unevangelical
denominations cannot thus practically
unite with each other. 8. That the neces-
sity of the case, business convenience, and
the interests of peace, and not of bigotry
and exclusiveness, require, therefore, that
the voting power in Young Men's Christian
Associations should belong only to evan-
gelical church members. 9. That mem-
bership in Young Men's Christian Associa-
tions should be open to any one of good
moral character, wholly irrespective of
creed. 10. That in Great Britain and the
United States, in the largest Christian
cities of the world, Young Men's Christian
Associations thus managed have had for
a third of a century a growing success in
meeting wants which the growth of great
cities is making colossal; and that this
success is a sign of the times, clearly in-
dicating it to be the duty of the churches
to give to such representative institutions
zealous support.

On that Sabbath morning on which the
battle of Lake Champlain was fought,
when Commodore Downie, of the British
squadron, was sailing down on the Ameri-
cans as they lay in the bay of Plattsburgh,
he sent a man to the masthead to see what
they were doing on Commodore McDon-
ough's ship, the flag-ship of the little
American squadron.

"Ho! aloft," said Downie, "what are
they doing on that ship?"
"Sir," answered the lookout, "they are
gathered about the mainmast, and they
seem to be at prayer."

"Ab," said Commodore Downie, "that
looks well for them, but bad for us."
It was bad for the British Commodore,
for the very first shot from the American
ship was a chain shot which cut poor
Downie in two, and killed him in a mo-
ment. McDonough was a simple, hum-
ble Christian and a man of prayer, but
brave as a lion in the hour of battle.

NEWS AND NOTES OF OUR WORK.

The General Secretary will be away on
his vacation during the rest of August,
but will attend the excursions. The
Librarian will return from his vacation
Monday, August 6th.

We have received, during the month of
July, 30 new members, and 67 renewed
their membership in the same time.
During June and July, there was a gain
of 241 members over those received during
the corresponding months of last year.

Every one is much pleased with the im-
provement in the appearance of our
Rooms. The light in the Reading-Room
has been increased and equally distributed
by the new gas fixtures. We haven't
time to describe all the improvements.
Come, and see them for yourself.

The first sociable of the new Association
Bible Class was held in the Parlor, Wed-
nesday evening. Messrs. Edmunds, Snow
and Sargent assisted in the music, and
added much to the enjoyment of all present.
It is intended to hold these sociables
once a month.

The Committee on Devotional Meetings
commenced, last Sabbath, an open air
meeting on the grounds of Dr. Cullis'
Consumptives' Home, Grove Hall, Boston
Highlands. There was an excellent at-
tendance, and interesting addresses. The
music, led by a cornet, was very inspirit-
ing, and specially enjoyed by the patients
of the Home. The meetings will con-
tinue each Sabbath, at the same hour,
during the summer, the weather permit-
ting. Seats are provided for those desir-
ing them. This meeting is specially in
charge of Mr. A. L. Hitchcock, of the
Committee. The meeting on T Wharf
continues, with a good attendance, con-
sidering the locality.

The Social Gathering Committee have
three excursions still ahead, viz.: Friday,
August 10, clam-bake at Beachmont, on
the B., L. & Revere Beach R.R. It will be a
genuine Rhode Island clam-bake, with all
"the fixins," and come off at 1.30 o'clock.
It is held on Friday at the request of many
of our members who are in retail stores,
and cannot get away Saturday afternoons.
It is intended to hold a gospel temperance
meeting at 3, with interesting speakers.
If Friday is stormy, the clam-bake will
have to come off Saturday. Persons de-
siring to see the bake put on can go down
on the 12 o'clock train. Those who wish
to arrive when dinner is ready, can go at
one. Tickets, including the dinner and
fare both ways, will be 70 cents. They
will be on sale at the Rooms, and at M. H.
Sargent & Son's, 12 Bromfield Street. The
other excursions will be duly announced
in the papers.

Dr. Mackay tells an amusing anecdote
of Dr. Wardlaw, the highly-esteemed
Congregational minister, of venerable
age, who resided in the country about
five or six miles from his church, and who,
not being able to walk the distance to and
fro, was accustomed to ride into Glasgow
on a strong little pony. At a great meet-
ing held to protest against railways run-
ning on a Sunday, at which the doctor
was chief orator, a man with stentorian
voice got him to repeat the fourth com-
mandment, and admit that the Divine
Law applied as much to the pony as it did
to the ox or the ass. The result was that
for two Sundays the doctor came on foot;
on the third he came on the pony as usual,
explaining to his people that he had con-
sulted the early fathers of the church and
the Genevan divines, and had come to the
opinion that the institution of the
Lord's Day applied to mankind only, and
was for their benefit, and that, in appoint-
ing the first day of the week to be the
Sabbath of the Christians, instead of the
seventh, which was the Sabbath of the
Jews, the intention was to leave the Sab-
bath of the brute creation as it originally
stood; and so the doctor resumed his pony.

CHIT-CHAT.

A lady, who is going to Europe, has loaned the Association a large oil painting, descriptive of the Alps. It is now on exhibition in the Parlor.

Mr. Spurgeon reads Rev. Joseph Cook's lectures with great interest, and thanks God for raising up such a valiant preacher of the truth.

The Pacific, of San Francisco, says that the Chinese Christians in that city do more Christian work and pay more money in proportion to their ability, than any other class of Christians there.

The Sandwich Islanders have now for several years given voluntarily about \$24,000 per annum for the support of the Gospel at home and on adjacent islands. They thus prove their knowledge of its worth.

Philip Phillips, the singing pilgrim, has just concluded one hundred evenings of sacred song in England. At a farewell meeting in his honor in London, he was made the recipient of a silver tea set by admiring friends.

Mr. George Muller, of Bristol, Eng., is expected to sail for this country, Aug. 23, to spend a few months on this side of the water. He will be ready to give Bible readings and conduct Gospel meetings during his visit.

The London Christian says: "Messrs. Moody and Sankey are to begin their work at Baltimore about Sept. 1, continuing a month, and if successful, longer. Afterwards the evangelists propose resuming their work in Boston."

One ton of ice is daily placed in the Sons of Temperance fountain in Independence square, Philadelphia. The result of this wholesome competition with the liquor sellers is a visible diminution in the amount of their takings, and should be followed by the friends of temperance in numbers of other cities.

Rev. Joseph Cook has been lecturing at Chicago. Some of his most characteristic gems of thought and expression are appended: "When I hear under the ground the pickaxes undermining the foundations of society, when I see our young men fear that if they are religious they won't have a good time—I ask, does God have a good time?" "All natural law is the hand of God behind the glove of matter. He wore the glove Himself. Nature is the pen of God. Men worship the pen, and forget the hand that moves it." "The mill-stone of the Church to-day is the un-hung colossal Judas who holds the bag." "There are churches that dedicate to God nothing but a mortgage."

HOME ASSOCIATION NEWS.

The Elmira Association own their own building, have a membership of 150, and a library of 5,000 volumes.

Eleven Gospel Temperance Meetings are held weekly by the abstainers of the Y. M. C. A. of Chicago in neglected portions of the city.

By the joint efforts of the friends of the Brooklyn Association they have succeeded in clearing off their debt.

New York Y. M. C. A. had the privilege of expending \$26,531.64 in their work last year.

In Syracuse the Saturday evening meeting is especially for young men. It's a Gospel meeting. They go on the main streets, which are generally thronged, and personally invite the young men to meet in their Rooms. Frequently have young men inquiring the way of life. Many conversions result from these meetings.

The State work under the auspices of the Pennsylvania Y. M. C. A. has been specially blessed of God. At every place visited, the meetings have been largely attended, and remarkable for their spiritual power and enthusiasm. The Executive Committee are greatly encouraged by the results thus far, and will plan for a more thorough canvass hereafter.

One of the largest camp meetings held in the State of New York was that convened under the auspices of the Y. M. C. A. at Coxsackie on the Hudson River. Dr. Steven H. Tyng, Jr., spoke with much power and manifest blessing, and was ably supported by many other preachers of the same stamp. On one of the days more than 6000 persons were present, and abiding and beneficial results are confidently looked for.

The work of the Utica Association is confined especially to the young men. They find the coffee rooms to be of great assistance in drawing young men to the Rooms. Have circulated over 40,000 notices to bring them to the Rooms. It has proved a complete success. Have had several sociables, which have been well attended, and increased the interest in the association. Open air meetings are held, and draw many people.

The Philadelphia Y. M. C. A., June 26th, took formal possession of its new building at Fifteenth and Chestnut streets, known as Association Hall, and gave to its friends a pleasant reception. In the auditorium a meeting was organized, at which Mr. John Wanamaker, the president of the association, briefly sketched the career of the society. The building cost \$469,790. Addresses were also delivered by P. B. Simmons and others, after which an inspection of the building was made.

The Buffalo Y. M. C. A. has called in twenty per cent. of the liberal subscription made to their proposed building, and have notified the holders of the property on Pearl street, for which they have been negotiating, that they will take the property on the first of July. Plans for a handsome building are now before the building committee, and the Buffalo Y. M. C. A. building will soon be an established fact. Mr. Jenkins, the general secretary, is in dead earnest, and the president and members mean that it shall go through.

FOREIGN ASSOCIATION NEWS.

There is a vigorous Y. M. C. A. in Stockholm, and more in other parts of Sweden.

There have been many meetings, anniversaries, and conferences throughout the Associations in French-Switzerland, at all of which the chief question for discussion was the extension of the work.

The Geneva Association is also endeavoring to attract the young men of the upper classes, and on Sundays there are special meetings for the soldiers of the garrison at the Association Rooms.

The Y. M. C. A. of Yokohama, Japan, has forty-three members. It maintains a daily prayer meeting and neighborhood meetings, and has an attendance of twelve at its Bible class.

The Report of the Association at Frankfurt-sur-Maine mentions that, since the Association was established, thirty-six of its members gave themselves up entirely for the work of the Lord, viz.: fifteen as foreign missionaries, and twenty-one as home missionaries.

A well-attended district conference of the Associations in and around Paris took place at Versailles, in May. Among the questions which were discussed was the week of prayer for the Associations, and the best means of making it better attended in the future than it was last year. One of the youngest branches of this district is the Association at Montmartre, situated in a workingmen's suburb of Paris; it appears to be flourishing, and is doing a good work among the workingmen.

There appear to be three elements at work in these riots which have so disturbed us all. First comes the lawless tramp element, ready to kill, burn and destroy—a set of marauders who are as thoroughly pirates as though they carried the black flag. Then comes the Communist element. Its cry of "bread or blood" is the modern equivalent of "liberty, equality and fraternity." It is bent on levelling the purse-proud aristocrat and the bloated bondholder. Finally, we have a misguided set of workingmen, who have sold their personal liberty to Trade Unions of every sort. These men are most of them sincere in supposing that they can compel corporations like railroads to submit to their terms by cutting off their power to run or to produce. Behind all these is the hungry mechanic who would work if he dared, to whom any wages are valuable, and who has learned by sore experience how to economize. We do not argue the question; we only suggest that while men can be found willingly and cheerfully to work for wages which other men refuse, the great corporations will be apt to desire them instead of more mutinous and expensive hands. Labor cannot do without capital nor capital without labor, but supply and demand are the twin consuls of this present war. He who will not serve under them goes to the wall, be he capitalist or laborer.—*Christian at Work.*

THE LORD'S WORK IN LIVERPOOL.

A new circus, lately built in a central position, has been opened for the preaching of the gospel upon Sunday evenings. It is very tastefully decorated and cleverly arranged inside, giving a sense of comfort and cheerfulness rarely met with. Evidently the masses like it, for, although it holds about 4000 people, hundreds are unable to get admittance, and for half an hour before the time appointed for commencing the services, the place is full. We are reaping the fruits of the Moody and Sankey movement in many ways; and the circus meetings are one evidence, for no such religious gatherings were ever heard of with us until these brethren came in our midst.

It appears to me that we require a change in the style of building for evangelistic services, and perhaps for churches and chapels also. We must get out of the old, heavy, dark, melancholy sort of place, and supersede it by light, airy, roomy, cheerful buildings; for the place of meeting has no inconsiderable share in the prosperity or otherwise of an undertaking.

The Evangelization Society of Liverpool has closed its amphitheatre services for the summer months, and laborers are preparing for another open-air campaign in parks, vacant lots of land, and suitable stands about the town.

A large meeting has been going on at the north end of our town in a music hall, and has been attended by from 500 to 1000 people. Much interest has been taken in it by people resident in the neighborhood, and ministers and laymen of the town have supplied the platform with speakers for the past twelve months.

There never was a time when so much outside work of all kinds has been going on in the Lord's cause as at present—men of the world are being got at in so many ways; and a considerable impression is being made not only upon the masses, but the upper classes, which are the hardest of all to reach, are not left without witnesses for Jesus in the midst.

What an incentive for us to labor more vigorously and heartily than ever until "He" come.—*Times of Blessing.*

We saw a man the other day who objected seriously to Young Men's Christian Associations, because he thought it took away the interest from church work. We learned, afterwards, that his face is rarely seen and his voice never heard in the prayer meetings. He nominally teaches a class in the Sunday School at intervals. The superintendent is anxious to get a member of the Association to consent to take his class off his hands.—*Chicago Watchman.*

A Scotchman being asked by his minister, "What kind of a man was Adam?" replied, "Oh, just like ither folk." The minister insisted upon having a more special description. "Weel, naeboddy got anything by him, and many lost."

"James, James," said a Dover street woman, the other night, "wake up, there's burglars in the house." At the same time she gave her worse half a savage dig in the ribs. "Is there?" replied James, as he turned over and prepared to resume his broken slumbers; "well, you keep your eye upon them, and if they find anything valuable, we'll get up and take it away from them."

Bishop Jesse T. Peck, in his history of the Great Republic, speaking of the Y. M. C. A., says: "That no other agency has yet been discovered in which are combined to the same degree those desirable constituent elements, catholicity, economy, sympathy, originality, progressiveness, efficiency and vitality."

OUR NEW BOOK SHELF.

Among the new books added to our library the past month, are two, the gift of Hon. Josiah Quincy, upon the subject of Building or Loan Fund Associations. Many of these co-operative saving institutions are in operation in Philadelphia and the State of Pennsylvania, and what makes them of more interest is the fact that an act has recently been passed by our Legislature making them legal in this State, and one has already been organized under the presidency of Mr. Quincy. These books give a very good idea of the objects and management of these societies.

Another new book is "How to Camp Out," by J. M. Gould. This title is sure

to vibrate a chord of sympathy in the heart of young America, and awaken early reminiscences in the minds of those who have passed their boyhood days. No doubt many of the latter "could a tale unfold," of rueful experience in this line, which, if they had had such a book to consult, would have been averted. Those who are intending to take a "tramp" should read it. It is a manual for preparation, and excellent for reference in emergencies.

ON THE BEING OF A GOD.

Retire:—The world shut out:—Thy thoughts call home:
Imagination's airy wings repress:—
Lock up thy senses—Let no passion stir:—
Wake all to Reason—Let her reign alone;
Then, in my soul's deep silence, and the depth
Of Nature's silence, midnight, thus inquire:
What am I? and from whence?—Nothing know,
But that I am; and, since I am, conclude
Something eternal; had there e'er been Nought,
Nought still had been: eternal there must be—
But what eternal? why not human race,
And Adam's ancestors without an end?
That's hard to be conceived; since every link
Of that long chained succession is so frail:
Can every part depend, and not the whole?
Yet grant it true; new difficulties rise;
I'm still quite out at sea, nor see the shore.
Whence earth, and these bright orbs?—Eternal
too?
Grant matter was eternal: still these orbs
Would want some other Father: much Design
Is seen in all their motions, all their makes.
Design implies intelligence and art:
That can't be from themselves or Man: that art
Man scarce can comprehend, could man bestow?
And nothing greater, yet allow'd than man.
WHO Motion, foreign to the smallest grain,
Shot through vast masses of enormous weight?
WHO bid rude matters, restive lumps assume
Such various forms, and gave it wings to fly?
Hus matter innate motion—Then each atom,
Asserting its indisputable right
To dance, would form an universe of dust.
Has matter none? Then whence these glorious
forms,
And boundless flights, from shapeless and re-
pos'd?
Has matter more than motion? Has it thought,
Judgment, and genius? Is it deeply learned
In mathematics? Has it framed such laws
Which but to guess a Newton made immortal?
If art to form, and counsel to conduct,
And that with greater far than human skill,
Resides not in each block—a Godhead reigns—
And if a God there is, that God how great!

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THIRD QUARTER.

LESSON VI. SUNDAY, AUGUST 5, 1877.

PAUL SENT TO MACEDONIA.

Acts xvi: 1-15. A. D. 52 or 53.

Commit to memory verses 9-14.

1. Then came he to Derbe and Lystra; and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:

2. Which was well reported of by the brethren that were at Lystra and Iconium.

3. Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4. And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders that were at Jerusalem.

5. And so were the churches established in the faith, and increased in number daily.

6. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

7. After they were come to Mysia, they assayed to go into Bythia: but the Spirit suffered them not.

8. And they passing by Mysia came down to Troas.

9. And a vision appeared to Paul in the night: there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10. And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis:

12. And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

13. And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened that she attended unto the things which were spoken of Paul.]

15. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

TOPICAL ANALYSIS.—Paul's Second Tour, verses 1-3. The Church in Asia, verses 4-8. A Cry from Macedonia, verses 9-12. A Convert at Philippi, verses 13-15.

PRACTICAL LESSONS.

(1.) See the value of early piety, the blessing of a godly mother, the value of the divine word, and of a good character.

(2.) See the way in which men come to usefulness. They do not seek, but are sought. Here and there one finds a sordid hypocrite who has cheated the brethren, but on the whole their "good report" is the highest certificate of character.

(3.) Things that make for peace are to be studied. (See Paul's delivering "the decrees," and circumcising Timothy.)

(4.) True ministers are led of God, kept out of one place and sent to another. The Spirit of God, in answer to prayer, helps them "assuredly to gather" what they should do.

(5.) The deepest need of man—spiritual help.

(6.) To get aid we should be in the way of it, following the light we have—keeping the day of rest, praying.

(7.) The event shows when the Spirit has been working. If you have believed Jesus, the Spirit has opened your heart.

(8.) Lydia, a good specimen of a Christian in business, in devoutness, consistency, hospitality, modesty.

SUGGESTIVE TOPICS.—Paul's companion—first places touched—places passed by—work done—how guided—how called to Europe—the "Macedonian cry"—his conviction—how acted upon—place of sailing from—to—first city of labor—place—result—Lydia's occupation—spiritual history—example, and the special lessons of this section.

LESSON VII.

AUGUST 12, 1877.

PAUL AND SILAS IN PRISON.

Acts xvi: 22-34. A. D. 52.

Commit to memory verses 28-34.

22. And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them.

23. And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely:

24. Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

[28. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.]

29. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30. And brought them out, and said, Sirs, what must I do to be saved?

31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32. And they spake unto him the word of the Lord, and to all that were in his house.

33. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

34. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.]

TOPICAL ANALYSIS.—Stripes and Imprisonment, verses 22-24. Songs in the Night, verses 25-28. Light in the Darkness, verses 29-32. Washed and Set Free, verses 33-40.

PRACTICAL LESSONS.

(1.) The truth of the Redeemer's words to the disciples. (John xvi: 33.)

(2.) That the grace of Christ is sufficient in such trials.

(3.) That God's servants glorify him even in prison. (See the case of Bunyan.) Illustrations may be easily found.

(4.) The source of a Christian's joy goes with him everywhere.

(5.) God glorifies himself even through the wrath of his enemies. Out of the prison the gospel light shines.

(6.) The power of conscience. How easily the Lord can send terrors! Heathen unbelief easily leads to suicide. This needs to be noted now. Christianity makes our lives a trust, and the destroying of them by ourselves, murder.

(7.) And the only sure relief from terror is believing in Jesus. When God shakes the world, there will be a wide difference between believers and unbelievers.

(8.) Believing does not stand alone, but leads to confession, and to obedience and benevolence.

(9.) Faith brings gladness; "rejoiced," believing.

SUGGESTIVE TOPICS.—The place—the occasion of tumult—the motive of Paul—of the masters—the prejudice invoked—the injustice and lawlessness of the magistrates—the mode of punishment—the order—its execution—the song in the night—the earthquake—the jailer's fears—the momentous question—the answer—the results that followed, and the lessons to us.

LESSON VIII.

AUGUST 19, 1877.

THESSALONIANS AND BEREANS.

Acts xvii: 1-14. A. D. 52.

Commit to memory verses 10-14.

1. Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2. And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures,

3. Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ

4. And some of them believed, and consorted with Paul and Silas; and of the

devout Greeks a great multitude, and of the chief women not a few.

5. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also.

7. Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus.

8. And they troubled the people and the rulers of the city, when they heard these things.

9. And when they had taken security of Jason, and of the others, they let them go.

[10. And the brethren immediately sent away Paul and Silas by night unto Berea; who coming thither went into the synagogue of the Jews.]

11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.

12. Therefore many of them believed; also of honorable women which were Greeks, and of men not a few.

13. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14. And then immediately the brethren sent away Paul to go as it were to the sea; but Silas and Timotheus abode there still.]

TOPICAL ANALYSIS.—From Philippi to Athens, verses 1, 10, 14. The Gospel Proclaimed, verses 2, 3, 10. The Gospel Received, verses 4, 11, 12. The Gospel Opposed, verses 5, 9, 13.

PRACTICAL LESSONS.

(1.) The Old Testament represents Christ in his humiliation as well as his exaltation. (vs. 1, 2, 3.)

(2.) Christ is not lovely to the proud, natural man. His enmity has to be overcome.

(3.) Believers associate themselves with Christian teachers and the church. (v. 4.)

(4.) The Gospel divides men into friends and foes—more or less active.

(5.) Men will use any instruments for their ends, and bad men will be the tools to any party for their own ends. See their hypocrisy. (vs. 6, 7.)

(6.) See the value of the good soil. (v. 11.)

(7.) The value of Scripture—to be searched daily regarding Christ.

(8.) And all this is for practical ends—in order to salvation.

SUGGESTIVE TOPICS.—Paul's rights—his journey to Thessalonica—by what towns—his work there—reception—two classes—accusation—by whom suggested—by whom urged—his host—the effect—Paul's departure—Berea—where—his work there—the character of the people—their conscientiousness—the result—hostility—from whom—his departure—the laborers who remained behind, and the lessons.

LESSON IX.

AUGUST 26, 1877.

PAUL AT ATHENS.

Acts xvii: 22-34. A. D. 52.

Commit to memory verses 24-31.

22. Then Paul stood in the midst of Mars' Hill and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23. For as I passed by and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

[24. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands:

25. Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things:

26. And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation:

27. That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28. For in him we live, and move, and

have our being; as certain also of your own poets have said, For we are also his offspring.]

29. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent:

31. Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead.]

32. And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

33. So Paul departed from among them.

34. Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

TOPICAL ANALYSIS.—The Unknown God declared, verses 22-33. Made Known in His Works, verses 24-26. Made Known in Our Needs, verses 27-31. Made Known in His Word, verses 30-34.

LESSONS.

(1.) One may have culture, art, knowledge, &c., and yet be ignorant of the best things.

(2.) The truth regarding God which is seen in nature is taken for granted in revelation.

(3.) Men are ignorant of much because they choose to be.

(4.) All idolatry, however refined, belies God, turns his truth into a lie, represents many gods instead of one, and the divine nature like man's, and mistakes most of the divine attributes.

(5.) A heathen when he knows the true God is bound to repent.

(6.) The judgment of the world is to be preached; its great facts are fitted to impress the thoughtless.

(7.) Opposite effects of the gospel once more shown.

(8.) How near and needful God is!

(9.) If Athenian heathen needed the gospel, how much more the savage!

SUGGESTIVE TOPICS.—Athens—its character—Mars' Hill—its use—how Paul came to it—his tact—mode of address—introduction—probable origin of inscription—his argument—God's nature—omnipresence—our dependence—accountability—the judgment—by whom—the double effect—the fruit mentioned.

NEW HAMPSHIRE Y. M. C. A.

The State canvass is demonstrating the practicability of summer Christian work; the July meetings in the mountain regions proving among the most successful. The recent services at Warren, Bath, Dalton, Carroll, Bethlehem, and Gorham have been well attended and of deep interest, that promises to be abiding. At Carroll, (notwithstanding the Fourth came in with its diversions,) the meetings were attended with touching incidents. The forenoon prayer meetings were of great power, and blessed results followed. Three services were held on the Fourth. There has been a fragment of a Baptist church there, but no communion service for years. They now look forward to brighter days.

A letter from the Secretary says: Rejoice with the good people of Gorham, in the blessing granted them by God. As near as I can estimate, some forty souls have put themselves in the attitude of seekers of salvation, some of them heads of families, and the work seems to have but begun. The churches seem to be united in the effort. The merchants closed their stores during the meetings, and the people seem thoroughly aroused.

The sub-committee (M. B. Critchett and E. D. Boylston) to whom our Y. M. C. A. State Executive Committee submitted the matter of holding a New England Christian Workers' Conference in New Hampshire, have decided upon calling a conference at Concord, September 18, 19, and 20, and will soon issue programme and invitations. Should the weather be favorable, it is designed to hold day conferences at Lake Penacook, with evening services in the city. The announcement of an earlier day, and the attendance of Moody and Sankey, was unauthorized. The occasion will bring together the workers of New England, and with them we hope may be these honored ones. We hope for a renewal of last year's Plymouth inspiration.

No place has yet been fixed upon for the State Convention.—The Farmer's Cabinet.

BOSTON YOUNG MEN'S CHRISTIAN ASSOCIATION.

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Address all communications to
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STRANGERS' SABBATH GUIDE.

And Directory of Churches represented in the Management of the Boston Young Men's Christian Association.

"I was glad when they said unto me, Let us go into the House of the Lord."—P's. cxviii: 1.

BAPTIST.

NAME OF CHURCH.	LOCATION.	PASTOR.	Preaching Services.	Sunday School.
Allston Church,	Allston,	F. E. Tower.	A. M. P. M.	
Bethel,	Hanover St., near N. Bennet,	H. A. Cooke.	10.30 3.00	1.45 P. M.
Bowdoin Square,	Bowdoin Square,	E. W. Andrews.	10.30 7.00	12.00 M.
Bunker Hill,	Cor. Bunker Hill and Mystic Sts.,	W. O. Holman.	10.30 3.00	1.45 P. M.
Clarendon Street,	Cor. Montgomery St.,	A. J. Gordon.	10.30 3.00	1.45 "
Day Star,	Nassau Hall,	A. Ellis.	10.30 7.30	
Dearborn Street,	Dearborn St.,	E. W. Fride.	10.30 3.00	2.30 "
Dudley Street,	Boston Highlands,	H. M. King.	10.30 3.00	1.45 "
First,	Somerset St.,	R. H. Neale, D. D.	10.30 3.00	1.45 "
Fourth Street,	South Boston,	L. L. Wood.	10.30 3.00	1.30 "
First Free-Will,	Freeman Place,	C. H. Smith,	3.47 1.30	"
Free-Will,	Charlestown,	J. Rand.	10.30 3.00	1.30 "
Free-Will,	E Street, South Boston,	F. H. Allen,	10.30 7.30	11.45 A. M.
Harvard Street,	Harrison Ave., cor. Harvard St.,	O. T. Walker.	10.30 3.00	1.45 P. M.
Jamaica Plain,	Cor. Centre and Myrtle Sts.,	D. H. Taylor,	10.30 5.00	1.30 "
Joy Street (African),	Smith Court,		3.00 10.30 A. M.	
Ruggles Street,	Near Tremont,	R. G. Seymour.	10.30 7.00	2.00 P. M.
Shawmut Avenue,	Cor. Rutland St.,		10.30 7.30	2.30 "
Stoughton Street,	Cor. Summer,	M. A. Dougherty.	10.30 7.30	2.30 "
Tabernacle,	Cor. Shawmut Ave. and Madison St.	D. C. Eddy, D. D.	10.30 7.30	2.30 "
Twelfth (African),	Phillips St.,	E. Edmunds.	10.30 3.00	1.30 "
Union Temple,	Tyler St., cor. Kneeland,	Geo. C. Lorimer, D. D.	10.30 3.00	1.30 "
Warren Avenue,	Tremont St.,	G. F. Pentecost.	10.30 7.30	2.30 "
	Cor. W. Canton St.,			

CONGREGATIONALIST.

Berkeley Street,	Cor. Warren Ave.,	Wm. B. Wright.	10.30 7.30	12.15 P. M.
Brighton Church,	Washington St.,	H. A. Stevens.	10.30 7.00	2.00 M.
Central Church,	Berkeley St., cor. Newbury,		10.30 3.30	2.00 P. M.
Central Church,	Jamaica Plain,	J. B. Clarke.	10.30 7.30	3.00 "
Chambers Street,	Chambers St.,	F. B. Allen.	10.30 3.00	1.30 "
Cottage Street,	Near Pleasant St.,		10.30 7.30	12.15 "
Dorchester Church,	Cor. Centre and Washington Sts.,	J. M. Means, D. D.	10.30 3.00	9.00 A. M.
Eliot Church,	Boston Highlands,	A. C. Thompson, D. D.	10.30 7.30	1.30 P. M.
Highland Church,	Parker, near Tremont,	and B. F. Hamilton.	10.30 7.30	2.30 "
Holland,	Cor. Parker and Ruggles Sts.,	A. E. Dunning.	10.15 7.30	1.30 "
Maverick,	East Boston,	G. Van Der Kreeke.	10.30 3.00	1.30 "
Mount Vernon,	Ashburton Place,	J. V. Hilton.	10.30 3.00	1.30 "
New England,	Music Hall,	S. E. Herrick.	10.30 3.00	1.30 "
Old South,	Boylston St.,	W. H. H. Murray.	10.30 3.00	12.00 M.
Olivet,	Springfield Street, near Tremont,	J. M. Manning, D. D.	10.30 3.30	2.00 P. M.
Park Street,	Tremont, cor. Park St.,	H. M. Parsons.	10.30 7.30	3.00 "
Phillips,	South Boston,	J. L. Withrow, D. D.	10.30 7.30	12.00 M.
Salem and Mariners',	Cor. Salem and N. Bennet Sts.,	S. H. Hayes.	10.30 3.00	1.30 "
Shawmut,	Tremont, cor. Brookline St.,	E. B. Webb, D. D.	10.30 7.30	3.00 "
Trinity,	Neponset,		10.30 3.00	1.30 "
Union,	Columb Ave., cor. Rutland St.,	F. A. Warfield.	10.30 7.30	3.00 "
Vine Street,	Boston Highlands,		10.30 3.00	1.30 "
Walnut Avenue,	Boston Highlands,	A. H. Plumb.	10.30 7.30	3.00 "
West Roxbury,	Centre, cor. Mt. Vernon,	Edward Strong, D. D.	10.00 7.30	12.00 M.
Winthrop,	Charlestown,	A. S. Twombly.	10.30 7.30	1.30 P. M.

EPISCOPALIAN.

Chapel of Good Sheph'd,	Cortes Street,	G. J. Prescott.	10.30 7.30	
Christ,	Salem Street,	H. Burroughs, D. D.	10.30 3.00	1.30 P. M.
Church of the Advent,	Bowdoin Street,	A. C. A. Hall.	10.30 7.30	2.30 "
Emmanuel,	Newbury Street,	A. H. Vinton, D. D.	10.30 3.30	2.00 "
St. James',	St. James Street,	Percy Browne.	10.30 4.30	3.00 "
St. Matthew's,	South Boston,	John Wright.	10.30 7.30	2.00 "
St. Mark's,	West Newton Street,	Chas. A. Babcock.	10.30 7.30	2.00 "
St. Paul's,	Tremont Street, near Winter,	W. Newton.	10.30 7.30	2.45 P. M.
Trinity,	Boylston Street,	Phillips Brooks.	10.30 3.30	9.00 A. M.

METHODIST.

Broadway,	South Boston,	L. R. Bates.	10.30 3.00	1.30 P. M.
Bromfield Street,	Near Tremont,	W. F. Malahieu.	10.30 3.00	1.45 "
Church Street,	Near Tremont,	J. W. Hamilton.	10.30 3.00	1.45 "
Dorchester Street,	South Boston,	J. Wagner.	10.30 3.00	1.45 "
Egleston Square,	Cor. Washington and Beethoven,	J. L. Hanaford.	10.30 3.00	10.30 A. M.
First,	Temple Street,	R. R. Meredith.	10.30 7.30	2.30 P. M.
German,	Boston Highlands,	Kob.	10.30 7.30	2.00 "
Hanover street,	Near Richmond,	T. C. Watkins.	10.30 3.00	10.30 A. M.
Harrison Square M. E.	Harrison Square, Dorchester,	J. W. Bashford.	3.00 2.00 P. M.	
Highland,	160 Warren Street,	J. W. Johnston.	10.30 3.00	1.45 "
Jamaica Plain,	Elm Street,	E. W. Virgin.	10.30 7.00	1.30 "
Meridian Street,	East Boston,	John H. Mansfield.	10.30 3.00	1.45 "
Revere Street (African),	Revere Street,	J. F. Jeffrey.	10.30 1.45	"
Saratoga Street,	East Boston,	W. R. Clark, D. D.	10.30 3.00	1.45 "
Tremont Street,	Cor. Concord,	W. S. Studley.	10.30 7.30	2.30 "
Washington Village,	Dorchester Street,	J. Wagner.	10.30 3.00	10.30 A. M.
Zion (African),	North Russell Street,	M. H. Ross.	10.30 3.00	1.45 P. M.
Appleton Church,	Dorchester,	S. L. Beller,	3.00 7.30	1.45 "

PRESBYTERIAN.

Columbus Avenue,	Cor. Berkely,	J. B. Dunn.	10.30 7.30	3.00 P. M.
Fourth,	South Boston,		10.30 7.30	3.00 "
Meridian Street,	East Boston,	E. Annand.	10.30 7.00	3.00 "

EVANGELICAL ADVENT, Hudson Street, cor. Kneeland, C. Cunningham. 3.00, 10.30 A. M.

Young Men's Christian Association, Tremont St., cor. of Eliot, Sunday Services, 12.15, 4.30 and 8.45

Seamen's Bethel, North Square, Preaching at 10.30 A. M. and 3 P. M., by Rev. C. L. Eastman. Sabbath School, 1.30 P. M.

Will Pastors please send any needed correction in the Guide above?
Contributions in aid of the BOSTON Y. M. C. A. should be sent to W. G. CORTHELL, Y. M. C. A. 8 Eliot Street.
Many of these services are suspended during July and August.

IMPORTANT ASSOCIATION MEETINGS.

WORLD'S CONFERENCE.

Paris, France..... Fall of 1878

INTERNATIONAL CONVENTION.

Baltimore, Maryland..... 1879

STATE CONVENTIONS.

Indiana, Indianapolis..... August 16-19
Illinois, Champaign..... September 6-9
Connecticut, New Haven..... September 12-14
New York, Hudson..... September 20-23
Pennsylvania, East Liberty..... September 27-30
Wisconsin, Madison..... October
Minnesota, Red Wing..... November 9-11
Michigan, Kalamazoo.....
Iowa, Cedar Rapids..... October 11-14

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THE Association Bulletin.

PUBLISHED BY THE BOSTON Y. M. C. A. FROM THEIR ROOMS, TREMONT STREET, COR. ELIOT, EVERY SATURDAY.

Volume I.} EDITION 2000.

BOSTON, MASS., SEPTEMBER, 1877.

PRICE 5 CENTS. {Number 32.

HYMNS FOR OUT-DOOR SERVICES.

SALVATION.

Come! sing the gospel's joyful sound,
Salvation full and free;
Proclaim to all the world around,
The year of jubilee!

CHO.—Salvation, salvation,
The grace of God doth bring;
Salvation, salvation,
Through Christ, our Lord and King.

Ye mourning souls, aloud rejoice;
Ye blind, your Saviour see!
Ye prisoners, sing with thankful voice,
The Lord hath made you free!

With rapture swell the song again,
Of Jesus' dying love;
'Tis peace on earth, good will to men,
And praise to God above!

TO THE WORK.

To the work! to the work! we are ser-
vants of God;
Let us follow the path that our Master has
trod!
With the balm of his counsel our strength
to renew,
Let us do with our might what our hands
find to do.

CHO.—Toiling on, toiling on,
Toiling on, toiling on,
Let us hope, let us watch,
And labor till the Master comes.

To the work! to the work! let the hungry
be fed;
To the Fountain of Life let the weary be
led!
In the cross and its banner our glory shall
be,
While we herald the tidings, "*Salvation is
free!*"

To the work! to the work! there is labor
for all,
For the kingdom of darkness and error
shall fall;
And the name of Jehovah exalted shall
be,
In the loud-swellling chorus, "*Salvation is
free!*"

To the work! to the work! in the strength
of the Lord,
And a robe and a crown shall our labor
reward;
When the home of the faithful our dwell-
ing shall be,
And we shout with the ransomed, "*Salva-
tion is free!*"

PRECIOUS PROMISE.

Precious promise God hath given
To the weary passer-by,
On the way from earth to heaven:
"I will guide thee with Mine eye."

CHO.—I will guide thee, I will guide thee,
I will guide thee with Mine eye;
On the way from earth to heaven,
I will guide thee with Mine eye.

When temptations almost win thee,
And thy trusted watchers fly,
Let this promise ring within thee:
"I will guide thee with Mine eye."

When thy secret hopes have perished
In the grave of years gone by,
Let this promise still be cherished:
"I will guide thee with Mine eye."

When the shades of life are falling,
And the hour has come to die,
Hear thy trusty Pilot calling:
"I will guide thee with Mine eye."

SEEKING TO SAVE.

Tenderly the Shepherd,
O'er the mountains cold,
Goes to bring his lost one
Back to the fold.

CHORUS:—

Seeking to save, seeking to save,
Lost one, 'tis Jesus seeking to save.
Seeking to save, seeking to save,
Lost one, 'tis Jesus seeking to save.

Patiently the owner
Seeks with earnest care,
In the dust and darkness,
Her treasure rare.

Lovingly the Father
Sends the news around:
"He once dead now liveth—
Once lost is found."

WHAT A FRIEND WE HAVE IN JESUS.

What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer.
Oh! what peace we often forfeit,
Oh! what needless pain we bear—
All because we do not carry
Everything to God in prayer.

Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged—
Take it to the Lord in prayer.
Can we find a friend so faithful,
Who will all our sorrows share?
Jesus knows our every weakness—
Take it to the Lord in prayer.

Are we weak and heavy laden,
Cumbered with a load of care?
Precious Saviour, still our refuge—
Take it to the Lord in prayer.
Do thy friends despise, forsake thee?
Take it to the Lord in prayer;
In his arms he'll take and shield thee;
Thou wilt find a solace there.

HALLELUJAH, 'TIS DONE.

'Tis the promise of God, full salvation to
give
Unto him who on Jesus, his Son, will be-
lieve.

CHORUS:—
Hallelujah, 'tis done! I believe on the
Son;
I am saved by the blood of the crucified
One.

Though the pathway be lonely, and danger-
ous, too,
Surely Jesus is able to carry me through.
Many loved ones have I in yon heavenly
throne,
They are safe now in glory, and this is
their song:

Little children I see standing close by
their King,
And he smiles as their song of salvation
they sing.

There are prophets and kings in that
throne I behold,
And they sing, as they march through the
streets of pure gold:

There's a part in that chorus for you and
for me,
And the theme of our praises forever will
be:

CHILDREN OF THE HEAVENLY KING.

Children of the heavenly King,
As ye journey, sweetly sing;
Sing our Saviour's worthy praise,
Glorious in his works and ways.

We are traveling home to God,
In the way the fathers trod;
They are happy now, and we
Soon their happiness shall see.

Shout, ye little flock and blest!
You on Jesus' throne shall rest;
There your seat is now prepared:
There's your kingdom and reward.

Lord, obediently we go,
Gladly leaving all below:
Only thou our leader be,
And we still will follow thee.

SWEET THE MOMENTS.

Sweet the moments, rich the blessing,
Which before the cross I spend,
Life and peace and health possessing
From the sinner's dying Friend.
Here I'll sit, forever viewing
Mercy's streams in streams of blood;
Precious drops, my soul bedewing,
Make my final peace with God.

Truly blessed is the station
Low before the cross to lie,
Resting in the sweet compassion
Of his mortal agony!
Here I find on earth a heaven,
While upon the Lamb I gaze,
Feeling much has been forgiven
To his own eternal praise.

Love and grief my heart dividing,
Here I'll spend my latest breath;
Constant still in faith abiding,
Life deriving from his death.
May I still enjoy this feeling,
In my need to Jesus go,—
Prove each day his wounds more healing,
And himself more truly know.

HOW FIRM A FOUNDATION.

How firm a foundation, ye saints of the
Lord,
Is laid for your faith in his excellent word.
What more can he say than to you he hath
said,
You who unto Jesus for refuge hath fled?

Fear not, I am with thee—Oh! be not
dismayed,
For I am thy God, and will still give thee
aid;
I'll strengthen thee, help thee, and cause
thee to stand
Upheld by my righteous, omnipotent hand.

When through the deep waters I call thee
to go,
The rivers of woe shall not thee overflow;
For I will be with thee, thy troubles to
bless,
And sanctify to thee thy deepest distress.

The soul that on Jesus doth lean for
repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor
to shake,
I'll never, no, never, no, never, forsake.

THE ROCK THAT IS HIGHER THAN I.

In seasons of grief to my God I'll repair,
When my heart is o'erwhelmed with sor-
row and care;
From the ends of the earth unto thee will
I cry—

Lead me to the Rock that is higher than I.

When Satan, the tempter, comes in like a
flood,
To drive my poor soul from the fountain
of good,
I'll pray to the Lord, who for sinners did
die—
Lead me to the Rock that is higher than I.

And when I have finished my pilgrimage
here,
Complete in Christ's righteousness I shall
appear;

In the swellings of Jordan all danger defy,
And look to the Rock that is higher than I.

And when the last trumpet shall sound
through the skies,
And the dead from the dust of the earth
shall arise,
Transported I'll join with the ransomed
on high,
To praise the great Rock that is higher
than I.

DOXOLOGY.

Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.

OUR PLATFORM.

We commend to ministers and laymen
the following propositions, presented by
Rev. Joseph Cook, in his address at the
exercises in Music Hall last May, on our
Twenty-fifth Anniversary.

1. That there is a great amount of work
which ought to be done for young men in
cities, especially for the unemployed, the
strangers and the homeless; and that, as
the proportion of the American population
living in cities has increased since the
opening of the century from one-twenty-
fifth to one-fifth, the importance of this
work in cities is great and growing.
2. That neither individual churches taken
separately, nor individual denominations
taken separately, can do this work easily
and adequately. 3. That all the evan-
gelical denominations united in a city
can do the work easily by the organi-
zation of a Young Men's Christian
Association as their representative. 4. That a Young Men's Christian Association
should be neither a club nor a church, but
a representative agency of the churches;
not a club, making amusement and social
intercourse as much its objects as religion
and practical philanthropy; not a church,
with independent creed and membership,
initiating its own activities; but a repre-
sentative agency of the churches, or the
library, the fireside, the prayer meeting,
and the philanthropic committee of the
religious population of a city in its rela-
tions to young men who need aid. 5. That
Young Men's Christian Associations should
bring the churches together in spiritual
and practical, and not in ecclesiastical,
union. 6. That jealousy on the part of the
churches of an institution thus representa-
tive of themselves is as unreasonable as
jealousy of representatives on the part of
constituents. 7. That many and varied
experiments have proved that all evan-
gelical denominations are capable of
agreeing as to the character of libraries,
religious meetings, lectures, preaching,
and work in revivals; and that, for evident
reasons, the evangelical and unevangelical
denominations cannot thus practically
unite with each other. 8. That the neces-
sity of the case, business convenience, and
the interests of peace, and not of bigotry
and exclusiveness, require, therefore, that
the voting power in Young Men's Christian
Associations should belong only to evan-
gelical church members. 9. That mem-
bership in Young Men's Christian Associa-
tions should be open to any one of good
moral character, wholly irrespective of
creed. 10. That in Great Britain and the
United States, in the largest Christian
cities of the world, Young Men's Christian
Associations thus managed have had for
a third of a century a growing success in
meeting wants which the growth of great
cities is making colossal; and that this
success is a sign of the times, clearly in-
dicating it to be the duty of the churches
to give to such representative institutions
zealous support.

DEAD MEN.

"Have you ever read the 'Ancient
Mariner?'" asked Rev. Mr. Spurgeon,
one day, of his congregation. "I daresay
you thought it one of the strangest imagi-
nations ever put together, especially that
part where the old mariner represents the
corpses of all dead men rising up to man
the ship—dead men pulling the ropes,
dead men steering, dead men spreading
the sails. I thought what a strange idea
that was. But do you know I have lived
to see that time? I have lived to see it
done! I have gone into churches and I
have seen a dead man in the pulpit, a
dead man as a deacon, and a dead man
handing the plate, and dead men sitting
to hear."

Editorial.

THE SPIRIT OF THE AGE AS A GUIDE TO CHRISTIAN DUTY.

He whose life is the light of the world understood perfectly His relations to His own generation. His times were fixed by divine appointment. The hour came for the fulfilment of His mission, and departed beholding it accomplished. Our lot in time is fixed by an absolute decree. Should we not reason from this that God has given to each of us a mission in this age, which, however humble, it is our highest duty to accomplish? Our individual calling is to be decided by our personal character, but there are general claims made by our times upon every Christian life which must be met.

We shall consider only one marked manifestation of the spirit of the age as a guide to Christian duty, viz.: the intense activity of men in the secular concerns of life. The triumphs of inventive genius, which have revolutionized the modes of commerce by land and sea; the discoveries of gold, by which the amount in use has been increased threefold since the year 1800; the application of scientific methods to the common occupations of men—all these have developed new sources of wealth, and opened wide fields of business enterprise. Prompted by the worldly success of others, men are putting forth unwonted exertions in order to reap unusual rewards. In political affairs there have been continual agitations and most auspicious changes. Add together the temporal blessings of the present day, and it is evident that worldly life is far more attractive to the masses than it has ever been before. It is not strange, then, that we behold secular pursuits stimulating the mental and physical energies of men to a surprising degree of activity.

The church of this age has not failed to exemplify its spirit. It has not neglected the claims laid upon it. Never since the apostolic days has there been a nobler exhibition of earnest Christian labor. The Christian missions of this century, encircling the world, are a grander monument of enterprise than the overthrow of kingdoms. But, summing up all that the church has done during the past one hundred years, has it more than kept time to the pulse of the world? Christianity has not at present that leadership of human thought which it won during the first five centuries and regained in the Reformation. In our own land, at least, the great part of intellectual effort, and that too of the best character, is devoted entirely to secular affairs. It is the duty of the church to arrest this exclusive tendency, by enlisting more widely the energies of men into the service of Christ. We cannot stop the stream; we can change the channel.

This is necessary, because of the danger which threatens our civilization. If the love of wealth shall completely master the American mind, it will surely fall a victim to enervating and vicious luxury. We must bid farewell to purity of society and to intellectual progress. But for the triumph of the gospel, America will surely be

"a land to hastening ill a prey;
Where wealth accumulates and men decay."

More than all this, the general attainment of riches is no slight danger to the eternal welfare of men, if "it is easier for a camel to go through a needle's eye than for a rich man to enter the kingdom of heaven." It has been a hard struggle for the church to conquer the opposition of the world. It will take a more desperate struggle to conquer its fascinations.

The intellectual forces of the present day, if directed to the service of Christian truth, would constitute a powerful ally. The miracles of Christ were designed to arouse the minds of men from that dead lethargy of religious thought which so greatly hindered the introduction of Christianity. The revival of classical learning in Europe rendered invaluable assistance to the Reformation. Suppose, then, that a spirit of earnest religious inquiry, such as characterized the sixteenth century, could be breathed upon this age, arresting the thought of all society. With the present high intellectual development, and the free access of the gospel to almost all nations, we might behold Christianity making in our day more than its past three centuries' progress.

How, then, shall we, as Christians, meet the dangers of this age? How secure to our Master's cause its advantages? Not by shutting our eyes to the great issues before the church! Not by standing aloof

from church as well as the world, and bemoaning the signs of the times! When Israel Putnam was escaping from the Indians in Canada, he was obliged to cross the St. Lawrence above the rapids. Perceiving that he was being swept into them by the current, the intrepid man placed himself, paddle in hand, in the bow of his birch canoe, and, as if assisted by a supernatural hand, guided his fragile boat down through the frightful, whirling waters into the smooth river below. We are on the current of the world, which is bearing multitudes swiftly into the rapids of moral ruin. We cannot, by our own decree, bid it stop or roll backward. We cannot withdraw from it. Then let us move out boldly into the midst of it, in the name of God, piloting the church safely through threatening dangers, and making the very swiftness of the world's movement the means of bearing the gospel more rapidly onward in its triumphant course.

In order to win the activity of the present age to the service of Christ, room must be made for it within the church by enlarging the present sphere of Christian activity. Men of the world seem to believe that a Christian life is a hindrance to the acquisition of wealth. Let the church prove by its example that, other things being equal, the Christian man is most likely to acquire permanent wealth, that he can derive most benefit from the use of it, and that a business life, if best adapted to him, is to him a sacred calling. In a word, the doctrine must be enforced that Christian duty may embrace every sphere of human action which is not sinful. Christians have the first right to all that is good and beautiful in the world.

But in order to make men of the present time believers in Christ, and thus to prepare them to enter the church, effort must be made for their salvation surpassing their activity in worldly pursuits, both in earnestness and persistency. Unbelieving men will not accept the gospel until they behold in Christian lives fruits which no human agency, unaided, can produce. This practical age calls for living testimony to the divine character of Christianity. While, then, there is now needed in the ministry a high degree of mental energy, there is a still more urgent demand for spiritual power. And if ever it was necessary that Christians should consecrate their common occupations and enjoyments to the spiritual good of men, it is now. Are the Christians of this generation able to convince the world, to achieve results which shall oblige men to accept the gospel? We need have no fears if we are faithful to our duty. We possess all necessary human means. We work under a principle which gives us resistless strength, viz.: that "God hath chosen the weak things of the world to confound the things which are mighty." Shall we not learn a lesson from the spirit of this age? Shall we not realize its dangers? Shall we not grasp its opportunities? Shall we not toil for great triumphs of Christ's kingdom? Never was Emmanuel's service more inviting. The nations are weary of war. They are opening their arms to the Prince of Peace. The Macedonian cry is echoing round the world, summoning the servants of the cross to labor and to victory.

CHIT-CHAT.

People learn wisdom from experience. A man never wakes up his second baby to see it laugh.

Schoolmaster.—"Better fed than taught, I fancy, boy!" Boy.—"Yes, I be; 'cos I feeds myself, and you teaches me!"

The cheapest and toughest thing to wear in this world is truth; and yet men will pay twice as much for a lie.

The man whose sole ambition is to win the applause of the world, is sure to be disappointed, whether he wins or loses.

Richter says: "No man can either live piously or die righteously without a wife. Sufferings and severe trials purify and chasten the heart."

Spriggins says that he once prevented a severe case of hydrophobia by getting on a high fence, and waiting there until the dog had gone away.

"Are you lost, my little fellow?" asked a gentleman of a four-year-old, one day in Rochester. "No," he sobbed in reply, "b-but m-my mother is."

On being asked what he thought fireflies were made for, a little boy answered, "I think God made them for candles, to light the little frogs to bed."

Never place much reliance on a man who is always telling what he would have done had he been there. You will notice

that somehow this kind of people never get there.

"The single-scul race!" exclaimed an old lady, as she laid down a morning paper. "My gracious!" I didn't know there was a race of men with double skulls!"

Laziness grows on people. It begins in cobwebs and ends in iron chains. The more business a man has to do, the more he is able to accomplish, for he learns to economize his time.

Laziness, not leanness. A good many people are complaining all the time about themselves, and crying out, "My leanness! my leanness!" when they ought rather to say, "My laziness! my laziness!"

When the fight thickens, the captain says, "Steady, boys;" and it is their steadiness which pulls the soldiers through. Fitful soldiers are rarely useful ones. That is our great need to-day: steady Christians—men and women you can count on.

"Pray, sir," said a judge, angrily, to a blunt old Quaker, from whom no direct answer could be obtained, "do you know what we sit here for?" "Yes, verily I do," said the Quaker. "Three of you for four dollars each day, and the fat one in the middle, for four thousand a year."

A minister was told once by a man that he had been a professor of religion for many years, but for ten years had neglected all religious duties; but notwithstanding this, he had never given up his "hope." The reverend gentleman, noticing meanwhile that his breath smelled strongly of liquor, lost no time in telling him it was time he did. He did not set much value on a hope that had been preserved in whiskey for ten years.

An old lady who was going to Stamford, Conn., to visit a daughter, took her seat in the cars for the first time in her life. During the ride, the car in which she was seated was thrown down an embankment and demolished. Crawling out from beneath the debris, she spied a man who was held down in a sitting posture by his legs being fastened. "Is this Stamford?" she anxiously enquired. The man was from Boston, Mass. He was in considerable pain, but he did not lose sight of the fact that he was from Boston, so he said, "No, this is a catastrophe." "Oh!" ejaculated the old lady, "then I hadn't oughter got off here."—*Danbury News.*

BOSTON ASSOCIATION NEWS.

The Twenty-sixth Annual Report is ready for distribution at the Rooms. It is larger than usual. The index of contents will be found specially useful.

The various Committees of the Standing Committee and of the Board of Managers are laying out their work for the winter, and we may expect the announcement of their plans very soon.

The first social gathering of the season will be held Thursday evening, Sept. 20. Mr. George Herbert, the distinguished sketchist, will display his skill, at 7.30, in the Hall. A good time may be expected the whole evening.

We very much regret the delay in this number of the *Bulletin*. Let that subscriber who was never late cast the first stone. We are glad to learn by this delay that the *Bulletin* is esteemed by its readers. We hope to issue the number for October the last week of the present month.

The first regular monthly meeting of the Association since the summer vacation was held at Association Hall, Thursday evening, September 6th, President George A. Miner in the chair. The Committee on Membership reported renewals as follows: 130 in June, 62 in July and 15 in August, and new members, 83 in June, 31 in July, and 51 in August; total for the three months, 207 renewals and 155 new members. The Committee on Devotional Meetings reported that three regular open-air meetings on the Sabbath had been established and maintained, with the prospect of others.

The Committee on Social Gatherings reported that the opening social of the season would be held at the Rooms on the 20th of September. A committee was appointed to draft resolutions to the memory of the late William M. Lovejoy, of East Boston.

The Committee on Visitation of the Sick reported that a profitable part of their work, the past summer, has consisted in the visitation of the City Hospital, every Sabbath afternoon, with singers, flowers and religious reading. The interest of

this service cannot be better described than in the following quotation from the last Annual Report of the Board of Trustees:

"It has become an annual and pleasing duty to recognize the kindly thought of friends to the poor and suffering, as manifested in religious ministrations or little gifts of fruit, flowers and books. These have continued during the year, and one in good health can probably hardly appreciate the value of such remembrances upon the sick and weary heart."

And the following quotation from the Report of the Resident Physician and Superintendent, Edward Cowles:

"More recently, the regular visits for singing in the wards on Sunday afternoon of some ladies and gentlemen of the Young Men's Christian Association have been most welcome and acceptable, and the patients would now feel much disappointed at an omission of the regular Sunday's 'Service of Song.'"

The following delegates were chosen to attend the Y. M. C. A. Convention, to be held in Somerville on the 12th: Geo. A. Miner, President; and Rev. M. R. Deming, Secretary; J. E. Gray, N. Broughton, Jr., A. W. Chamberlin, H. N. F. Marshall, J. E. Leach, G. W. Bullard, Geo. R. Kelso and D. G. Alden.

Y. M. C. A. NEWS.

From the "Watchman," of Chicago.

L. P. Rowland, formerly of Boston, has been called to work on the eastern shore of Maryland. He gives his whole time to work for young men.

The Y. M. C. A. of Danville, Pa., have established a mission in the 4th ward of the borough, distant from any church, by which they hope to attract a large class of people who seldom attend church services.

The Harrisburg Association has entered its new Rooms, or rather its new building. The building is four stories. The alterations they propose will adapt it very nicely to their work. They will also have about thirty rooms for lodging young men.

The Association at Detroit has just secured from the Mechanics' Society their large library of some 7,000 volumes, containing very many rare and valuable works. This will be no small attraction, we believe, to the young men of Detroit.

The open-air meetings of the New York Association are held every Sunday in different parts of the city. Audiences of from one to four hundred are present at these meetings. They are begun, generally, by a few young gentlemen and ladies starting a hymn, attracted by which the crowd begins to assemble, when a prayer is made, followed by a hymn and one or two short addresses.

FOREIGN ITEMS.

The membership of the Y. M. C. A. of Dundee, Scotland, has now reached 803, and the various schemes of the Association are being carried on with considerable success. The prayer meetings are well attended, and the evangelistic meetings have been kept up without a break since Mr. Moody commenced them.

An interesting extract is found on the last page of the *Young Men's Magazine*, of London, relative to a Y. M. C. A. in the city of Florence, Italy. The Association, we are informed, is in correspondence with other societies in Italy, including the Associations of Venice, Naples, Rome and Milan, as well as in foreign lands.

A Young Men's Christian Association has been formed in Lucknow, India. It is intended to include native East Indians. About thirty young men united in its first organization. Another indication of progress in India may also be noted—the appearance of the *Christian Advocate*, a fortnightly religious paper, published at Hyderabad.

The Seventh National Conference of Young Men's Christian Associations, in Scotland, was inaugurated, July 10th, by a reception of delegates in the Association Rooms, on St. Andrew Street, Edinburgh. The Union embraces 100 societies, with a membership exceeding 10,000. Gentlemen representing American Associations were present from New York, Brooklyn, and Columbia, S. C.

The Association of Edinburgh, Scotland, has enjoyed a very profitable year. Two hundred and twenty new members have been added to the rolls. The Bible class for telegraph boys has been generally larger and more regular than in previous years. Bailie Tawse's class has also been largely attended, and, it is thought, has been the means of accomplishing much good. Another Bible class has been attended by as many as 201 persons.

A TALK TO YOUNG MEN ABOUT BETTING.

BY THE LATE CHARLES KINGSLEY.

MY DEAR YOUNG MEN: The human race may, for practical purposes, be divided into three parts:

1. Honest men, who mean to do right, and do it.

2. Knaves, who mean to do wrong, and do it.

3. Fools, who mean to do whichever of the two is pleasanter.

And these last may be divided again into:

Black fools, who would rather do wrong, but dare not, unless it is the fashion.

White fools, who would rather do right, but dare not, unless it is the fashion.

Now the honest men do not need my advice, and the knaves will not take it, neither, I fear, will the black fools. They will agree in their secret hearts, most of them, that every word I say is true. But they do not wish it to be true, and therefore they will tell every one that it is not true, and try to wriggle out of it by far-fetched excuses, and go back next races, "like the dog to his vomit, and the sow to her wallowing in the mire," and bet and gamble boldly, because then that will be the fashion. But of the white fools I have hope, for they are not half bad fellows; some of them, indeed, are very near being very good fellows, and would like so much to do anything which is right and proper,—only it takes so much trouble, and perhaps it might look rather odd now and then. Now let me ask them—and really I have so much liking for them, that I fear, at times, that I must be one of them myself—in all friendliness and courtesy: Why do you bet and gamble at the races? Consider well what your answer will be. Certainly it will not be that you do so to avoid trouble, which you so much dislike in general; for you must confess at once, that it is more trouble to bet, more anxiety, and often more grief and sorrow than it is not to bet, but to leave the matter alone. And while you are preparing your reasons, I will give you two, at least, of mine, for leaving the matter alone. The first reason (which seems to me the strongest reason which can be given against any matter whatsoever) is this: that betting, and gambling of every kind, is in itself wrong and immoral. I do not say that every man who bets is an immoral man. Far from it. Many really honest men bet; but that is because they have not considered what they are doing. Betting is wrong, because it is wrong to take your neighbor's money without giving him anything in return. Earn from him what you will, and as much as you can. All labor, even the lowest drudgery, is honorable; but betting is not laboring nor earning; it is getting money without earning it, and more, it is getting money, or trying to get it, out of your neighbor's ignorance.

If you and he bet on any event, you think that your horse will win; he thinks that his will; in plain English, you think that you know more about the matter than he. You try to take advantage of his ignorance, and so to conjure money out of his pocket, into yours. A very noble and friendly attitude in which to stand to your neighbor, truly. That is the plain English of it, and look at it upwards, downwards, sideways, inside out, you will never make anything out of betting, save this—that it is taking advantage of your neighbor's supposed ignorance.

But, says some one, that is all fair; he is trying to do as much by me. Just so, and that, again, is a very noble and friendly attitude for two men who have no spite against each other: a state of mutual distrust and unmercifulness, looking each selfishly to his own gain, regardless of the interest of the other. I say regardless; you know whatever you lose, he will expect you to pay, however much it may inconvenience you; while if he loses, you expect him to pay, however much it may inconvenience him. Thus betting is founded on selfishness, and the consequence is, that men who live by betting are, and cannot help being, the most selfish of men, and (I should think) among the most unhappy and pitiable; for if a man who is given up to selfishness, distrust and cunning, who is tempted every hour to falsehood and treachery, without the possibility of one noble or purifying feeling throughout his whole day's work, or the consciousness that he has done the slightest good to a human being, not even as much good as any old woman at a stall has by selling a penny-worth of apples—if that man is not a pitiable object, I do not know what is.

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But, says some one, that is all fair; he is trying to do as much by me. Just so, and that, again, is a very noble and friendly attitude for two men who have no spite against each other: a state of mutual distrust and unmercifulness, looking each selfishly to his own gain, regardless of the interest of the other. I say regardless; you know whatever you lose, he will expect you to pay, however much it may inconvenience you; while if he loses, you expect him to pay, however much it may inconvenience him. Thus betting is founded on selfishness, and the consequence is, that men who live by betting are, and cannot help being, the most selfish of men, and (I should think) among the most unhappy and pitiable; for if a man who is given up to selfishness, distrust and cunning, who is tempted every hour to falsehood and treachery, without the possibility of one noble or purifying feeling throughout his whole day's work, or the consciousness that he has done the slightest good to a human being, not even as much good as any old woman at a stall has by selling a penny-worth of apples—if that man is not a pitiable object, I do not know what is.

NOTES ON THE S. S. LESSON.

[From the S. S. World.]

LESSON XXXVII. SUNDAY, SEPT. 16, 1877.

POWER OF THE WORD.

Acts xix: 17-28.

PARALLEL PASSAGES.—Luke vii: 16; Acts xvi: 19.

SCRIPTURE READINGS.—With v. 17, read Acts ii: 43; with v. 18, read Prov. xxviii: 13; with vs. 19, 20, read Isa. lv: 7; with v. 21, compare Rom. xv: 23-26; with v. 22, read Rom. xvi: 23; with v. 23, read John xv: 24; with vs. 24, 25, read Prov. xxvi: 24, 25; with v. 26, read Isa. xl: 19, and xli: 7; with v. 27, read Prov. xii: 5; with v. 28, read Jer. x: 14, 15.

Persons to be identified: Paul, Timotheus, Erastus, Demetrius.

Places to be identified: Ephesus, Macedonia, Achaia, Jerusalem, Rome, Asia.

GOLDEN TEXT.—For the word of God is quick, and powerful, and sharper than any two-edged sword.—Heb. iv: 12.

CENTRAL TRUTH.—The word of God triumphs.

LESSONS.

1. There is no greater power in the world than God's word. Its faithful preaching magnifies Christ. It is the true reformer.

2. Men who believe it forsake their sin. Any alleged belief, not so proved, is deceptive. Confession and forsaking of the evil go together.

3. There are forms of business so wholly bad, that one must not only get out of, but must not help others into them. Hence so many freed their slaves. Men have emptied intoxicants into the street, and there are vile books, secretly sold at great prices, which any criminal, on becoming truly penitent, would not sell but burn.

4. No hatred of God is more violent than that which is called out by self-interest. How men delude themselves! "Our business will suffer, and the goddess will go down!"

SUGGESTIVE TOPICS.—The exorcists reproved—the manner of it—the effect on the Jews and Greeks—the fruits of repentance—the books—uses—destruction of—why destroyed—value of—Paul's aim—his varied work—his assistants—whither sent—wherefore—the tradesmen's opposition—leader—arguments—effects, and lessons to us.

ILLUSTRATION.

"Do nothing rashly."—The counsel of the town clerk at Ephesus was "Do nothing rashly." A gentleman was accustomed to say, when pressed to do anything of consequence in haste, "Let us first advise with the town-clerk of Ephesus." One may do that in haste which he may repent at leisure—may do what may cost him hundreds of pounds, besides trouble which he would not have undergone for thousands.—*Cotton Mather*.

LESSON XXXVIII. SUNDAY, SEPT. 23, 1877.

PAUL AT MILETUS.

Acts xx: 17-32.

Commit to memory vs. 22-27.

PARALLEL PASSAGES.—Rev. ii: 2-7; Ezek. xxxiii: 1-9.

SCRIPTURE READINGS.—With v. 17, read 2 Tim. iv: 20; with v. 18, compare Acts xix: 10; with v. 19, read Acts xix: 33, 34; with v. 20, read 2 Tim. iv: 2; with v. 21, read Luke xxiv: 47; with v. 22, compare v. 16; with v. 23, read Acts ix: 16; with v. 24, read Phil. ii: 16; with vs. 25, 26, read 2 Cor. vii: 2; with v. 27, compare Ezek. iii: 17-21; with v. 28, read Isa. xl: 11; with v. 29, read John x: 29; with v. 30, read John iv: 1; with v. 31, compare Col. i: 28; with v. 32, read John xvii: 17.

Places to be identified: Ephesus, Miletus.

GOLDEN TEXT.—For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.—2 Cor. iv: 5.

CENTRAL TRUTH.—The whole counsel of God is to be declared.

SUGGESTIVE TOPICS.—Miletus—where—elders—why "sent for"—their duties—the reason for Paul's urgency—danger from two sources—grounds of his appeal—his own labor—the dangers he encountered—his views of his life work—the burden of his teaching—his immediate intention—his expectation—his hope for the church.

ILLUSTRATIONS.

Repentance.—Philip Henry used to say, "If I were to die in the pulpit, I would

desire to die preaching repentance; or if I were to die out of the pulpit, I would desire to die practicing repentance." "He that repents every day for the sins of every day, when he comes to die, will have the sins of but one day to repent of."

Warning.—Warn the boatman before he enters the current, and then, if he is swept down the rapids, he destroys himself. Warn the man before he drinks the cup of poison, and then, if he drinks it, his death lies at his own door. And so let us warn Christians of their dangers through false teachers, and sinners of theirs from the coming consequences of sin, that their blood be not required at our hands.

DIANA.

The representative of the Greek Artemis, the tutelary divinity of Ephesus. She differs greatly from the Greek Diana, more nearly resembling Astarte and other female divinities of the East. She may have retained her original character at Ephesus as goddess of pools, rivers, and harbors, and of the chase. On some of the Ephesian coins she is exhibited as a huntress, and with a stag. But usually she was represented with a mural cross, and many breasts, as the goddess of the productive and nutritive powers of nature. Her worship at Ephesus is said to have been established by the Amazons, the name Diana being given to her by the Greeks, who, on coming to Ionia, and finding that there were resemblances between their own Artemis and this Asiatic divinity, forthwith gave her the name to which they had always been accustomed. Her temple (Acts xix: 27) was one of the seven wonders of the world. The earlier temple, begun before the Persian war, was burnt on the night in which Alexander the Great was born, B. C. 356. Another structure, built by the enthusiasm of all Asia, took its place. It was 425 feet long, 230 in breadth. It had 127 columns, each 60 feet high. It is said to have constituted an epoch in Greek art, the Ionic order of architecture being first perfected in it. Some of the columns are now in the mosque of St. Sophia, at Constantinople. At the time of Paul's visit, it was standing in all its magnificence. It was visited by pilgrims from every part of Asia. It was a sanctuary; the public treasury of the city, and was regarded as the safest bank that private individuals could have.

The statement of Demetrius (Acts xix: 27), "Whom Asia and the world worshipeth," is not too strong to express the reverence in which the goddess of this temple was held; nor is the cry of the mob, "Great is Diana of the Ephesians!" (verse 34) at all wonderful. Pausanias says that this goddess was more honored privately than any other deity, which accounts for the manufacture and large sale of the "silver shrines" referred to in verse 24.

The sacredness of the temple was increased by the belief that the image of the goddess had fallen from heaven (verse 35), and was the direct gift of Jupiter. A similar legend prevailed in regard to a statue of Diana in Tauris. Nor were such legends at all uncommon. This image, say Conybeare and Howson, "Like the Palladium of Troy, like the more ancient Minerva of the Athenian Acropolis, like the Paphian Venus, or Cybele of Pericinus, like the Ceres in Cicely, mentioned in Cicero, it was believed to have fallen from the sky." It is thought that the origin of the legend may be traced to the fall of some remarkable meteoric stones.

Many young men fail of success or promotion from neglect to acquire a good business education. We therefore call special attention to the advertisement of French's Business College, knowing it to be just what it purports to be, and thoroughly worthy the patronage of all who desire to be well educated in business or nautical affairs.

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RECENT ADDITIONS TO THE LIBRARY.

"How to Camp Out," by John M. Gould.
"Charles Kingsley." His letters and memorials of his life: edited by his wife.
"Coronation." A story of Forest and Sea, by E. P. Tenny.

"That Lass o' Lowrie's," by Frances Hodgson Burnett.

"The Working Man's Way to Wealth." A practical treatise on Building Associations.

"Malcolm," by Geo. MacDonald.

"Marquis of Lossie," by Geo. MacDonald.

"Travels in Arabia," by Bayard Taylor.

"Student Life at Harvard."

"Other People's Children."

"Four Girls at Chautauqua," by Pansy.

"Chautauqua Girls at Home," by Pansy.

"Knowledge is Power," by Charles Knight.

"Myths and Heroes," by Rev. S. F. Smith, D. D.

"Mrs. Hurd's Niece," by Ella Farman.

"Plymouth and the Pilgrims," by Jos. Banvard, D. D.

"Bremen Lectures."

"That Husband of Mine."

"Adirondack Tales," by Rev. W. H. H. Murray.

"Wonders of Prayer," by Henry T. Williams.

"The Cruise of H. M. S. Challenger," by W. J. J. Spry, Royal Navy.

"Mark Twain Sketches."

"Conspiracy of Pontiac," by Francis Parkman.

"The Intellectual Life," by Philip Gilbert Hamerton.

"Thoughts about Art," by Philip Gilbert Hamerton.

"Nelly Kinnard's Kingdom," by Amanda M. Douglass.

"Robert Falconer," by Geo. MacDonald.

"Saint George and Saint Michael," by Geo. MacDonald.

"Old Landmarks and Historic Fields of Middlesex," by Samuel Adams Drake.

"A Painter's Camp," by Philip Gilbert Hamerton.

"Vicar's Daughter," by Geo. MacDonald.

"Yesterdays with Authors," by James T. Fields.

"The Blind Girl of Wittenberg," by John G. Morris, D. D., LL. D.

The following named persons have donated books:

Hon. Josiah Quincy - - - 2 vols.

Mr. J. D. W. French - - - 3 vols.

Mr. Henry Winter - - - 1 vol.

Mr. T. B. Shute - - - 2 vols.

Messrs. Lockwood, Brooks & Co. 1 vol.

Allen M. Jameson - - - 1 vol.

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STRANGERS' SABBATH GUIDE.

And Directory of Churches represented in the Management of the Boston Young Men's Christian Association.

"I was glad when they said unto me, Let us go into the House of the Lord."—1's, cxviii: 1.

BAPTIST.

NAME OF CHURCH.	LOCATION.	PASTOR.	Preaching Services.	Sunday School.
Allston Church,	Allston,	F. E. Tower.	A. M. P. M.	
Bethel,	Hanover St., near N. Bennet,	H. A. Cooke.	10.30 3.00	1.45 P. M.
Bowdoin Square,	Bowdoin Square,	E. W. Andrews.	10.30 7.00	12.00 M.
Bunker Hill,	Cor. Bunker Hill and Mystic Sts.,	W. O. Holman.	10.30 3.00	1.45 P. M.
Clarendon Street,	Cor. Montgomery St.,	A. J. Gordon.	10.30 3.00	2.15 "
Day Star,	Nassau Hall,	A. Ellis.	10.30 7.30	
Dearborn Street,	Dearborn St.,	E. W. Pride.	10.30	2.30 "
Dudley Street,	Boston Highlands,	H. M. King.	10.30 3.00	1.45 "
Fourth Street,	South Boston,	L. L. Wood.	10.30 3.00	1.30 "
First Free-Will,	Freeman Place,	C. H. Smith,	3.00	1.30 "
Free-Will,	Charlestown,	J. Rand,	10.30 3.00	1.30 "
Free-Will,	E Street, South Boston,	F. H. Allen,	10.30 7.30	11.45 A. M.
Harvard Street,	Harrison Ave., cor. Harvard St.,	O. T. Walker,	10.30 3.00	1.45 P. M.
Jamaica Plain,	Cor. Centre and Myrtle Sts.,	D. H. Taylor,	10.30 3.00	1.30 "
Joy Street (African),	Smith Court,		3.00	10.30 A. M.
Ruggles Street,	Near Tremont,	R. G. Seymour.	10.30 7.00	2.00 P. M.
First,	Cor. Rutland St.,		10.30 7.30	2.30 "
Stoughton Street,	Cor. Summer,	M. A. Dougherty.	10.30 7.30	2.30 "
Tabernacle,	Cor. Shawmut Ave. and Madison St.	D. C. Eddy, D.D.	10.30 7.30	2.30 "
Twelfth (African),	Phillips St.,		10.30 3.00	1.30 "
Christian Baptist,	Tyler St., cor. Kneeland,	E. Edmunds.	10.30 3.00	1.45 "
Union Temple,	Tremont St.,	Geo. C. Lorimer, D.D.	10.30 3.00	1.30 "
Warren Avenue,	Cor. W. Canton St.,	G. F. Pentecost.	10.30 7.30	2.30 "
First Free Baptist Ch.,	Freeman Place Chapel,	C. H. Smith.	3.00	1.30 "

CONGREGATIONALIST.

Berkeley Street,	Cor. Warren Ave.,	Wm. B. Wright.	10.30 7.30	12.15 P. M.
Brighton Church,	Washington St.,	H. A. Stevens.	10.30 7.00	2.00 M.
Central Church,	Berkeley St., cor. Newbury,		10.30 3.30	2.00 P. M.
Central Church,	Jamaica Plain,	J. B. Clarke.	10.30 7.30	3.00 "
Chambers Street,	Chambers St.,	F. B. Allen.	10.30 3.00	1.30 "
Cottage Street,	Near Pleasant St.,		10.30 7.30	12.15 "
Dorchester Church,	Cor. Centre and Washington Sts.,	J. H. Means, D.D.	10.30 3.00	9.00 A. M.
Eliot Church,	Boston Highlands,	A. C. Thompson, D.D.	10.30 7.30	1.30 P. M.
Highland Church,	Parker, near Tremont,	A. E. Dunning.	10.30 7.30	2.30 "
Holland,	Cor. Parker and Ruggles Sts.,	G. Van Der Kreeke.	10.15	1.30 "
Maverick,	East Boston,	J. V. Hilton.	10.30 3.00	1.30 "
Mount Vernon,	Ashburton Place,	S. E. Herrick.	10.30 3.00	1.30 "
New England,	Music Hall,	W. H. H. Murray.	10.30	12.00 M.
Old South,	Boylston St.,	J. M. Manning, D.D.	10.30 3.30	2.00 P. M.
Olivet,	Springsfield Street, near Tremont,	H. M. Parsons.	10.30 7.30	3.00 "
Park Street,	Tremont, cor. Park St.,	J. L. Withrow, D.D.	10.30 7.30	12.00 M.
Phillips,	South Boston,		10.30 3.00	1.45 P. M.
Salem and Mariners',	Cor. Salem and N. Bennet Sts.,	S. H. Hayes.	10.30 3.00	1.30 "
Shawmut,	Tremont, cor. Brookline St.,	E. B. Webb, D.D.	10.30 7.30	3.00 "
Trinity,	Neponset,		10.30 3.00	1.30 "
Union,	Columbus Ave., cor. Rutland St.,	F. A. Warfield.	10.30 3.00	1.30 "
Vine Street,	Boston Highlands,		10.30 3.00	1.30 "
Walnut Avenue,	Boston Highlands,	A. H. Plumb.	10.30 7.30	3.00 "
West Roxbury,	Centre, cor. Mt. Vernon,	Edward Strong, D.D.	10.00 7.30	12.00 M.
Winthrop,	Charlestown,	A. S. Twombly.	10.30 7.30	1.30 P. M.

EPISCOPALIAN.

Chapel of Good Sheph'd,	Cortes Street,	G. J. Prescott.	10.30 7.30	
Christ,	Salem Street,	H. Burroughs, D.D.	10.30 3.00	1.30 P. M.
Church of the Advent,	Bowdoin Street,	A. C. A. Hall.	10.30 7.30	2.30 "
Emmanuel,	Newbury Street,	A. H. Vinton, D.D.	10.30 3.30	2.00 "
St. James',	St. James Street,	Percy Browne.	10.30 4.30	3.00 "
St. Matthew's,	South Boston,	John Wright.	10.30 7.30	2.00 "
St. Mark's,	West Newton Street,	Chas. A. Babcock.	10.30 7.30	2.00 "
St. Paul's,	Tremont Street, near Winter,	W. Newton.	10.30 7.30	2.45 P. M.
Trinity,	Boylston Street,	Phillips Brooks.	10.30 3.30	3.00 A. M.
St. John's Church,	Cor. Paris & Decatur Sts., E. Bost.	Rev. J. H. Waterbury	10.30 6.30	2.00 P. M.

METHODIST.

Broadway,	South Boston,	L. B. Bates.	10.30 3.00	1.30 P. M.
Bromfield Street,	Near Tremont,	W. F. Mallalieu.	10.30 3.00	1.45 "
Church Street,	Near Tremont,	J. W. Hamilton.	10.30 3.00	1.45 "
Dorchester Street,	South Boston,	J. Wagner.	10.30 3.00	1.45 "
Egleston Square,	Cor. Washington and Beethoven,	J. L. Hanaford.	3.00	10.30 A. M.
First,	Temple Street,	E. R. Meredith.	10.30 7.30	2.30 P. M.
German,	Boston Highlands,	Kolb.	10.30 7.30	2.00 "
Hanover street,	Near Richmond,	T. C. Watkins.	10.30 3.00	10.30 A. M.
Harrison Square M. E.	Harrison Square, Dorchester,	J. W. Washford.	3.00	2.00 P. M.
Highland,	160 Warren Street,	J. W. Johnston.	10.30 3.00	1.45 "
Jamaica Plain,	Elm Street,	E. W. Virgin.	10.30 7.30	1.50 "
Meridian Street,	East Boston,	John H. Mansfield.	10.30 3.00	1.45 "
Revere Street (African),	Revere Street,	J. F. Jeffrey.	10.30 3.00	1.45 "
Saratoga Street,	East Boston,	W. R. Clark, D. D.	10.30 3.00	1.45 "
Tremont Street,	Cor. Concord,	W. S. Studley.	10.30 7.30	2.30 "
Washington Village,	Dorchester Street,	J. Wagner.	10.30 3.00	10.30 A. M.
Zion (African),	North Russell Street,	M. H. Ross.	10.30 3.00	1.45 P. M.
Appleton Church,	Dorchester,	S. L. Beiler,	3.00	1.45 "

PRESBYTERIAN.

Columbus Avenue,	Cor. Berkely,	J. B. Dunn.	10.30 7.30	3.00 P. M.
Fourth,	South Boston,		10.30 7.30	3.00 "
Meridian Street,	East Boston,	E. Annand.	10.30 7.00	3.00 "

EVANGELICAL ADVENT, Hudson Street, cor. Kneeland, C. Cunningham. 3.00/10.30 A. M.

Young Men's Christian Association, Tremont St., cor. of Eliot, Sunday Services, 12.15, 4.30 and 8.45

Seamen's Bethel, North Square, Preaching at 10.30 A. M. and 3 P. M., by Rev. C. L. Eastman. Sabbath School, 1.30 P. M.

Will Pastors please send any needed correction in the Guide above?

Contributions in aid of the BOSTON Y. M. C. A. should be sent to W. G. CORTHELL, Y. M. C. A.

68 Eliot Street.

Many of these services are suspended during July and August.

IMPORTANT ASSOCIATION MEETINGS.

WORLD'S CONFERENCE.

Paris, France..... Fall of 1878

INTERNATIONAL CONVENTION.

Baltimore, Maryland..... 1879

STATE CONVENTIONS.

Indiana, Indianapolis..... August 16-19
 Illinois, Champaign..... September 6-9
 Connecticut, New Haven..... September 12-14
 New York, Hudson..... September 20-23
 Pennsylvania, East Liberty..... September 27-30
 Wisconsin, Madison..... October
 Minnesota, Red Wing..... November 9-11
 Michigan, Kalamazoo.....
 Iowa, Cedar Rapids..... October 11-14

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THE Association Bulletin.

PUBLISHED BY THE BOSTON Y. M. C. A. FROM THEIR ROOMS, TREMONT STREET, COR. ELIOT, EVERY SATURDAY.

Volume I.} EDITION 2000.

BOSTON, MASS., OCTOBER, 1877.

PRICE 5 CENTS. {Number 33.

REV. JOSEPH COOK ON "STARVATION WAGES."

A preliminary talk to his lecture in Tremont Temple, at 12 M., October 1, 1877.

In the year 1877, America has seen her first, but probably not her last, insurrection of hunger. Low-paid labor has at least occasionally not had enough to eat, and therefore a thin flame of fire burst out of the hitherto rarely-ruptured social soil on a line extending from Baltimore to San Francisco. This ominous, wavering, but intense radiance rose from a fruitful, a largely unoccupied, and a monumentally unoppressed country. Our cities gather to themselves the tramps, the roughs and the sneaks; several of them contain organized bands of emigrant communists; and this loose material caught fire when the sudden flame shot up from the volcanic crevice. We were not very swift in putting down the conflagration. It happens, therefore, that, in a land which had twice been washed in blood, and was a hundred years old, society suffered painfully for several weeks from three things—a strike of low-paid labor, a riot of roughs and sneaks, and a grand-motherly self-defence. [Laughter.] We are all agreed that it takes two to make a bargain, and even low-paid labor forgot that first principle of social science occasionally. The chief trouble came, however, not from the working-men, and not from the real princes of capital, but from second-rate business managers, who hardly know how to make a fortune except by cut-throat competition.

How many railways of this country are in receivers' hands? We talk of various cures for the ills of our railway strikes; but is not one of the most practical remedies a requisition by law that every railway corporation, and every monied company that is in debt, and yet in receivers' hands and in business, shall be compelled to lay aside at least one per cent of its income as a sinking fund to pay its debt? We must in some way insist upon it that unprincipled competition shall not grind the faces of the poor. Your Vanderbilt did not grind those faces. I do not know that Thomas Scott did; however, I think he is paid a large salary, not for his knowledge of legitimate railroading, but for his knowledge of illegitimate railroading. [Laughter.] No railway deserves to succeed whose managers would tremble if their ledgers were turned inside out, and read by the whole American people. Here, for instance, are two railway companies, each containing a dozen men. A majority in each company secretly arrive at an understanding with each other. They form, in fact, though not in name, a third company. That third collection of managers owns no railroads, but it has a majority in two companies that do own, perhaps, competing lines. By making a ring, they can turn aside, for a time, to their own uses, a very large part of the profits of both these railway companies. They have not a wheel, they have not a track, of their own; but they put into their pockets a lion's share of the proceeds of the companies in which they have a majority. They place profits on board one car, and turn this off upon a side track, and when the train of their enterprise reaches the station further on, they announce that there is nothing left for the stockholders; and, of course, if stockholders suffer, workmen must.

Mines and factories and railways are likely to be heard of in the maturity of the American republic, not as loudly, but perhaps as pointedly, as the cotton field and the rice swamp were in its infancy. As the Old World has had peril enough from industrial questions to already make classic much of the literature of the conflict between labor and capital, this new and young world does not act unwisely in turning attention, with all the power of American conscientiousness and shrewdness, upon the inquiry, What are comfortable wages, and how can they be

paid? Is it possible to arrive at a definition of starvation wages?

Suppose that a man were to put forward the proposition that anything less than twice the cost of the uncooked food for a family containing several small children is starvation wages to the unassisted father of that family; would you think such a position very heretical? Regard, for a moment, the arithmetic of low-paid labor. After all, the pulpit has the right, and the platform,—especially if it be as free as this one,—at least this will take the privilege of looking into the vexed arithmetic of the very poor. A man has in his family a wife and three children. He must, therefore, feed five mouths. What do you pay for your board each week? Five dollars, perhaps, and it is not very good at that. What could you get the bare food for, without any charges for cooking or rent? Three dollars? Two and a half? Two? I should not like to live and do hard work, ten hours a day, on food that cost less than two hundred cents a week, or twenty-nine cents a day. You would not. But I am the head of a family, and my wife has only health enough to cook the food, and take care of the children and the house. She really earns nothing, except in acting as a housekeeper and as a mother to my children,—there are three of them,—and now I must maintain five persons. Food certainly cannot keep soul and body together and cost less on the average than a dollar a week. I must starve, or have five dollars a week for the uncooked food of my family. How much do I earn a day? A dollar, without board. My children cannot earn anything. If I obtain work every day, I have at the end of the week a dollar left, to pay for rent and everything else. Is it hard times with my family? The children must have shoes, or they will be hooted at in the street, when they go to the public school. America is indeed kind. She opens the schools to the poor; but I ought to be able to put shoes on the feet of my children; and yet I cannot always put coats on their backs, nor even can I have ragged calico for my babes at times, for I have but a dollar a day, and they can earn nothing, and my wife is a little ill.

But I must send my children to school, or I drop to a lower social scale. My children ought to go to church, but they have nothing to wear. I ought to send my wife to church; I ought to go myself; and I am not to be excused for keeping away, because it would be better for me if conscientiousness were diffused throughout the community, and I know that one great object of the church is to diffuse conscientiousness, in order that property may be safely diffused. I ought to be, with my brethren of the laboring class, in God's house every Sabbath day, and I ought to be there with my children. But I must pay five dollars a week for the food of my family, and I earn but a dollar a day or a little more. Some of my brethren earn but ninety cents, and I work but six days in the week. I want to get my children a few school-books. I ought to take a newspaper. There must be now and then a doctor's bill paid. I must have a little coal in the winter; and it is not possible for me to buy it as the millionaire does, in great quantities; I must buy it by the basket, and my wood in little parcels; and it is hard times. I have just been dropped from employment. There is often not much for me to do. I cannot always find work six days of the week.

Undoubtedly there are corporations that have paid as wages more than they have received as profits. Workmen have sometimes been retained in place at a temporary loss to their employers. But supply and demand are the law of business, and I am discussing the dull average sky of low-paid labor under that rule, and not the starry exceptions.

I sat in a parlor beyond the Mississippi, with two leaders of business, one of them a millionaire and the other nearly such,

and we added up the necessary expenses of a family of five, in which children are supposed to be too young to labor remuneratively; and we found that such a family could not very well live through a year, respectably, in our climate and according to the standard of the working-men of America, if the father is their only support, and is paid less than ten or twelve dollars a week. The low-paid laborer often has wages that are less than \$600 a year. Your Massachusetts Bureau of Labor in 1875 published a large collection of details from the life of families in this Commonwealth, and asserted that "the fact stands out plainly that the recipient of a yearly wage of less than \$600 must get in debt."—(Pub. Doc. No. 31, 1875, p. 380.) I know how high wages often are in the ranks of skilled labor; but, as John Bright used to say, "The nation lives in the cottage." I undertake to maintain here in Boston, where heresies are popular, the astounding proposition that if the unassisted father of a family of three children, who cannot labor remuneratively, is paid no more than twice the cost of the unprepared food for his family, he is on starvation wages.—From the Boston Advertiser, by permission.

RAILROAD ITEMS.

The Cleveland Y. M. C. A. Railway Branch for July reports 2617 visitors, 1665 in attendance at religious meetings, 14 religious meetings held, and 110 caboose cars supplied with papers, 76 flagmen and switch houses, 164 engineers and firemen, and 398 calling at the rooms for them.

ALL ABOARD.

Tune—"Hold the Fort."

Railroad men, come take Christ with you,
Come and seek the Lord;
Fear not then to meet the dangers—
Dangers of the road.

CHORUS.

All aboard; the cars are moving,
Jesus signals still;
Come and take the train to Heaven,
"By thy grace we will."

Ho, my comrades! see the red light
Warning you, "Beware;"
Do not rush on to destruction;
Railroad men, take care.

Jump the train with Sin the engine,
Satan, engineer;
Don't you see the fearful chasm?
Railroad men, beware!

Ours the train with Love for engine,
God the engineer;
Jesus Christ our great conductor,
Cheer, my comrades, cheer!

Our train stops at every station,
Now we've stopped for you;
Heaven is our destination,
Get your tickets through.

A railroad Young Men's Christian Association has been organized at Springfield, Mass., with S. K. Foster, President, and S. S. Aldrich, Secretary *pro tem*.

The Railway Branch of the Columbus, Ohio, Young Men's Christian Association, for August reports 3,713 readers in the rooms, 4 religious services held, with an attendance of 324; 236 papers distributed in 33 cabooses, 18 sick and injured men visited and furnished attendance.

The Altoona, Pa., Young Men's Christian Association, Railway Branch, reports 1,079 visitors for the month of August, 393 in attendance at religious meetings, and 7 religious meetings held. The social entertainment given to the men in July was a success, 281 being present.

A letter from the Railroad Branch Young Men's Christian Association, Detroit, Mich., says: "We are getting along nicely with our work this summer. The results of our efforts are not quite as strong as might be desired, but faithful labor has been performed, and the results are expected by and by."

The Cleveland Railway Branch for August reports 3,815 visitors to their reading room, 1,660 at Sunday services, and 110 at cottage meetings. Their chapel, which they are erecting at Collingswood, 40x90, for railroad men and their families, was lately blown down, and is a wreck. They are now soliciting funds to rebuild it.

LIBRARY.

The following books were added to the Library in September:—

"Adirondack Tales," by Rev. W. H. H. Murray.
"Wonders of Prayer," by Henry T. Williams.
"The Cruise of H. M. S. Challenger," by W. J. J. Spry, Royal Navy.
"Mark Twain Sketches," by Francis Parkman.
"The Intellectual Life," by Philip Gilbert Hamerton.
"Thoughts about Art," by Philip Gilbert Hamerton.
"Nelly Kinnard's Kingdom," by Amanda M. Douglass.
"Robert Falconer," by Geo. MacDonald.
"Saint George and Saint Michael," by Geo. MacDonald.
"Old Landmarks and Historic Fields of Middlesex," by Samuel Adams Drake.
"A Painter's Camp," by Philip Gilbert Hamerton.
"Vicar's Daughter," by Geo. MacDonald.
"Yesterdays with Authors," by James T. Fields.
"The Blind Girl of Wittenberg," by John G. Morris, D. D., LL. D.
"Lectures to educated Hindoos," by Rev. Julius H. Seelye.
"Mental Physiology," by W. B. Carpenter.
"Helen's Babies."
"Frank Leslie's Illustrated Historical Register of the Centennial Exposition, 1876."

The following gentlemen have kindly donated books:

Hon. Josiah Quincy	2 vols.
Hon. J. D. W. French	3 vols.
Mr. Henry Winter	1 vol.
Mr. T. B. Shute	2 vols.
Messrs. Lockwood, Brooks & Co.	1 vol.
Mr. Allen M. Jameson	1 vol.
Geo. A. Miner, Esq.	1 vol.
E. P. Tenny, Esq.	1 vol.
Hon. Alfred T. Turner	1 vol.

Number of volumes taken out the past month, 195.

Members will find a printed catalogue at the Librarian's desk.

RECORD OF THE EMPLOYMENT BUREAU FOR THE MONTH OF SEPTEMBER.

Three men have been furnished temporary situations, and ten with permanent places. One was for a book-keeper, at \$9.00 per week; one for a confidential clerk, at \$10.00 a week; one for a man in the office of a real estate agent, to buy and sell real estate; one in a gents' furnishing goods store; one on a gentleman's place; one for a boy in a grocery store; four for in-door servants (young men).

September 30, our membership stood as follows:—

	Active.	Associate.
Life members,	366	131
Sustaining members,	86	17
Annual members,	712	558

Total, 1164 706

Entire membership, 1870.

Gain since June 1st, 266.

Number of new members who joined during September, 63

Number who have renewed, 43

Total, 106

Resolved, That our Associations, while they heartily sympathize with every organization and effort that have a tendency to advance the moral and spiritual welfare of the community at large, or of any class in particular, nevertheless should keep constantly in the foreground, as the work for which they have been established, the welfare, physical, intellectual, moral, and spiritual, of young men, and in no case should they subordinate this their distinctive work to any other that may be organized in their communities.—Hudson Convention.

CHIT-CHAT.

A man's action is only a picture book of his creed. He does, after all, what he believes.

Ralph Wells says: "God weighs our work, not for success, but for fidelity."

That farmer understood human nature who said: "If you want your boy to stay at home, don't bear too hard on the grindstone when he turns the crank."

"What's a fellow to do, doctor, when he's in company and has nothing to say?" "He should say it quietly," replied the doctor.

It was Tom Moore who compared love to a potato, because it shoots from the eyes.

The Association Singing Class is being arranged, and announcements concerning it will be made in a few days.

"Why didn't you insert my article?" asked a contributor. "Was it too long?" "No," replied the editor, "it was too narrow."

A clergyman in Boston recently aroused his sleepy audience, by announcing in a most positive manner, that notwithstanding the hard times, the wages of sin had not been cut down one iota.

An indulgent father urged an indolent son to rise. "Remember," said he, "that the early bird catches the worm." "What do I care for worms?" growled the youth. "Mother won't let me go fishin'."

On his return from India, Brown was asked how he liked tiger hunting. "It is very good sport as you hunt the tiger," he replied; "but if hard pressed, he sometimes takes it into his head to hunt you, and then it has its drawbacks."

"What do you do for a living?" asked a farmer of a burly beggar, who applied at his door for cold victuals and old clothes. "I don't do nothing much but travel about," was the answer. "And are you good at travelling?" asked the farmer. "Yes," replied the beggar. "Then let's see you travel," said the farmer.

Dr. Johnson was observed by a musical friend of his to be extremely inattentive at a concert whilst a celebrated solo player was running up the divisions and subdivisions of notes on his violin. His friend, to induce him to take greater notice of what was going on, told him the performance was very difficult. "Difficult, sir," replied the doctor, "I wish it were impossible."

A good story is told of a Boston lawyer whose proclivities are high church, and who thinks it needful to sow seed by all waters, and so has his note paper branded with scripture texts. The other day he had to write for a favor from the chief justice, and he unluckily used a sheet headed, "Ye are bought with a price." He didn't get it.

It is hoped that we shall have a large delegation at our State Convention, which meets at Natick, Oct. 9th, 10th and 11th. It promises to be one of unusual interest. Among the many attractions will be a good list of speakers from our own and other States. Dr. L. W. Munhall, of Indiana, one of our foremost workers in the Northwest, and a very effective speaker, will be present, besides such men as Rev. Joseph Cook, Prof. Townsend, Rev. A. J. Gordon, and other prominent clergymen and lay brethren. The programme is a very interesting one, and each member in attendance will be well repaid for the time and money expended. Half-rates have been obtained on nearly all the railroads, and everything done by the committee and the Natick brethren to make it a profitable and enjoyable affair.

IN MEMORIAM.

George Hall Voorhees, one of the most active members of this Association, died at his residence, No. 249 Gold Street, South Boston, last night, at the age of 42 years. He was a nephew of Hon. Geo. Hall, the first mayor of Brooklyn, and one of his sisters is wife of Mr. Maverick, a well-known editor of that city. The deceased was for many years in the naval service, and was a warrant officer on the Niagara when she took part in laying the Atlantic cable. He travelled extensively in the far West, some years since. During the labors of Mr. Moody at the Tabernacle, he had charge of the sale of singing books on the premises. He was an earnest Christian, always ready to do all in his power to help the unfortunate, and his memory will be cherished by a large circle of friends. He leaves a wife and two children.

BOSTON ASSOCIATION NEWS.

The Social Gathering committee are arranging a good musical programme for the second sociable of the season, which will occur Thursday evening, Oct. 18.

Mr. E. D. Ingersoll, who is the traveling secretary of the Y. M. C. A. International Executive Committee among railroad men, has been visiting our Association the past two weeks. He has held a conference with the Christian men on the B. & P., the B. & A., and the O. C. R. R. His reception by them has been very cordial, and there is a prospect of some united effort being made for the spiritual welfare of the railroad men in and near Boston. Mr. Ingersoll addressed the Standing Committee at their monthly meeting, Thursday evening, and interested them greatly by his cheering reports of this special work in various parts of the United States. His article on this subject in another column, will be read with interest by our members.

The regular monthly meeting was held at their Rooms, Thursday evening. President Miner presiding. The Membership Committee report that on September 30 there were:

	Active.	Associate.
Life members.....	366	131
Sustaining members	86	17
Annual members.....	712	558
	1164	706

The entire membership is 1870—106 members joined in September. Thirteen situations have been filled; 22 volumes have been added to the library. One Social Gathering has been given this season. Besides the usual meetings held at the Rooms, and the out-door meetings, a new meeting has been started among the horse-car men. Religious reading has been distributed on the wharves and among the firemen.

The following named gentlemen were chosen delegates to the State Convention of Young Men's Christian Associations, to be held at Natick, Oct. 9, 10 and 11: Geo. A. Miner, Russell Sturgis, Jr., Rev. M. R. Deming, Reuben Crooke, J. C. Proctor, H. N. P. Marshall, J. C. Young, A. L. Hitchcock, George C. Dunne, H. J. Darling, M. H. Lyman.

The following resolutions were adopted: Whereas, In the providence of God, there has been removed by death from our number our brother William M. Lovejoy, a member of the Standing Committee from the Maverick Congregational Church, East Boston,

Resolved, That we mourn in his death the loss of a Christian brother whose fidelity, amiability and consecration rendered him a worthy representative of this body, and will cause his memory to be cherished long and affectionately by us.

Resolved, That we tender to his bereaved relatives our heartfelt sympathy in their deep affliction.

The following vote was unanimously passed.

Voted, That the use of our building and the hospitalities of the Association be respectfully tendered to the members of the Episcopal General Convention, now in session in this city.

"WORK FOR AND BY RAILROAD MEN.—WHAT CAN YOUNG MEN'S CHRISTIAN ASSOCIATIONS DO TO PROMOTE IT?"

BY E. D. INGERSOLL, OF NEW YORK.

Work for railroad men appeals forcibly to the Young Men's Christian Associations, because:—

1st. It is estimated that there are three-fourths of a million or more of them, and they are largely a class by themselves.

2d. They are peculiarly accessible to our methods, and peculiarly inaccessible to ministers and churches.*

3d. A large proportion of them are young men. We are greatly interested in the 30,000 young men in colleges and universities, and ought to be more so. The 60,000 commercial travellers are largely young men, and exert a vast influence, because they are generally influential men, and come in contact with great numbers. Our duty to them presses upon us with increasing force. But it is probably a safe estimate that there are five hundred thousand young men employed in operating the railroads of the United States and British Provinces. They, too, come in contact with, and influence, vast numbers for good or evil. Their occupa-

*These remarks are not so applicable to New England as to the rest of the country, where railroad routes are much longer, keeping the trainmen constantly away from home.

tion prevents most of them from having homes. They have to work, more or less, on the Sabbath. Neglect of church seems a necessity, and soon becomes a fixed habit. Without the restraining influences of church and home, evil habits naturally increase in number and strength.

4th. They are very strongly attached to each other, and any good influence gained over any of them extends to others.

5th. Converted railroad men generally make active Christians, good workers especially among their fellows.

6th. The Christian railroad man is carried, by his daily work, far away from his church and its field of labor. In this field he cannot be as active as if he constantly resided at home. But the Association opens to him a field for labor among his comrades as extensive as the sphere of his daily calling. Many an active member of the Association becomes engrossed in home duties and church work so that he is lost to the Association. But the railroad man, once enlisted and active, is kept, by his occupation, permanently in the field of distinctive Association effort. He is therefore one of a class of workers who belong peculiarly to our part of Christ's vineyard.

Work by railroad men:—

There are everywhere some Christians among them. Generally, they are decided and reliable—the fewer in number, the more reliable. They are known and respected as consistent Christians by their fellows. They can reach and influence them as no one else can. We can best work with these men. Stimulate them to undertake the work. Urge upon them the responsibility that rests upon them to do what no one else has the same opportunity to do. Show them how to work, and help them in it; but, however large a share of the work we do, we should always impress upon them the fact that it is their work, and we can only help them in it.

Cottage meetings have proved efficient means of access to irreligious homes, and have been greatly blessed in conversions. A railroad man will rarely refuse a brother railroad man, or a committee of them, who ask permission to hold a cottage meeting at his house. In case one does refuse at first, patience and tact and faith will gain the victory. A railroad secretary relates the following incident, which illustrates this:—

"We asked an engineer to let us come to his house and hold our cottage prayer meeting. 'I don't want any prayer meeting at my house,' said he; so we got into the next house on his right, a few weeks after into the next on his left, and soon after into the one opposite his; then he came and invited us to come into his house. Now, he and his wife are heartily interested, a son is converted and a member of the church, and the father says: 'Come to my house any time you want to.'"

Sabbath services on railroad ground are very desirable. A portion of the men will attend a meeting in a railroad building that it would be almost, or quite, impossible to induce to attend a religious service anywhere else. They feel that it is their meeting. There will be no reserved seats; no rented pews. They need not be dressed as for church—and this is important, for often they have no change of clothing with them, or must go out on a train immediately after service, or even before it closes—but will come into a meeting in a depot or round-house just as they are, and stay as long as they can.

At these meetings, addresses by railroad men, whose lives prove the genuineness of their religion, will be most effective.

Reading-rooms in depots, shops and round-houses are very desirable, and not to be despised when small and scantily supplied. When none can be had, papers and magazines distributed in shops and yards, on locomotives and in cabooses, will open the way for acquaintance and conversation, besides furnishing reading matter that will take the place of cards and profitless, if not harmful, conversation in leisure time. Reading matter that has done service in reading-rooms can still be used effectively in this way. It soon creates a demand for more, and is eagerly sought after.

What can we, as Y. M. C. A. workers, do to promote this work? We can seek out Christian men and cultivate their acquaintance. Be interested in their churches and families. A call at a railroad man's house, especially if he be in an humble position, or is sick or injured, goes far to make him your friend. Get them interested in the Y. M. C. A., and to join it. Tell them how, by its methods, they can best reach their fellows, and urge the responsibility that rests upon

them to do what no one else can do so well. Seek opportunities to make the acquaintance of railroad employees generally. Be interested in what interests them. An engineer is proud of his engine and its power. You may find a warm place in his heart, by attention to it, almost as surely and quickly as in a mother's by devotion to her baby. Learn their language, so as to talk intelligently with them about their work. Learn (if you do not know) what sand is for and how it is used, and that "sand" is a very expressive word to a railroad man. While getting hold of an engineer, don't neglect the fireman. If the brasses are bright, and the machine in nice trim, tell him so, and praise him for doing his work well. Ask questions, and so learn of him things about his business that he can teach you. Be cordial and social, but never patronizing. Don't hesitate to give or take a harmless joke at a fit time and place.

Suggest, and help to carry out, the idea of sociables for railroad men and their families. You will find the wives and sisters ready to do their full share, and after a pleasant sociable you may expect an increased attendance at Sabbath service, especially of those who rarely or never go to church.

If there is no railroad reading room, give a reception to railroad men and their families and friends at the Y. M. C. A. Rooms, with such literary or musical entertainment as you can, and a sociable, with or without refreshments, after it.

Y. M. C. A. men, you can plan and lead in this, as in all Association work. Realize its importance; study it; pray over it. Use all the common sense you have, and pray that it may be more and more sanctified. Remember that railroad men are men of like passions with other men—no better, no worse. Their occupation alone makes them a class by themselves. To reach them, you must go to them; to get hold of them, you must go for them. If you will, you may, for "God is able to make all grace abound towards you; that ye, always having all sufficiency in all things, may abound to every good work."

SUNDAY SCHOOL LESSONS,

WITH ECLECTIC NOTES.

[Fourth Quarter, 1877.]

1. Oct. 7.—Paul at Cesarea, Acts xxi: 8-15.
2. Oct. 14.—Paul at Jerusalem, Acts xxi: 27-39.
3. Oct. 21.—Paul and the Bigoted Jews, Acts xxi: 17-30.
4. Oct. 28.—Paul before the Council, Acts xxiii: 1-11.
5. Nov. 4.—Paul before Felix, Acts xxiv: 10-25.
6. Nov. 11.—Paul before Agrippa, Acts xxvi: 6-20.
7. Nov. 18.—Almost Persuaded, Acts xxvi: 21-29.
8. Nov. 25.—Paul in the Storm, Acts xxvii: 14-26.
9. Dec. 2.—The Deliverance, Acts xxvii: 33-44.
10. Dec. 9.—Paul in Melita, Acts xxviii: 1-10.
11. Dec. 16.—Paul at Rome, Acts xxviii: 16-31.
12. Dec. 23.—Paul's Last Words, 2 Tim. iv: 1-8.
13. Dec. 30.—Review.

LESSON I. SUNDAY, OCTOBER 7, 1877.

PAUL AT CESAREA.

GOLDEN TEXT.—But none of these things move me, neither count I my life dear unto myself.—Acts xx: 24.

LESSON TOPIC.—Devotedness to Duty.

TOPICAL ANALYSIS.—Miletus to Cesarea. Vs. 1-8. Prophetic Words. Vs. 8-11. Beseeching Words. Vs. 12-13. Decisive Words. Vs. 13-15.

LESSON TEXT.

[Revised translation, by Professor A. C. Kendrick, D.D., LL.D.]

(8.) And on the morrow we went forth and came into Cesarea, and entering into the house of Philip, the evangelist, being one of the seven, we remained with him: (9.) And this man had four virgin daughters that prophesied. (10.) And as we remained several days, there came down a certain prophet from Judea, named Agabus: (11.) And coming to us, and taking up the girdle of Paul, he bound his own feet and hands, and said: "These things saith the Holy Spirit: The man to whom belongeth this girdle thus will the Jews bind in Jerusalem, and deliver into the hands of the Gentiles." (12.) And as we heard this, both we and they of that place besought him not to persist in going up to Jerusalem. (13.) Then answered Paul and said, What are ye doing, while ye weep and break my heart? For I stand ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus: (14.) And as he would not be persuaded, we became quiet, saying, The will of the Lord be done. (15.) And after these days we made ready our baggage, and proceeded to go up to Jerusalem.

ANALYTICAL AND BIBLICAL OUTLINE.

Traits of the Early Christians.

I. KINDLY HOSPITALITY.

1. *We entered into the house of Philip.* v. 8.
"Whatsoever house ye enter into, there abide."—*Luke ix: 4.*

II. PROPHETIC INSIGHT.

1. *Daughters . . . which did prophesy.* v. 9.
"Your sons and your daughters shall prophesy."—*Acts ii: 17.*

2. *Thus saith the Holy Ghost.* v. 11.
"By the same spirit; . . . to another prophecy."—*1 Cor. xii: 9, 10.*

III. MUTUAL AFFECTION.

1. *We and they . . . besought him.* v. 12.
"Be kindly affectioned . . . with brotherly love."—*Rom. xii: 10.*

2. *To weep and to break mine heart.* v. 13.
"Mindful of thy tears." *2 Tim i: 4.*

IV. REVERENT SUBMISSION.

1. *Ready . . . to be bound . . . to die.* v. 13.
"Neither count I my life dear."—*Acts xx: 24.*

2. *The will of the Lord be done.* v. 14.
"Not my will, but thine, be done."—*Luke xxii: 42.*

ADDITIONAL PRACTICAL LESSONS.

1. Note that everywhere Paul and his companions sought out and received welcome from "the disciples." A mutual attraction draws together those that love the Lord.

2. Only the strongest of souls can bear to be forewarned of approaching trouble; it is a mercy to most men that it comes unforeseen.

3. The hardest trial to the Christian comes not from the opposition of foes, but from the mistaken entreaties of friends.

4. The noblest natures are often united with the tenderest hearts.

5. God's will, clearly revealed, is the end of all controversy and persuasion.

LESSON II. SUNDAY, OCT. 14, 1877.

PAUL AT JERUSALEM.

GOLDEN TEXT.—The servant is not greater than his Lord. If they have persecuted me, they will also persecute you. *John xv: 20.*

LESSON TOPIC.—Dangers in the path of duty.

TOPICAL ANALYSIS.—Received by the brethren, verse 17-26; attacked by the Jews, verses 27-30; rescued by the Romans, verses 30-36; saved by the Lord, verses 37-39.

HOME READINGS.

Mon.—*Luke ii: 1-21*, suffering incarnation. *Tues.*—*Luke iv: 1-15*, suffering temptation. *Wed.*—*Luke iv: 16-31*, suffering rejection. *Thurs.*—*Luke xxii: 39-54*, suffering betrayal. *Fri.*—*Luke xxii: 55-71*, suffering denial. *Sat.*—*Luke xxiii: 32-49*, suffering death. *Sun.*—*Acts xxi: 16-40*, suffering for Christ.

LESSON TEXT.

(Revised translation, by Prof. A. C. Kendrick, D.D., LL.D.)

(27.) And as the seven days were about to be accomplished, the Jews from Asia, beholding him in the temple, threw into tumult the whole multitude, and laid hands on him; (28.) Crying out, men of Israel, help! This is the man who everywhere teacheth all men against the people, and the law, and this place; and besides this, he hath brought Greeks also into the temple, and hath defiled this holy place. (29.) (For they had previously seen Trophimus in the city along with him, whom they supposed that Paul had introduced into the temple.) (30.) And the whole city was aroused, and there became a concourse of the people, and, laying hold of Paul, they dragged him out of the temple, and immediately the doors were shut. (31.) And as they were seeking to slay him, there came up a report to the chief captain of the band that all Jerusalem was in confusion; who, instantly taking soldiers and centurions, ran down upon them; and they, on seeing the chief captain and the soldiers, ceased beating Paul. (33.) Then the chief captain, drawing near, laid hold of him, and directed that he be bound with two chains, and proceeded to enquire who he was and what he had done. (34.) And some kept shouting one thing among the crowd, and some another; and, being unable to ascertain the certainty because of the tumult, he directed him to be taken into the castle. (35.) And when he came upon the stairs, it happened that he was being carried by the soldiers, on account of the violence of the crowd; (36.) For the multitude of the people were follow-

ing, crying out, Away with him! (37.) And as he was about to be conducted into the castle, Paul saith to the chief captain, Is it allowed me to say something unto thee? And he said, Dost thou understand Greek? (38.) Thou art not, then, the Egyptian who, before these days, aroused to sedition and led out into the desert the four thousand men of the assassins? (39.) And Paul said, I am a Jewish man of Tarsus, a citizen of no insignificant city of Cilicia, and I beseech thee, permit me to speak unto the people.

ANALYTICAL AND BIBLICAL OUTLINE.

The Spirit of Persecution.

I. PREJUDICE.

1. *Stirred up all the people.* v. 27.
"Why do the heathen rage?"—*Ps. ii: 1.*

2. *This is the man.* v. 28.
"They shoot out the lip."—*Ps. xxii: 7.*

II. FALSEHOOD.

1. *Teacheth . . . against the people.* v. 28.
"Say . . . evil against you falsely."—*Matt. v: 11.*

2. *Polluted this holy place.* v. 28.
"Evil spoken of."—*1 Pet. iv: 14.*

III. CRUELTY.

1. *Went about to kill him.* v. 31.
"For thy sake we are killed."—*Rom. viii: 36.*

IV. IGNORANCE.

1. *Some cried one thing, some another.* v. 34.
"They know not what they do."—*Luke xxiii: 34.*

ADDITIONAL PRACTICAL LESSONS.

1. That it is almost impossible to conciliate those whose enmity is aroused by a mistaken prejudice.

2. That "innocency is no defence against calumny and false accusation."—*M. Henry*

3. That the authority of the law must sometimes be enforced with the sword.

4. That chains and prisons are not always an evidence of crime.

5. That even those who are sincere often mistake the characters of men; for example, the captain supposing Paul to be "that Egyptian."

LESSON 3. SUNDAY, OCTOBER 21, 1877.

PAUL AND THE BIGOTED JEWS.

Scripture.—*Acts xxii: 17-30.* Memorize 17-21; primary verse, 22.

17. And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18. And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me;

19. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

20. And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21. And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

22. And they gave him audience unto this word, and then lifted up their voices and said, Away with such a fellow from the earth: for it is not fit that he should live.

23. And as they cried out, and cast off their clothes, and threw dust into the air,

24. The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25. And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26. When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest; for this man is a Roman.

27. Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28. Then the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.

29. Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30. On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

GOLDEN TEXT.—But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men.—*Matt. xxiii: 13.*

TOPIC.—And above all these things put on charity.

HOME READINGS.

Mon.—*Mark iii: 20-35*, Christ rejected at home. *Tues.*—*Luke iv: 16-32*, Christ rejected at Nazareth. *Wed.*—*Matt. xxi: 23-46*, Christ rejected at Jerusalem. *Thurs.*—*Matt. xxii: 1-22*, bigoted scholars. *Fri.*—*Matt. xxii: 23-46*, bigoted teachers. *Sat.*—*Matt. xxiii: 1-23*, warning to bigots. *Sun.*—*Acts xxii: 17-30*, bigotry illustrated.

TOPICAL ANALYSIS.—Paul the bigot, verses 17-20; Paul the Christian, verses 17-22; Paul the prisoner, verses 23-25; Paul the freeman, verses 25-30.

ANALYTICAL AND BIBLICAL OUTLINE.

Christian Experience.

I. CONFESSION.

1. *While I prayed.* v. 17.
"O Lord, open thou my lips." *Psa. li: 15.*

2. *Saw him saying unto me.* v. 18.
"Nigh unto all them that call upon him." *Psa. cxlv: 18.*

3. *They will not receive thy testimony.* v. 18.
"They have hardened their necks." *Jer. xix: 15.*

4. *I imprisoned and beat.* v. 19.
"My sin is ever before me." *Psa. li: 3.*

5. *Them that believed.* v. 19.
"In malice and envy, hateful and hating." *Titus iii: 3.*

6. *The blood . . . of Stephen . . . consenting unto.* v. 20.
"Deliver me from blood-guiltiness." *Psa. li: 14.*

7. *I will send thee . . . unto the Gentiles.* v. 21.
"Unto me is this grace given." *Eph. ii: 8.*

II. PERSECUTION.

1. *Away with such a fellow.* v. 22.
"Ye shall be hated . . . for my name's sake." *Matt. x: 22.*

2. *Brought into the castle.* v. 24.
"Before governors and kings." *Matt. x: 18.*

3. *Examined by scourging.* v. 24.
"In stripes above measure." *2 Cor. xi: 23.*

4. *Bound . . . with thongs.* v. 25.
"The disciple is not above his Master." *Matt. x: 28.*

III. PROTECTION.

1. *Take heed what thou doest.* v. 26.
"Woe to him that striveth with his Maker." *Isa. xlv: 9.*

2. *I was free born.* v. 28.
"If a son, then an heir." *Gal. iv: 7.*

3. *Straightway they departed.* v. 29.
"The Lord stood with me." *2 Tim. 4: 17.*

4. *Chief captain . . . was afraid.* v. 27.
"He disappointeth . . . the crafty." *Job v: 12.*

5. *Loosed him from his bands.* v. 30.
"Righteous is delivered out of trouble." *Psa. xi: 8.*

ADDITIONAL PRACTICAL LESSONS.

1. (Ver. 18.) It is useless to preach to those who will not hear. "Neither cast ye your pearls before swine." *Matt. vii: 6.*

2. (Ver. 22.) The judgment of the world is not to be trusted. "Man looketh on the outward appearance, but the Lord looketh on the heart." *1 Sam. xvi: 7.*

3. (Ver. 26.) If it was necessary to fear doing wrong to a Roman citizen, how much more should we take heed how we treat those who are citizens of Christ's kingdom. "Take heed that ye despise not one of these little ones." *Matt. xviii: 10.*

4. (Ver. 30.) Every Christian is on trial before the bar of public opinion. "In all things showing thyself a pattern of good works . . . that he that is of the contrary part may be ashamed, having no evil thing to say of you." *Titus 2: 7, 8.*

LESSON 4. OCTOBER 28, 1877.

PAUL BEFORE THE COUNCIL.

Acts xxiii: 1-11. A. D. 58 or 59.

Commit to memory verses 6-11.

1. And Paul, earnestly beholding the council, said: Men and brethren, I have lived in all good conscience before God until this day.

2. And the high priest Ananias commanded them that stood by him to smite him on the mouth.

3. Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4. And they that stood by said: Revilest thou God's high priest?

5. Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

[6. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council: Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.]

7. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9. And here arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying: We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10. And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11. And the night following the Lord stood by him, and said: Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

GOLDEN TEXT.—And they were not able to resist the wisdom and the spirit by which he spake.—*Acts vi: 10.*

TOPIC.—We must all appear before the judgment seat of Christ.

HOME READINGS.

Mon.—*Matt. x: 16-33*, warned of the council. *Tues.*—*Matt. xxvii: 47-68*, Jesus before the council. *Wed.*—*Acts v: 17-42*, apostles before the council. *Thurs.*—*Acts vi: 1-15*, Stephen before the council. *Fri.*—*Acts xxiii: 1-11*, Paul before the council. *Sat.*—*Rev. xx: 1-15*, the council before Christ. *Sun.*—*Rev. xxi: 1-27*, Paul before Christ.

TOPICAL ANALYSIS.—A legal defense, verses 1-5; a Jewish defense, verses 6-9; the Christians' defense, verses 10, 11; the sinners' defense, *Rom. iii: 9-31.*

ANALYTICAL AND BIBLICAL OUTLINE.

"A good fight." *2 Tim. iv: 7.*

I. RIGHT LIVING.

1. *In all good conscience.* v. 1.
"A conscience void of offense." *Acts xxiv: 16.*

2. *Before God.* v. 1.
"Shall give account . . . to God." *Rom. xiv: 12.*

3. *Until this day.* v. 1.
"Endureth to the end." *Matt. x: 22.*

II. BOLD TESTIMONY.

1. *Sittest thou to judge.* v. 2.
"Judge not, that ye be not judged." *Matt. vii: 1.*

2. *Contrary to the law.* v. 2.
"Ye have turned judgment into gall." *Amos vi: 12.*

3. *Of the hope and resurrection.* v. 6.
"Christ in you, the hope of glory." *Col. i: 27.*

4. *I am called in question.* v. 6.
"Ready always to give an answer." *1 Pet. iii: 15.*

III. GOOD CHEER.

1. *No evil is this man.* v. 9.
"Righteousness which is of God, by faith."—*Phil. viii: 9.*

2. *Be of good cheer.* v. 11.
"Let not your heart be troubled."—*John xiv: 27.*

3. *So must thou bear witness.* v. 11.
"Whether it be by life or by death."—*Phil. i: 20.*

ADDITIONAL PRACTICAL LESSONS.

A clear conscience is a good thing, but it may be perverted; a confident hope in Christ is better, though even that may rest on false grounds; but the approval of the Lord is best. Happy is the man who has all three!

2. Bigotry and skepticism are alike enemies of pure religion, though enemies each of the other.

3. If Paul, alone, in prison, his testimony rejected, and his life in danger, was to "be of good cheer," how much less may we despond under our lesser trials.

4. "So must thou bear witness" is sweeter comfort to the true Christian heart than the promise of release from care or danger.

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"I was glad when they said unto me, Let us go into the House of the Lord."—1's. cxxii: 1.

BAPTIST.

NAME OF CHURCH.	LOCATION.	PASTOR.	Preaching Services.	Sunday School.
Allston Church,	Allston,	F. E. Tower.	10.30 3.00 1.45 P.M.	
Bethel,	Hanover St., near N. Bennet,	H. A. Cooke.	10.30 7.00 12.00 M.	
Bowdoin Square,	Bowdoin Square,	E. W. Andrews.	10.30 3.00 1.45 P.M.	
Bunker Hill,	Cor. Bunker Hill and Mystic Sts.,	W. O. Holman.	10.30 3.00 1.45 "	
Clarendon Street,	Cor. Montgomery St.,	A. J. Gordon.	10.30 3.00 2.15 "	
Day Star,	Nassau Hall,	A. Ellis.	10.30 7.30	
Dearborn Street,	Dearborn St.,	E. W. Pride.	10.30	2.30 "
Dudley Street,	Boston Highlands,	H. M. King.	10.30 3.00 1.45 "	
Fourth Street,	South Boston,	L. L. Wood.	10.30 3.00 1.30 "	
First Free-Will,	Freeman Place,	C. H. Smith,	3.00 1.30 "	
Free-Will,	Charlestown,	J. Rand.	10.30 3.00 1.30 "	
Free-Will,	E Street, South Boston,	F. H. Allen.	10.30 7.30 11.45 A.M.	
Harvard Street,	Harrison Ave., cor. Harvard St.,	O. T. Walker.	10.30 3.00 1.45 P.M.	
Jamaica Plain,	Cor. Centre and Myrtle Sts.,	D. H. Taylor,	10.30 3.00 1.30 "	
Joy Street (African),	Smith Court,		3.00 10.30 A.M.	
Ruggles Street,	Near Tremont,	R. G. Seymour.	10.30 7.00 2.00 P.M.	
First,	Cor. Rutland St.,		10.30 7.30 2.30 "	
Stoughton Street,	Cor. Sumner,	M. A. Dougherty.	10.30 7.30 2.30 "	
Tabernacle,	Cor. Shawmut Ave. and Madison St.	D. C. Eddy, D.D.	10.30 7.30 2.30 "	
Twelfth (African),	Phillips St.,		10.30 3.00 1.30 "	
Christian Baptist,	Tyler St., cor. Kneeland,	E. Edmunds.	10.30 3.00 1.45 "	
Union Temple,	Tremont St.,	Geo. C. Lorimer, D.D.	10.30 3.00 1.30 "	
Warren Avenue,	Cor. W. Canton St.,	G. F. Pentecost.	10.30 7.30 2.30 "	
First Free Baptist Ch.,	Freeman Place Chapel,	C. H. Smith.	3.00 1.30 "	

CONGREGATIONALIST.

Berkeley Street,	Cor. Warren Ave.,	Wm. B. Wright.	10.30 7.30 12.15 P.M.
Brighton Church,	Washington St.,	H. A. Stevens.	10.30 7.00 2.00 M.
Central Church,	Berkeley St., cor. Newbury,		10.30 3.30 2.00 P.M.
Central Church,	Jamaica Plain,	J. B. Clarke.	10.30 7.30 3.00 "
Chambers Street,	Chambers St.,	F. B. Allen.	10.30 3.00 1.30 "
Cottage Street,	Near Pleasant St.,		10.30 7.30 12.15 "
Dorchester Church,	Cor. Centre and Washington Sts.,	J. H. Means, D.D.	10.30 3.00 9.00 A.M.
Eliot Church,	Boston Highlands,	A. C. Thompson, D.D.	
Highland Church,	Parker, near Tremont,	and B. F. Hamilton.	10.30 7.30 1.30 P.M.
Holland,	Cor. Parker and Ruggles Sts.,	A. E. Dunning.	10.30 7.30 2.30 "
Maverick,	East Boston,	G. Van Der Kreeke.	10.15 1.30 "
Mount Vernon,	Ashburton Place,	J. V. Hilton.	10.30 3.00 1.30 "
New England,	Music Hall,	S. E. Herrick.	10.30 3.00 1.30 "
Old South,	Boylston St.,	W. H. H. Murray.	10.30 12.00 M.
Olivet,	Springfield Street, near Tremont,	J. M. Manning, D.D.	10.30 3.30 2.00 P.M.
Park Street,	Tremont, cor. Park St.,	H. M. Parsons.	10.30 7.30 3.00 "
Phillips,	South Boston,	J. L. Withrow, D.D.	10.30 7.30 12.00 M.
Salem and Mariners',	Cor. Salem and N. Bennet Sts.,		10.30 3.00 1.45 P.M.
Shawmut,	Tremont, cor. Brookline St.,	S. H. Hayes.	10.30 3.00 1.30 "
Trinity,	Neponset,	E. B. Webb, D.D.	10.30 3.00 1.30 "
Union,	Columbus Ave., cor. Rutland St.,	F. A. Wardfield.	10.30 7.30 3.00 "
Vine Street,	Boston Highlands,		10.30 3.00 1.30 "
Walnut Avenue,	Boston Highlands,	A. H. Plumb.	10.30 7.30 3.00 "
West Roxbury,	Centre, cor. Mt. Vernon,	Edward Strong, D.D.	10.00 7.30 12.00 M.
Winthrop,	Charlestown,	A. S. Twombly.	10.30 7.30 1.30 P.M.

EPISCOPALIAN.

Chapel of Good Sheph'd,	Cortes Street,	G. J. Prescott.	10.30 7.30
Christ,	Salem Street,	H. Burroughs, D.D.	10.30 3.00 1.30 P.M.
Church of the Advent,	Bowdoin Street,	A. C. A. Hall.	10.30 7.30 2.30 "
Emmanuel,	Newbury Street,	A. H. Vinton, D.D.	10.30 3.30 2.00 "
St. James',	St. James Street,	Fercy Browne.	10.30 4.30 3.00 "
St. Matthew's,	South Boston,	John Wright.	10.30 7.30 2.00 "
St. Mark's,	West Newton Street,	Chas. A. Babcock.	10.30 7.30 2.00 "
St. Paul's,	Tremont Street, near Winter,	W. Newton.	10.30 7.30 2.45 P.M.
Trinity,	Boylston Street,	Phillips Brooks.	10.30 3.30 9.00 A.M.
St. John's Church,	Cor. Paris & Decatur Sts., E. Bost.	Rev. J. H. Waterbury	10.30 6.30 2.00 P.M.

METHODIST.

Broadway,	South Boston,	L. B. Bates.	10.30 3.00 1.30 P.M.
Bromfield Street,	Near Tremont,	W. F. Mallalieu.	10.30 3.00 1.45 "
Church Street,	Near Tremont,	J. W. Hamilton.	10.30 3.00 1.45 "
Dorchester Street,	South Boston,	J. Wagner.	10.30 3.00 1.45 "
Egleston Square,	Cor. Washington and Beethoven,	J. L. Hanaford.	3.00 10.30 A.M.
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Hanover street,	Near Richmond,	T. C. Watkins.	10.30 3.00 10.30 A.M.
Harrison Square M. E.	Harrison Square, Dorchester,	J. W. Washford.	3.00 2.00 P.M.
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Saratoga Street,	East Boston,	W. R. Clark, D.D.	10.30 3.00 1.45 "
Tremont Street,	Cor. Concord,	W. S. Studley.	10.30 7.30 2.30 "
Washington Village,	Dorchester Street,	J. Wagner.	10.30 3.00 10.30 A.M.
Zion (African),	North Russell Street,	M. H. Ross.	10.30 3.00 1.45 P.M.
Appleton Church,	Dorchester,	S. L. Beiler,	3.00 1.45 "

PRESBYTERIAN.

Columbus Avenue,	Cor. Berkely,	J. B. Dunn.	10.30 7.30 3.00 P.M.
First Reformed,	Cor. Ferdinand and Isabella,	Wm. Graham.	10.30 3.00 2.00 "
Fourth,	South Boston,	E. Annand.	10.30 7.30 3.00 "
Meridian Street,	East Boston,		10.30 7.00 3.00 "

EVANGELICAL ADVENT,	Hudson Street, cor. Kneeland,	C. Cunningham.	3.00, 10.30 A.M.
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THE Association Bulletin.

PUBLISHED BY THE BOSTON Y. M. C. A. FROM THEIR ROOMS, TREMONT STREET, COR. ELIOT, EVERY SATURDAY.

Volume I.} EDITION 2000.

BOSTON, MASS., NOVEMBER, 1877.

PRICE 5 CENTS. {Number 34.

REV. JOSEPH COOK ON "ORGANIC INSTINCTS OF CONSCIENCE."

A selection from his lecture in Tremont Temple, Monday, Oct. 29th, 1877.

[From the Boston Advertiser, by permission.]

Plato used to say that a ship is all but its wood. The eloquent shaft on Bunker Hill yonder is not fully analyzed by us when we take into view only its granite. The various parts put together exhibit a plan; but all the parts taken separately, and without that plan, are not the monument. The parts of any mechanism without their plan are not equal to the whole. Here is the human eye, or ear, or hand; and each contains more than the sum of all its visible parts. We know that the eye consists of several distinct portions; and when these and their collocations are examined separately we find that they have only one thing in common, namely, the fitness to produce, when each part is co-ordinated with the rest, the organ of sight. We have lenses; we have aqueous and vitreous humors; we have eye-lashes; we have the iris; we have the miraculous retina; and, if these were seen in separation from each other, we might at first be unable to find any similarity between them. The retina is not like the crystalline lenses. The substance of which the iris is composed is in great part very different from that of which the lashes consist. Nevertheless, when we study the parts more minutely, we find that they have one thing in common,—an adaptation to be a part of a multiplex whole, constituting an organ of sight. Now, that common element in them all is something, if you please. It must not be overlooked by the scientific method. There exists undeniably a common element in all the parts of the eye and in their collocations, and it must have had an adequate cause. When all the parts are put together, they constitute an organ of sight; but that sight itself does not spring up until the parts are put together. If the shape of any one part be changed materially, or its collocation altered, sight ceases or is impaired. Every part has such a relation to the whole, that each harmonizes with all the rest in an adaptation to produce an organ of sight; and so we feel sure that the adequate cause of that adaptation must have had in view sight, as the result of this one common element in all the portions of the eye. The only adequate cause is something that intended to produce sight at the end of the process which brought into existence these parts and their arrangement.

Whether the parts came together by evolution, or by special creation; whether God's will operated through unchanging laws to produce the eye, or whether it produced the eye by a special act, or whether no God at all was concerned in the case, we know that somewhere this adaptation of each part to make up the whole mechanism must have a sufficient cause. Even John Stuart Mill, sceptic as he was on many points, admits explicitly that we cannot explain the adaptation of part to part in the eye without supposing that the Idea of sight goes before the adaptation of these pieces to each other in such a manner as to produce sight. There must be an idea before we can have a plan; and here an Idea plainly exists before the effects it produces. The effects are the various parts of the eye, their co-ordination and sight; but sight starts up only at the end of a long process. The Idea must have been in existence somewhere, when the adaptation of piece to piece was secured. That idea, we prove to exist, not by analogy merely, but by induction. "This," Mill says in his last book (Three Essays on Religion, American Edition, pp. 171-172), "I conceive to be a legitimate inductive inference. Sight being a fact not precedent but subsequent to the putting together of the organic structure of the eye, can only be connected with the production of that

structure in the character of a final, not an efficient cause; that is, it is not sight itself, but an antecedent Idea of it, that must be the efficient cause. But this at once marks the origin as proceeding from an intelligent will." This logician makes this last concession, because he knows very well that there cannot be an Idea without a Mind to contain it. There cannot be a thought without a thinker, any more than there can be an upper without an under, a before without an after, a here without a there. Reasoning, therefore, upon the strictest principles of inductive logic, applying all the tests of the scientific method, Stuart Mill's conclusion is that an antecedent Idea of sight must be the cause of sight, and that this Idea must have existed in a Being possessing an intelligent Will. [Applause.]

OUR PLATFORM.

We commend to ministers and laymen the following propositions, presented by Rev. Joseph Cook, in his address at the exercises in Music Hall last May, on our Twenty-fifth Anniversary.

1. That there is a great amount of work which ought to be done for young men in cities, especially for the unemployed, the strangers and the homeless; and that, as the proportion of the American population living in cities has increased since the opening of the century from one-twenty-fifth to one-fifth, the importance of this work in cities is great and growing.
2. That neither individual churches taken separately, nor individual denominations taken separately, can do this work easily and adequately.
3. That all the evangelical denominations united in a city can do the work easily by the organization of a Young Men's Christian Association as their representative.
4. That a Young Men's Christian Association should be neither a club nor a church, but a representative agency of the churches; not a club, making amusement and social intercourse as much its objects as religion and practical philanthropy; not a church, with independent creed and membership, initiating its own activities; but a representative agency of the churches, or the library, the fireside, the prayer meeting, and the philanthropic committee of the religious population of a city in its relations to young men who need aid.
5. That Young Men's Christian Associations should bring the churches together in spiritual and practical, and not in ecclesiastical, union.
6. That jealousy on the part of the churches of an institution thus representative of themselves is as unreasonable as jealousy of representatives on the part of constituents.
7. That many and varied experiments have proved that all evangelical denominations are capable of agreeing as to the character of libraries, religious meetings, lectures, preaching, and work in revivals; and that, for evident reasons, the evangelical and unevangelical denominations cannot thus practically unite with each other.
8. That the necessity of the case, business convenience, and the interests of peace, and not of bigotry and exclusiveness, require, therefore, that the voting power in Young Men's Christian Associations should belong only to evangelical church members.
9. That membership in Young Men's Christian Associations should be open to any one of good moral character, wholly irrespective of creed.
10. That in Great Britain and the United States, in the largest Christian cities of the world, Young Men's Christian Associations thus managed have had for a third of a century a growing success in meeting wants which the growth of great cities is making colossal; and that this success is a sign of the times, clearly indicating it to be the duty of the churches to give to such representative institutions zealous support.

MOODY AND SANKEY.

The work of Moody and Sankey at Burlington is beginning to bear fruit. The *Free Press* of that city says: "During the week past the interest in the meetings, strong from the first, has visibly increased. More of them have been held, and they have been attended by increasing throngs, exceeding the capacity of the most capacious churches. There has been nothing sensational, no wild excitement, no pushing forward of hearers into hasty, insincere, or mistaken commitments to the service of God; but a deep and solemn interest has pervaded all of them. Meetings intended for those who have made no profession of religion, and from which church members were requested to stay away to give room for others, have crowded the city hall to overflowing. The attendance at inquiry meetings has been numbered by hundreds; crowded prayer meetings have remained an hour at a time on their knees, in earnest supplication. The conversions have been numerous; but the work has been of a character to lay the foundation for a stronger and wider work in future." Mr. Sankey has postponed his visit to St. Johnsbury, and will stay in Burlington this week. The meetings held by Messrs. Whittle and McGranahan in Rutland are fully attended.

Mr. Moody will commence his meetings at Manchester, Nov. 4th. Mr. Huse, who leads the choir, has selected from all the churches, and is training a choir of 175—divided into parts. Sunday evenings the entire choir will sing 20 minutes prior to the regular service. There are to be no meetings Fridays or Saturdays. The chorus choir is to use Gospel Hymns Nos. 1 and 2, and the congregation No. 1 only. Nearly all the meetings are to be in the Franklin St. Church.

Mr. Moody's plan seems to be to spend one month in each of the New England States. He will spend December in Springfield, Mass., and January in Hartford, Ct.

Mr. Morehouse, who with Sankey is laboring at Rutland, Vt., arrived two weeks since from England. He labored with Moody in England, and came over at his solicitation.—*Farmer's Cabinet*.

HOW MAY I AID THE ASSOCIATION?

If you are a member, you may aid it, 1st, by filling all appointments made for you. 2d, by attending, as often as possible, the meetings at the Rooms. 3d, by asking your acquaintances to join. 4th, by donating a book to the library. 5th, by paying your dues. 6th, by "keeping unspotted from the world," by notifying the General Secretary when any member of the Association is sick. If you are not a member, you may aid the Association by joining, and asking your friends to join with you. If all the members, and all who claim to desire the success of the Association, would unite in a month's systematic work, one thousand names could be added to the roll of members. Who is ready for this kind of work? During the past month 203 new members have been secured by the earnest work of a few members.

A witty French lady, who was an "adopted" member of a famous military corps, when a cigar was lighted in her presence with the remark, "I suppose they smoke in your regiment?" said, "Yes, but not in my company."

A Connecticut minister, in preaching against extravagance in dress, told the women of his congregation that they ought not to wear any better clothes than those worn by members of his own family. And the most exasperated women in that congregation to day are his wife and daughters. "Just as if they didn't dress as well as any body, they would like to know."

BOSTON YOUNG MEN'S CHRISTIAN ASSOCIATION.

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Terms, \$10.00 per year; \$5.00 per 3 months. Membership in the Association \$1.00 additional.

Visitors cordially welcomed.

R. J. Roberts, Supt.

The Boston Base Ball Club practice in this gymnasium only.

The Gymnasium will be open during July and August.

CHIT CHAT.

Man and his vanity resemble tobacco in this, that they alike vanish in dust and smoke.

Great contest after two months of married life; which shall be the speaker of the house.

Old age is a smoked glass through which the splendors of this world are seen stripped of their radiance.

"There is just one chance for heaven. Time's hour-glass is never turned over for another trial."—*John K. Allen.*

The difference between a tenant and a widow's son is this: the one has to pay rents the other has not two parents.

"What did you get?" asked a wife of her husband, on his return from a hunting excursion of several days' duration. "I got back!" he sententiously replied.

Thirteen is an unlucky number of persons to have at a dining party—particularly if there is only enough to go around comfortably for twelve.—*Philadelphia Bulletin.*

"It is impossible," remarked a lover to his sweetheart, "for me to spell Cupid." "Why so?" she innocently inquired. "Because," he answered, "when I come to *c u* I can go no further."

An old rail-splitter in Indiana put the quietus upon a young man who chaffed him upon his bald head, in these words: "Young man, when my head gets as soft as yours, I can raise hair to sell."

When a woman makes up her mind that a hen shall not set, and the hen makes up her mind that she will, the irresistible meets the immovable, and every law of nature is broken or perverted.

A lawyer and a minister were both indebted to their landlady, and were too poor to pay. They determined upon the following plan of canceling the debts: the lawyer married the lady, and the minister performed the ceremony.

Receipt for making a Russian name: Take three alphabets and shake them up in a hat, then throw them on a table. Pick out those that fall right side up, stick them in a line, then add either the "itch" or "koff," and you have a genuine, full fledged Russian general's name.

They were acting charades at a party one evening last week, and got along finely until trouble occurred on the word "beautiful." A sweet young lady had represented the first parts of the word with charming effect, but when they endeavored to get a young man who parted his hair in the middle and wore a tall collar to play the part of "fool," for the second act, he refused with such vigor that it cast a gloom over the entire company.

BOSTON ASSOCIATION NOTES.

Messrs. H. N. F. Marshall and A. L. Hitchcock attended the Convention of Christian Railroad Men, held in Cleveland, O., Oct. 26th, 27th and 28th.

A number of the city pastors have cheered us of late by social calls, for the purpose of familiarizing themselves with our work. They are ever welcome.

Our President, Mr. Geo. A. Miner, is absent on a three weeks' business tour West. He carries the interests of this Association on his heart wherever he goes.

The Service of Song maintains its hold upon the people. The hall is thronged to its utmost capacity every Sabbath, a very large proportion of the audience being young men. They come by twos and threes, and by half-dozens.

The officers of the Association have had the delightful privilege of arranging for the meetings of Rev. George Muller the last two weeks, and of extending various Christian courtesies to him and his excellent wife.

The large accessions to the membership of our Gymnasium have obliged the committee in charge to employ an assistant for Supt. Roberts. They have secured the services of Mr. S. F. Dow, who is an accomplished gymnast and good instructor in the art.

Messrs. Marshall, Hitchcock and Young, of our Association, have started a meeting for the men of the Metropolitan Horse Railroad, in the Old Skating Rink, Sabbath mornings, at 9 o'clock. The effort promises to accomplish much good. Christian friends who sing will be especially welcome at these meetings.

A class in French will open in Room No. 3, Tuesday evening, Nov. 6, at 7.30 o'clock, under the tuition of Mons. Guillaume Talbot. The first six lessons will be free. Mons. Talbot is one of the most successful teachers in the city. He has classes at the Y. W. C. A. and at the Boston College. Ladies are admitted to the class.

The singing class opened Monday evening, October 29th, with an attendance of over fifty young men and women. All others who desire to join should come in at once. The terms are very low, only five cents a night. The class will meet on Monday evenings, at 7.30 o'clock, in the hall. Mr. Leonard Marshall, the teacher, has many of his former pupils in the class, so that there is a large singing element at the outset.

The Gospel Meeting, Sunday evenings, under the special charge of Brother E. H. Thayer, is accomplishing great good. Nearly five hundred young people are regularly in attendance, some of whom have no home, no church, and no friends. The order is excellent, and the services are well arranged and conducted. One or more inquirers remain after every meeting. There is no place in the city where a better opportunity to work for young men can be found.

The past workers of the Association will be interested in the following incident, which was related last Sabbath, during the Service of Song, by the party most concerned in it:

Sixteen years ago last Sabbath, viz.: Sunday, Oct. 28th, 1861, some of the young men of the Association held a prayer-meeting on board the receiving ship in the Charlestown Navy Yard. At its close, they asked any of the sailors who desired Bibles, to pass in their names. Among them was that of James Bowie Robertson. A neat Bible was taken over the next day to the young sailor bearing that name. He sailed immediately after, on the gunboat Oneida. When out to sea, he began reading his Bible, and very soon abandoned his habits of profanity and drinking, though not without a struggle. Then he began to pray, and soon was rejoicing in hope of eternal life. His Bible was his closest companion during his three years' service in the navy, and has been ever since. Mr. Robertson is now an elder in a Presbyterian church, in a well known town in the state of New York. He is also superintendent of the Sunday school. He is on his way to Scotland, to visit his relatives. He came to Boston purposely to visit the Association on the 16th anniversary of the presentation of the Bible. He was somewhat diffident about relating the story of his conversion before so large an audience, but his remarks awakened great interest among the young people, and brought tears to many eyes. Mr. Robertson has a brother who has long been an esteemed citizen of Boston.

THE MONTHLY BUSINESS MEETING

For the present month was held in Association Hall, Thursday evening, Nov. 1st, at 7.00 o'clock. President Miner being absent in the West, Vice-President Hibbard occupied the chair. The Standing Committee met for tea at 6.00, and were called to order at 6.30. The reports of the committees were very encouraging, and elicited applause. The following is an abstract of the reports: During the month of October, two hundred and three new members have joined the Association, and 68 have renewed, bringing the present membership up to 2025, a gain of 421 since June 1st. 88 young men have joined the Gymnasium. The library has been well patronized during the month.

The record of the Employment Bureau is as follows: During the month, situations have been obtained for twenty-five applicants. For one we obtained a situation in a bank, to commence on a salary of \$700; for two, positions in a counting room, as entry-clerks; for two, places on a farm. The rest were either temporary or minor places.

We commend the article "To Parents," on the 4th page, to our readers as one worthy, in every respect, of their careful perusal. Mr. French is personally known to us as an honorable business man, and the facts set forth in the article referred to can be substantiated by scores of first-class business men of our city. Read it through carefully. It will pay.

RECENT DISCOVERIES AT EPHESUS.

J. T. Wood, in 1870-1874, uncovered and explored portions of the temple of Diana; first discovering, by careful excavations, the Magnesian and Coressian gates. The discovery of these gates guided him to the discovery of the temple site, and a Greek pavement around it, which was buried upwards of twenty feet under ground. At this depth he found drums of fluted columns, capitals, the steps leading to the temple, the foundation-piers of the columns and a portion of the temple wall. The temple as found had "eight columns in front, two ranks of columns on the flanks;" one hundred of these columns, which were six feet in diameter and nearly sixty feet high, surrounded the naos; of the thirty-six sculptured ones, five were found on the site.

(2) The theatre, said to be the largest of its kind, and excavated out of rock upon the side of Mt. Orion; built by the Greeks, and capable of holding fifty thousand spectators. Mr. Wood also explored the theatre called "St. Paul's theatre," and which he identifies with that noted in the New Testament. His account places the theatre on the western slope of Mt. Coressus, not distinguished from Orion by travellers, with a diameter of four hundred and ninety-five feet, and seating twenty-four thousand five hundred persons. He regards it as having a splendid proscenium, with two tiers of columns; at each end of this, an entrance for persons of rank, the vestal virgins and others entitled to seats nearest the stage.

(3) The stadium or circus, six hundred and eighty-five feet long and two hundred feet wide; the place for races, wrestlings, fights with wild beasts, etc.

SUNDAY SCHOOL LESSONS.

WITH ECLECTIC NOTES.

[Fourth Quarter, 1877.]

1. Oct. 7.—Paul at Cesarea, Acts xxi: 8-15. 2. Oct. 14.—Paul at Jerusalem, Acts xxi: 27-39. 3. Oct. 21.—Paul and the Bigoted Jews, Acts xxi: 17-30. 4. Oct. 28.—Paul before the Council, Acts xxiii: 1-11. 5. Nov. 4.—Paul before Felix, Acts xxiv: 10-25. 6. Nov. 11.—Paul before Agrippa, Acts xxvi: 6-20. 7. Nov. 18.—Almost Persuaded, Acts xxvi: 21-29. 8. Nov. 25.—Paul in the Storm, Acts xxvii: 14-26. 9. Dec. 2.—The Deliverance, Acts xxvii: 33-44. 10. Dec. 9.—Paul in Melita, Acts xxviii: 1-10. 11. Dec. 16.—Paul at Rome, Acts xxviii: 16-31. 12. Dec. 23.—Paul's Last Words, 2 Tim. iv: 1-8. 13. Dec. 30.—Review.

LESSON 5. SUNDAY, NOVEMBER 4, 1877.

Title: PAUL BEFORE FELIX.

GOLDEN TEXT.—And as he reasoned of righteousness, temperance and judgment to come, Felix trembled.—Acts xxiv: 25.

Lesson Topic: Answering for One's Self.

OUTLINE.—1. Always faithful, v. 10-21. 2. Still unready, v. 22-25.

HOME READINGS.—Mon., Oct. 29.—Acts xxiv: 10-25. Answering for one's self. Tues., Oct. 30.—Luke xv: 11-24. Coming to one's self. Wed., Oct. 31.—Mark viii: 34-38. Denying one's self. Thurs., Nov. 1.—Rom. xiv: 1-8. Living to one's self. Fri., Nov. 2.—2 Cor. xiii: 1-14. Examining one's self. Sat., Nov. 3.—Rom. xv: 1-13. Pleading one's self. Sun., Nov. 4.—Luke xvi: 1-12. Judged for one's self.

LESSON TEXT, Acts xxiv: 10-25.

CRITICAL NOTES.

(Revised Translation, by Prof. A. C. Kendrick, D.D., LL.D.)

(10.) And upon the governor's beckoning unto him to speak, Paul answered: Since I know that for many years thou hast been a judge for this nation, I, with good heart, make my plea concerning myself, (11.) since it is in thy power to ascertain that it is not more than twelve days since the day that I went up to Jerusalem to worship: (12.) and neither in the temple did they find me disputing with any one, or making a gathering of a crowd, nor in the synagogues, nor in the city; (13.) nor are they able to establish before thee the things of which they now accuse me. (14.) But this I acknowledge unto thee, that after the way [of belief] which they call a sect, so do I worship the God of my fathers, believing all the things which are according to the Law, and which are written in the Prophets: (15.) having a

hope toward God, which those men themselves also are looking for, that there is to be a resurrection, both of the just and the unjust. (16.) In this I also myself strive earnestly to maintain continually a conscience void of offense toward God and toward man. (17.) And after an interval of several years, I came to bring alms to my nation, and offerings; (18.) amidst which [offerings] they found me, having purified myself in the temple, not with a crowd nor with a tumult, but [there were] certain Jews from Asia, (19.) who ought to have been here before thee, and make accusation whatever they could against me. (20.) Or, let these men themselves say what wrong-doing they found, as I stood before the Sanhedrim. (21.) Except it be for this one utterance that I cried out as I stood among them, concerning the resurrection of the dead, I am to-day put on trial before you. (22.) But Felix put them off, having more exact knowledge concerning the way, saying: When Lysias, the chief captain, shall have come down, I will decide fully your case, (23.) giving order to the centurion that he should be kept, and should have indulgence, and that he should hinder none of his friends from ministering to him. (24.) But after certain days, Felix, coming with Drusilla his own wife, who was a Jewess, sent for Paul, and heard him concerning the faith in Christ Jesus; (25.) and while he was discoursing concerning righteousness, and continence, and the coming judgment, Felix, becoming terrified, answered, For the present depart, and when I find a fitting season, I will call for thee.

PRACTICAL LESSONS.

(1.) Innocence gives courage. Christian faith makes men manly and courageous. Contrast the servile Tertullus and the fearless Paul.

(2.) Religion does not forbid a man standing on his legal rights.

(3.) Well-doing comes to light sooner or later; not in boasting, but in needed self-defence. Paul's practical charity to his nation comes into view.

(4.) But sin is weak, and trembles. Felix before Paul, his prisoner.

(5.) Fears do not save. One may tremble, and defer and perish.

(6.) A conscience pure before God, and a conscience defiled with sin, are very different things.

(7.) God's providence is over all, defending and comforting His servants.

SUGGESTIVE TOPICS.—Felix—his office—place of residence—character—wife—fitness to judge here—Paul's preface—plea—denials—challenge—avowal—defence of his hope—rebuttal on his prosecutors—the effect on Felix—his "deferring"—why—his hope—his later interview with Paul—the result—his procrastination, and the lessons.

LESSON 6. SUNDAY, NOV. 11, 1877.

Title: PAUL BEFORE AGRIPPA.

GOLDEN TEXT.—Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision.—Acts xxvi: 19.

Lesson Topic: Testimony from Experience.

OUTLINE.—1. Battling, v. 6-11. 2. Conquered, v. 12-18. 3. Serving, v. 19-20.

HOME READINGS.—Mon., Nov. 5.—Acts xxvi: 6-20. Testimony from experience. Tues., Nov. 6.—Acts vii: 54-60; viii: 1-3. Battling. Wed., Nov. 7.—Acts ix: 1-9. Assailed. Thurs., Nov. 8.—Acts ix: 10-22. Conquered. Fri., Nov. 9.—Gal. i: 11-24. Obedient. Saturday, Nov. 10.—2 Cor. iv: 1-11. Serving. Sunday, Nov. 11.—2 Tim. iv: 1-8. Faithful.

LESSON TEXT, Acts 26: 6-20.

CRITICAL NOTES.

(Revised translation by Prof. A. C. Kendrick, D.D., LL.D.)

6. And now I stand being on trial for the hope of the promise which was made of God unto our fathers, 7. Unto which [promise] our twelve tribes earnestly serving [God] day and night hope to attain; concerning which hope I am accused, O king, by Jews! 8. Why is it with you judged a thing incredible that God raiseth the dead? 9. I, indeed now, thought to myself that in reference to the name of Jesus the Nazarene, I ought to do much that was hostile: 10. Which also I did in Jerusalem; and I both shut up in prison many of the saints, receiving my authority from the chief priests, and as they were being put to death I gave my vote against them; 11. and throughout all the synagogues, frequently punishing them, compelling them to blaspheme, and filled with exceeding madness against

them, I persecuted them even into foreign cities. 12. In which business as I was journeying to Damascus, with authority and commission from the chief priests. 13. at mid-day, on the road I saw, O king, above the brightness of the sun, a light shine from heaven about me and them that were journeying with me. 14. And as we all fell down to the earth, I heard a voice saying to me in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to be kicking against goads. And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. 16. But arise and stand on thy feet, for for this purpose have I appeared unto thee, to appoint thee a minister and a witness both of that which thou hast seen, and of that in which I will show myself unto thee; 17. while I rescue thee from the people and from the Gentiles, unto whom I send thee, 18. to open their eyes that they may turn from darkness unto light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among the sanctified, by faith in me. 19. Wherefore, King Agrippa, I did not prove disobedient to the heavenly vision; 20. but first to those in Damascus, and Jerusalem, and throughout all the country of Judea, and unto the Gentiles, I bore the tidings that they should repent and turn unto God, doing works worthy of repentance.

PRACTICAL LESSONS.

(1.) Christianity is the true outcome of the Jewish faith.

(2.) Men came to hearty receiving of it by seeing Jesus.

(3.) Zeal against God is not pure zeal. Paul was "exceedingly mad against Christians."

(4.) How weak is man against God, and how easily He can change the strongest nature!

(5.) How close is the union of Christ and his saints.

(6.) Conversion, as with Paul, sets a man to do God's work with all his energies. The powers are the same. The employment is new.

(7.) Heathenism is blind and does not know it. So is every natural man.

(8.) But pardon, life and an inheritance are offered in all apostolic preaching.

SUGGESTIVE TOPICS.—The policy of Felix—His successor—The Jews' ardor—Festus' course—Paul's firmness—Agrippa's visit—His wish—His fitness to judge—The argument—Its three parts—First—Second—Third—His change—How effected—His obedience to the command—The lessons.

LESSON 7. NOV. 18, 1877. ALMOST PERSUADED.

Acts xxvi: 21-29.

21. For these causes, the Jews caught me in the temple, and went about to kill me.

22. Having, therefore, obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23. That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26. For the king knoweth of these things, before whom also I speak freely; for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27. King Agrippa, believest thou the prophets? I know that thou believest.

28. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

Commit to memory vs. 25-29.

PARALLEL PASSAGES.—Luke ix: 9, with Luke xxiii: 7-11; Mark vi: 20.

SCRIPTURE READINGS.—With v. 21, read Acts xxi: 29-31; with v. 22, read 2 Cor. xii: 9; with v. 23, read Rom. vi: 9, 10; with v. 24 read Acts xxi: 12; with v. 25 read 1 Pet. ii: 28; with v. 26, compare vs. 2 and 3; with v. 27, read James ii: 14-18; with v. 28, read Matt. xiii: 22; with v. 29, read James v: 19, 20.

PRACTICAL LESSONS.

(1.) The importance in the Christian system of the resurrection of Jesus. He is "the first," not in point of time, but of influence. He raised others. He alone rose by his own power. He is the cause why others rise.

(2.) The importance of studying the Old Testament prophets, not for the gratifying of curiosity, but the confirmation of the faith.

(3.) The responsibility of having knowledge. The children of Christian parents, Sabbath School pupils, can never stand as do the utterly ignorant.

(4.) The insufficiency of mere "belief," like Agrippa's.

(5.) The danger of being "almost," and yet not "altogether" persuaded.

(6.) How much farther one must go than being "almost persuaded."

SUGGESTIVE TOPICS.—Paul's judges—their respective positions—his plea—the line of life he followed—the grounds of Jewish anger—how it showed itself—the substance of his ministry—to whom he witnessed—the interruption of Festus—its probable intent—the reply of Paul—the appeal to Agrippa—how it was warranted—how it was felt—how much we may learn from it—the danger of remaining "almost persuaded," and the lessons to be learned.

LESSON 8. SUNDAY, NOV. 25.

PAUL IN THE STORM.

Acts xxvii: 14-26.

14. But not long afterwards there arose against it a tempestuous wind, called Euroclydon.

15. And when the ship was caught and could not bear up into the wind, we let her drive.

16. And running under a certain island which is called Claudia, we had much work to come by the boat:

17. Which when they had taken up, they used helps undergirding the ship; and fearing lest they should fall into the quicksands, strake sail, and so were driven.

18. And we being exceedingly tossed with a tempest, the next day they lightened the ship;

19. And the third day we cast out with our own hands the tackling of the ship.

20. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

21. But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22. And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship.

23. For there stood by me this night the angel of God, whose I am, and whom I serve.

24. Saying, Fear not, Paul; Thou must be brought before Cæsar: and, lo, God has given thee all them that sail with thee.

25. Wherefore, sirs, be of good cheer: for I believe God that it shall be even as it was told me.

26. Howbeit we must be cast upon a certain island.

COMMIT TO MEMORY vs. 22-26.

PARALLEL PASSAGES.—Jonah i: 5; Ps. cvii: 25-28.

SCRIPTURE READINGS.—With v. 14 read Ps. cvii: 23, 24; with vs. 15, 16 compare James i: 6; with v. 17 compare Matt. viii: 24; with v. 18 read Job ii: 4; with v. 19 compare "we" in v. 1; with v. 20 read Jonah ii: 3; with v. 21 read vs. 9, 10; with v. 22 read Ps. xlii: 1, 2; with v. 23 read Heb. i: 14; with v. 24 read Isa. xliii: 2; with v. 25 read 2 Tim. i: 12; with v. 26 read Acts xxviii: 1.

GOLDEN TEXT.—What time I am afraid, I will trust in thee.—Ps. lvi: 4.

PRACTICAL LESSONS.

(1.) How little we can foresee.

(2.) How near God is.

(3.) How great a blessing is one true disciple in a ship or a city.

(4.) How mighty is prayer.

(5.) The best encouragement comes from believing what God says.

SUGGESTIVE TOPICS.—Paul's voyage—his guard—his companions—his ship—number on board—reasons for his voyage—warning—how treated—why—the name of this kind of gale—precautions against danger—state of mind—good cheer—why—prayer heard—how much lost—destination, and the lessons to be learned.

STRANGERS' SABBATH GUIDE,

And Directory of Churches represented in the Management of the Boston Young Men's Christian Association

"I was glad when they said unto me, Let us go into the House of the Lord."—Ps. cxxii: 1.

BAPTIST.

NAME OF CHURCH.	LOCATION.	PASTOR.	Preaching Services.	Sunday School.
Allston Church,	Allston,	F. E. Tower.	A. M. P. M.	
Bethel,	Hanover St., near N. Bennet,	H. A. Cooke.	10.30 3.00	1.45 P. M.
Bowdoin Square,	Bowdoin Square,	E. W. Andrews.	10.30 3.00	12.00 M.
Bunker Hill,	Cor. Bunker Hill and Mystic Sts.,	W. O. Holman.	10.30 3.00	1.45 P. M.
Clarendon Street,	Cor. Montgomery St.,	A. J. Gordon.	10.30 3.00	2.15 "
Day Star,	Nassau Hall,	A. Ellis.	10.30 7.30	
Dearborn Street,	Dearborn St.,	E. W. Pride.	10.30	2.80 "
Dudley Street,	Boston Highlands,	H. M. King.	10.30 3.00	1.45 "
Fourth Street,	South Boston,	L. L. Wood.	10.30 3.00	1.30 "
First Free Will,	Freeman Place,	C. H. Smith.	3.00 1.30 "	
Free Will,	Charlestown,	J. Rand.	10.30 3.00	1.30 "
Free Will,	E. Street, South Boston,	F. H. Allen.	10.30 7.30	11.45 A. M.
Harvard Street,	Harrison Ave., cor. Harvard St.,	O. T. Walker.	10.30 3.00	1.45 P. M.
Jamaica Plain,	Cor. Centre and Myrtle Sts.,	D. H. Taylor.	10.30 3.00	1.30 "
Joy Street (African),	Smith Court,		3.00	10.30 A. M.
Ruggles Street,	Near Tremont,	R. G. Seymour.	10.30 7.00	2.00 P. M.
First,	Cor. Rutland St.,		10.30 7.30	2.30 "
Stoughton Street,	Cor. Summer,	M. A. Dougherty.	10.30 7.30	2.30 "
Tabernacle,	Cor. Shawmut Ave. and Madison St.	D. C. Eddy, D.D.	10.30 7.30	2.30 "
Twelfth (African),	Phillips St.,		10.30 3.00	1.30 "
Christian Baptist,	Tyler St., cor. Kneeland,	E. Edmunds.	10.30 3.00	1.45 "
Union Temple,	Tremont St.,	Geo. C. Lorimer, D.D.	10.30 3.00	1.30 "
Warren Avenue,	Cor. W. Canton St.,	G. F. Pentecost.	10.30 7.30	2.30 "
First Free Baptist Ch.,	Freeman Place Chapel,	C. H. Smith.	3.00	1.30 "

CONGREGATIONALIST.

Berkeley Street,	Cor. Warren Ave.,	Wm. B. Wright.	10.30 7.30	12.15 P. M.
Brighton Church,	Washington St.,	H. A. Stevens.	10.30 7.00	2.00 M.
Central Church,	Berkeley St., cor. Newbury,		10.30 3.30	2.00 P. M.
Central Church,	Jamaica Plain,	J. B. Clarke.	10.30 7.30	3.00 "
Chambers Street,	Chambers St.,	F. B. Allen.	10.30 3.00	1.30 "
Cottage Street,	Near Pleasant St.,		10.30 7.30	12.15 "
Dorchester Church,	Cor. Centre and Washington Sts.,	J. H. Means, D.D.	10.30 3.00	9.00 A. M.
Eliot Church,	Boston Highlands,	A. C. Thompson, D.D.	10.30 7.30	1.30 P. M.
Highland Church,	Parker, near Tremont,	A. E. Dunning.	10.30 7.30	2.30 "
Holland,	Cor. Parker and Ruggles Sts.,	G. A. Van Der Kreeke.	10.15	1.30 "
Maverick,	East Boston,	J. V. Hilton.	10.30 7.30	2.30 "
Mount Vernon,	Ashburton Place,	S. E. Herrick.	10.30 3.00	1.30 "
New England,	Musie Hall,	W. H. H. Murray.	10.30	12.00 M.
Old South,	Boylston St.,	J. M. Manning, D.D.	10.30 3.30	2.00 P. M.
Olivet,	Springfield Street, near Tremont,	H. M. Parsons.	10.30 7.30	3.00 "
Park Street,	Tremont, cor. Park St.,	J. L. Withrow, D.D.	10.30 7.30	12.00 M.
Phillips,	South Boston,		10.30 3.00	1.45 P. M.
Salem and Mariners',	Cor. Salem and N. Bennet Sts.,	S. H. Hayes.	10.30 3.00	1.30 "
Shawmut,	Tremont, cor. Brookline St.,	E. B. Webb, D.D.	10.30 7.30	3.00 "
Trinity,	Neponset,		10.30 3.00	1.30 "
Union,	Columbus Ave., cor. Rutland St.,	F. A. Warfield.	10.30 7.30	3.00 "
Vine Street,	Boston Highlands,		10.30 3.00	1.30 "
Walnut Avenue,	Boston Highlands,	A. H. Plumb.	10.30 7.30	3.00 "
West Roxbury,	Centre, cor. Mt. Vernon,	Edward Strong, D.D.	10.00 7.30	12.00 M.
Winthrop,	Charlestown,	A. S. Twombly.	10.30 7.30	1.30 P. M.

EPISCOPALIAN.

Chapel of Good Sheph'd,	Cortes Street,	G. J. Prescott.	10.30 7.30	
Christ,	Salem Street,	H. Burroughs, D.D.	10.30 3.00	1.30 P. M.
Church of the Advent,	Bowdoin Street,	A. C. A. Hall.	10.30 3.00	2.30 "
Emmanuel,	Newbury Street,	A. H. Vinton, D.D.	10.30 3.30	2.30 "
St. James',	St. James Street,	Percy Browne.	10.30 4.30	3.00 "
St. Matthew's,	South Boston,	John Wright.	10.30 7.30	2.00 "
St. Mark's,	West Newton Street,	Chas. A. Babcock.	10.30 7.30	2.00 "
St. Paul's,	Tremont Street, near Winter,	W. Newton.	10.30 7.30	2.45 P. M.
Trinity,	Boylston Street,	Phillips Brooks.	10.30 3.30	9.00 A. M.
St. John's Church,	Cor. Paris & Decatur Sts., E. Bost.	Rev. J. H. Waterbury	10.30 6.30	2.00 P. M.

METHODIST.

Broadway,	South Boston,	L. B. Bates.	10.30 3.00	1.30 P. M.
Bromfield Street,	Near Tremont,	W. F. Mallalien.	10.30 3.00	1.45 "
Church Street,	Near Tremont,	J. W. Hamilton.	10.30 3.00	1.45 "
Dorchester Street,	South Boston,	J. Wagner.	10.30 3.00	1.45 "
Egleston Square,	Cor. Washington and Beethoven,	J. L. Hanaford.	3.00	10.30 A. M.
First,	Temple Street,	R. R. Meredith.	10.30 7.30	2.30 P. M.
German,	Boston Highlands,	Kolb.	10.30 7.30	2.00 "
Hanover street,	Near Richmond,	T. C. Watkins.	10.30 3.00	10.30 A. M.
Harrison Square M. E.	Harrison Square, Dorchester,	J. W. Bashford.	3.00	2.00 P. M.
Highland,	160 Warren Street,	J. W. Johnston.	10.30 3.00	1.45 "
Jamaica Plain,	Elm Street,	E. W. Virgin.	10.30 7.00	1.30 "
Meridian Street,	Revere Street,	John H. Mansfield.	10.30 3.00	1.45 "
Revere Street (African),	East Boston,	J. F. Jeffrey.	10.30	1.45 "
Saratoga Street,	Cor. Concord,	W. B. Clark, D. D.	10.30 3.00	1.45 "
Tremont Street,	Cor. Concord,	W. S. Studley.	10.30 7.30	2.30 "
Washington Village,	Dorchester Street,	J. Wagner.	10.30 3.00	10.30 A. M.
Zion (African),	North Russell Street,	M. H. Ross.	10.30 3.00	1.45 P. M.
Appleton Church,	Dorchester,	S. L. Beiler.	3.00	1.45 "

PRESBYTERIAN.

Columbus Avenue,	Cor. Berkey,	J. B. Dunn.	10.30 7.30	3.00 P. M.
First Reformed,	Cor. Ferdinand and Isabella,	Wm. Graham.	10.30 3.00	2.00 "
Fourth,	South Boston,		10.30 7.30	3.00 "
Meridian Street,	East Boston,	E. Annand.	10.30 7.00	3.00 "

EVANGELICAL ADVENT, Hudson Street, cor. Kneeland, C. Cunningham. 3.00, 10.30 A. M.

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The studies pursued at this institution are not those of our public schools, but are such as no young man or woman, hoping for business success, can afford to neglect.

It is well known that a public school education is of necessity only general in its nature, and simply lays the foundation for some special course, to be pursued after leaving school.

Take, for example, the common studies of Writing and Arithmetic. How many of our sons or daughters acquire either of them *practically*, that is, as required in business? How many can write a correct business letter? How many can make a bill, draw a draft, make a note, figure an invoice, render an account, or, in fact, draw up understandingly and correctly any business papers? How many can correctly figure discounts, average an account, settle a partnership, calculate investments, commissions, or exchange?

How many understand their rights and their liabilities when making sales, purchases, contracts, or investments? How many of them know what it is to endorse another's paper?

But why enumerate! We all know the value, the absolute necessity, of a practical understanding of these and many other matters which so thoroughly appertain to success and standing in the business world, and we must admit the value and importance of a course of study and practical training in them.

An accomplished business man can avail himself of the best and easiest methods, act understandingly, and with a certainty which makes success more than a mere possibility. He will enjoy the respect and confidence of business men, and many places of honor, trust, and profit will open to him.

Why is it there are always, — not in dull times only, but at all times, — so many idle young men and women? Is it not because they are not qualified for business? Hundreds of young men and women are always complete failures, simply because they are not competent to perform the ordinary requirements of business life.

Who would trust his life in the hands of an ignorant quack? Who would trust his case at law to an ignorant pettifogger? What business man would trust his affairs to the hands of an ignorant and bungling accountant? What merchant can expect to succeed if he is ignorant of accounts and keeps no record of his transactions?

Do not such men always fail? A business education is as much a necessity to a business man as a medical education is to the physician. It is a *great advantage* to all, no matter what their calling, for there is no man or woman but has some occasion to understand business transactions and papers.

A business education is too often sought simply with a view of obtaining some position as book-keeper, as though book-keeping was the only requisite.

Aside from the absolute necessity of a knowledge of accounts to every business man, the study of Commercial Arithmetic and Book-keeping furnishes a most valuable discipline, teaches the most rapid and best methods of calculating, and provides a sure and reliable guide in thoroughly understanding one's affairs. Every business man should be able to "look his books in the face," and always know the true state of affairs.

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It is impossible in any circular to set forth, in all its details, the full working of this institution. Of the advantages conferred upon its students there can be no doubt, for its graduates are among the most successful and honored of this and other cities. It affords an education of inestimable value to young men and women, — better, in many respects, than a money capital. It will yield a surer and better return than the thousands of dollars and years of study so often lavished upon merely ornamental acquirements. Give your daughters this knowledge, and then they can understandingly manage their own affairs, and not be swindled by dishonest guardians, trustees, or agents persuading them to sign business papers, of the force of which they are entirely ignorant.

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THE Association Bulletin.

PUBLISHED BY THE BOSTON Y. M. C. A. FROM THEIR ROOMS, TREMONT STREET, COR. ELIOT.

Volume I.} EDITION 5500.

BOSTON, MASS., DECEMBER, 1877.

PRICE 6 CENTS. {Number 35.

REV. JOSEPH COOK, ON REACHING THE MASSES.

Selected from the prelude to his Lecture in Tremont Temple, Nov. 19.

[Published by permission of the Daily Advertiser.]

The Roman pagan, Epictetus, wrote: "Dare to look up to God and say, Deal with me in the future as thou wilt; I am of the same mind as thou art; I am thine; I refuse nothing that pleases thee; lead me where thou wilt; clothe me in any dress thou chooseth." (Epictetus, book II, chap. xvi.) Modern civilization is being clothed in a robe of great cities. It ought, if it has the wisdom of Epictetus, to look up and say to Almighty Providence, "Clothe me as thou pleasest; I am of the same mind as thou art." Perishing and dangerous classes are accumulating in cities; and in cities, therefore, the problem of the right management of these classes is to be solved. It appears to be the purpose of Providence to gather men more and more into cities and to save them there. City philanthropic and religious effort for the masses of plain and poor men in cities is demanded, and will certainly be honored of God. So far as my knowledge extends, the most important advances that have been made in America in reaching the unchurched masses in large towns, have been effected through the Young Men's Christian Associations and city tabernacles. A luxurious age naturally holds the opinion that the church should be a place for the select, as well as the elect. [Laughter.] But the opinion of Providence concerning modern times appears to be that the telephone and the railway and the telegraph, at their points of intersection, are to draw average men together in suffocated crowds. Already in the United States we have one-fifth of our population in cities, and we had but one twenty-fifth in great towns in 1800. Five things appear to me to be incontrovertible:

1. That the American church, as organized under the voluntary system, is not reaching the unchurched masses in our large cities with due effectiveness. I do not deny that the churches reach the masses; but they are not so reaching them as to make the perishing and dangerous population safe under American suffrage, under our loose government by careless elections, under our elective judiciary, and with the rising importance of the questions between labor and capital.

2. That the unchurched masses, or unseated parishioners in large towns, have often, in many cities of Great Britain and the United States, been reached effectively when addressed earnestly in tabernacles and in free halls for evangelistic services, by Young Men's Christian Associations, or by the union of churches; and that a large floating population in our cities is much more likely to be brought within hearing of religious truths, in this way, than by purchased pews of their own in places of worship.

3. That if the American churches can reach the unchurched masses in our cities, they ought to do so; and that to neglect an opportunity, growing wider and wider every year, for the management of the perishing and dangerous populations in a Christian way, is a crime. We have opportunity open in one direction. It does not suit us, or not all of us; but it is the instrumentality which has thus far been most successful; and, until some more fruitful method of labor offers itself, Providence seems to indicate that tabernacles have a mission.

4. That when the masses who do not attend the churches have been reached through tabernacles, they are more easily reached through the regular churches.

5. That there ought, therefore, to be no more rivalry between the work of Young Men's Christian Associations and city tabernacles conducted with evangelical and earnest leaders, on the one hand, and the work of the regular churches on the other, than between the fingers and the palm. [Applause.]

B. Y. M. C. A.

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In addition to all apparatus usually found in a first-class gymnasium the following attractions have been added, viz:

Graduated Pulley Weights, Giant Pulley Weights, High Horizontal Ladder, 40 feet in length, High Bars, Rubber Running Track, (29 circuits of which make one mile), Man's Rectory Health Lift, 4 Hydraulic Rowing Machines, arranged for four oars—pair or single. (These machines are the same as used by the boating men of Harvard College, and by the Faulkner-Regan crew in training.) Winship's Original Dead Weight Yoke Lift, (first cost \$500,) on which the Doctor made his famous lift of 2600 pounds, Winship's Atmospheric and Spring Lifting Machine, and Prof. Long's Celebrated Exercising Treadle

Hot or cold Baths, tub or sponge. A large Dressing Box for each member free. Bathing and Dressing Rooms all on the same floor as the Gymnasium.

—TERMS.—

Tickets for One Year, . . .	\$10.00
“ “ Three Months, . . .	5.00
Renewal for remaining Nine Months, . . .	5.00
Association Membership, . . .	1.00

Instruction is furnished to Members individually or in classes, as they prefer. BOK'S CLASSES, WEDNESDAY and SATURDAY afternoons, between 4 and 6 o'clock. Terms, \$3.00 for 24 Lessons.

The Boston Base Ball Nine practice in this Gymnasium only.

Committee on Gymnasium.

Henry Frost. S. P. Hibbard. J. D. W. French. Thos. C. Low.

SOME INTERESTING DATES.

Pistols in use, 1544.
Muskets in use, 1370.
Spectacles invented, 1280.
Paper made of linen, in 1300.
Musical notes used, invented, 1380.
Linen first made in England, 1235.
Clocks first made in England, 1608.
Pens first made of quills, A. D. 635.
Printing first introduced into England, 1471.
Paper was invented in China, 170 years B. C.
Saddles came into use in the fourth century.
Plays were first acted at Rome, 239 years B. C.
Horse-shoes of iron were first made A. D. 43.
Stirrups were not made until a century later.
Printing invented at Metz by Guttenberg, 1450.
Potatoes were first introduced into Ireland in 1586.
Tobacco first introduced into France by Nicot, 1450.
Cannons first used at the siege at Alzégiras in 1342.
The art of weaving was introduced into England, 1330.
Astronomy and geometry brought into England, 1230.
The calendar was reformed by Julius Caesar in the year 45 B. C.
The first public library was founded at Athens, 526 years B. C.
The first public library in Rome was founded in the year 167 B. C.
Paper of cotton rags invented toward the close of the tenth century.
Comedy and tragedy were first exhibited at Athens, 257 years B. C.
Turkeys and chocolate introduced into England from America, 1529.
The figures of arithmetic brought into Europe by the Saracens, A. D. 991.
Postoffice established in France, 1464; in England, 1581; in Germany, 1641.
Insurance on ships and merchandise was first made in 43 A. D.
The first public library was founded at Alexandria, Egypt, 84 A. D.
The first regular bank was established in the city of Venice in the year 1157.
Stone buildings and glass were first introduced into England in 674 A. D.
Pleadings in courts of judicature was first introduced in the year 788 A. D.
Manufacture of silk brought from India into Europe in the year 551 A. D.
The degree of doctor first conferred in Europe at Bologna in 1130; in England, in 1208.

Chaplain Byers told, in one of the Ohio Conventions, of a Scotch boy whom he knew many years ago, who had little knowledge in his head, but much in his heart. They called him underwitted; but he knew enough to believe in Jesus as his Saviour. There came one of the grand meteoric showers by night, which startled many with the thought that the end of the world was here. That boy's mother was as thoroughly alarmed as any one. Seeing the strange sight from her window, she ran to her boy's bed-room, where he was sleeping quietly, and called out, "Wake up, Sandy, wake up! The Judgment Day has come." The boy roused himself, and sat up in bed; and as his mother cried out again in her terror, "O Sandy, Sandy! the Judgment Day has come," Sandy, rubbing his eyes to get them open, called out in joy, "Glory to God, mother! I'm ready." He knew the truth by heart, and his perfect love ast out all fear.

VALEDICTORY.

The present number will close the regular issue of this paper, unless the Board of Managers may see fit to vote its continuance. The purpose of the paper was to aid the workers of the Association by the publication of such helps as could not be procured in print, and to interest our members and patrons more deeply in our work. We have evidences that these objects have been accomplished. The continuance of the paper requires an amount of work on the part of the employees of the Association, which their other duties will not permit. It would involve the employment of more assistants to make the paper satisfactory to the officers of the Association and all other parties interested.

Many thanks are due the subscribers for their patience with the imperfections of the *Bulletin*. Most of the subscriptions expire with the present number. Arrangements have been made, whereby the few remaining subscribers will have the *Watchman*, of Chicago, the national organ of the Y. M. C. A., mailed to them for the balance of their year. If any prefer to have the pro rata part of their subscription refunded in cash, it will be done if such a request is immediately sent. Hereafter the work of the Association will be more fully reported in the secular and religious papers.

CHIT CHAT.

Two buttin' kids.—A young goat fight.

To keep moths out of old clothing, it is recommended to give the clothing to the poor.

A clergyman of ordinary abilities asked for a license to preach. "I grant you permission," said his bishop, "but nature refuses it."

Let your pleasures be taken as Daniel took his prayers—with the windows open; pleasures which need not cause a single blush on an ingenuous cheek.

Nobody can tell how many disputes for the front side of the bed have been settled by moving the bed out into the middle of the room.

A Danbury man describes a church festival for raising money as an operation wherein one-half of the church buys berries at fifteen cents a quart, and sells them to the other half for a dollar.

It matters to us in life not so much what part we play, as it does to play our part well. In a drama it is not so much a question who played the king or the peasant, as who played the part best.

A reporter for a Wisconsin newspaper writes: "Those who personally know our esteemed fellow citizen, Colonel Jones, will regret to hear that he was brutally assaulted last evening, but not killed."

Woman's refuge. The other day a little girl of three years and a half, while playing with her aunt Alice's ring, lost it. Both looked for it some time, without finding it, when, in despair, the little one said: "Come, Aunt Li, let's cry."

A Philadelphia lawyer, bent on rallying a Sunday School friend and former school-mate, inquired, "Do you kill off all the bad boys in your Sunday School books, as you used to do?" "Oh no," was the Sunday School man's reply, "since your boyhood we have let them all grow up to become lawyers."

"Did it occur to you," said he, timidly leaning around the door-post, "that a steam-engine and a trained clam are not wholly unlike?" Mingled with the racket produced by an office-chair violently hurtled after his form came certain confused sounds, which resembled: "Because, you see, they are both controlled bivalves."

At a praise meeting, the other evening, the leader prolonged the singing to an unendurable extent. During the evening he invited any one in the audience to call for any hymn he wanted sung. Finally, when patience had ceased to be a virtue, some one suggested to sing No. 90. Upon turning to the hymn it was found to be, "Lord dismiss us with thy blessing." The meeting was then closed.

OPEN CONFESSION.—An old attorney said, a little before his death, that he had been reckoned a very great rascal, and believed he was so, for he had done many roguish and infamous things in his profession; "but," added he, "by what I can see of the rising generation, the time may come, and you may live to see it, when I shall be accounted a very honest man in comparison with those attorneys who are to succeed me."

One of the workers in the Liberia movement met a wise old darkey in Shreveport, La. He was describing the great benefits the negro would enjoy by emigrating, and told him that there the negro did not have to work; there the milk and honey, and bread and sugar trees covered the forest, and bananas, coconuts, pine-apples, lemons, and all the tropical fruits grew everywhere. "Dat's 'nough of dat story," said the old darkey; "dat ain't so, kase if it was, de white man would a went dar long ago, and de nigger neber would hab known nuffin 'bout it."

"Why," asked a teacher in Sunday school, "did Solomon tell the sluggard to go to the ant?" "Because," said a thirteen-year old boy, "he knew his aunt would have him out at the wood-pile or in the onion-bed every afternoon, as soon as school was out."

A witty writer has observed with much truth, that every man is, in a sense, three different men. In the first place, he is the man he thinks himself to be; in the second place, he is the man other persons think him to be; and finally, he is the man that he really is.

BOSTON ASSOCIATION NEWS.

The Devotional Committee are fitting up a large room in the Old Skating Rink, near Lenox Street, for a Reading-Room for Horse-Railroad Men. They have appointed a Committee on Work among Steam Railroad Men. This Committee is favored in having our energetic brother, A. L. Hitchcock, for Chairman. He has organized several meetings among the men of the Boston & Albany repair shops, at Allston, and soon a weekly or daily noon meeting will be regularly held.

The Sabbath meetings, at the Rooms, are being specially blessed in great audiences and many inquirers.

The four evening classes have an average attendance in the aggregate of 261. When the rest of them are organized, the figures will be still better.

The Reception Committee had many difficulties to overcome in their reception to the retail dry goods trade, in the Tabernacle. They deserve great credit for achieving so brilliant success.

General John L. Swift will deliver his new lecture, entitled "Christendom or Commune," in Association Hall, next Thursday evening, Dec. 20th. It will be one of the best of the season.

The Gymnasium has three practicing physicians who are paying members.

The Boston Base Ball Nine have just commenced their winter training. They attribute their success in considerable part to their training in our gymnasium every season since they organized.

The Social Gathering Committee has prepared a choice entertainment for Christmas evening, consisting of readings by Miss Laura E. Dainty, and solos by Mr. Charles Clark, tenor, with other talent.

The gratifying increase in our membership continues. 198 new members joined last month. 73 renewed their annual tickets. Net gain, 144. Present total membership of the Association, 2324.

THE BOSTON Y. M. C. ASSOCIATION.—A safe and attractive resort, open day and evening, Sundays included; good companionship, opportunities for Christian work, Bible class and reference library, daily religious meetings, and special sermons on important themes.

AN APPEAL FOR CHRISTIAN WORKERS.

The Y. M. C. A. of Liverpool, England, has just dedicated and opened a splendid new building. The opening exercises were very impressive. The Earl of Shaftsbury, the venerated President of the London Association, made a noble address, from which we select the following extract, which is as applicable to our members as those of the Liverpool Association.

I want you to show by your lives and actions what Christianity really is—by works of piety, by works of charity, by works of duty, to show that Christianity is the grand conservative principle, the grand remedy of the world, and that every man who hopes to imitate his Lord and Master must go about like Him doing good, and seeking the temporal and eternal welfare of mankind. Now you are not wanting in opportunities in this great town. See what a seething mass lies before you. See what may be done by your own individual energies. See how you might go forward to the assistance of the ministers of religion, and of all the other agencies that are engaged in the great work of the regeneration of this town. Remember what lies before you—the facilities that are offered. Dive into the very deepest recesses of human misery; drag them to light. Give many of your spare hours to going into the holes and corners, and courts and alleys of this great metropolis, and to bringing them into the life, and light, and liberty of the Gospel. You have an enormous field before you, and you have time, you have intelligence, you have power, and now you have the knowledge of what is wanted; and it is for you to go forth and give that assistance which the ministers of religion have not the power to give, because it is beyond their means that they should discharge that duty for themselves. What I wish to urge is the multiplication of the living agents. I have no objection to the building and repairing of churches, but the living agent is the thing. I venture to predict this, that if the living agents be multiplied, the churches will follow as a matter of course. I do not despair for England if you will multiply these living agents. If the young men, or even a small fraction of them, addressed themselves to the work—take their part in the Sunday schools and establish their own little missions—I would venture to say—and the ministers of the various denominations will not object, but will rejoice in the assistance that is given them—that the result will be that the churches and chapels will have a larger throng of attendants. Let me just for one moment recall to you what was done by the Ragged-school system in the days of its promotion, twenty-five or thirty years ago. The influence after the start of this system spread all over the country, and the enormous good that it did cannot be appreciated and never will be known in this state of existence. And mark you, young men, and you, young women, too—because you can do more than the young men—what I say, the untold good that was done by the voluntary teachers, when they gave their days and nights, and their time, pleasure, and health to the instruction of these poor little suffering outcast wretches, was enormous. What was the result? Don't talk of hopelessness. My belief is, the deeper you go, the more unpromising the harvest, the greater will be the crop that you will reap. You cannot go so low that the blessing of God will not go with you; and it seems to me that it goes with you in greater proportion the deeper you go. London and England are feeling the effects of this system: so are the School Boards. I am not going to speak disparagingly of the School Boards, for they are doing a great work; but as I have told the School Board before, I say they are not competent to deal with that particular class. It must be met in a peculiar way, and young men and young women may learn that way. Although they have a natural history of their own, in many respects these children are very much like yourselves. Make yourselves acquainted with their natural history, their peculiarities, failings, and superstitions. What do you suppose was the result of these ministrations of ours in London alone during those thirty years? We took off the streets all the most miserable and destitute of human beings, the most dangerous to the peace of society; the seeds of crime are put in the way of gaining an honest

livelihood—some are placed in service, some are put to trades, and some have migrated, or entered the Army or Navy. I state the figure—nay, I will understate it so that it cannot be said that I have been guilty of exaggeration—I have stated it twenty times before, and no one has been able to gainsay it—I say that during those thirty years we took off the streets of London, and put into the way of honest employment, no less than 220,000 waifs. Now, in proportion to your population you may do the same here. Liverpool has a rich harvest of that particular class. Address yourselves to it, and I doubt not that your success will be equal to ours. I cannot but say that it is a matter of thanksgiving to Almighty God that here in the midst of wealth, of commerce, of money-making, and of all the things that tend to distract the mind from higher thought, we should be here assembled to consider how we can best advance the welfare of many millions of people; and it is a great blessing that in the midst of war and the rumors of war we should be deliberating upon that which in God's blessing is likely to avert the war from our own shores. Now, who are the true patriots? Statesmen, and even sometimes journalists, know very little of those who are the true patriots of the day in which they live. Those are the true patriots who go out and tell to the rich and the poor, to the high and the low, to the old and the young, to every form and degree of society, whatever they are or whether they are going, what their great responsibilities to God are for the great wealth and health they enjoy and for the action they perform. They are the true patriots. Those are the men who will uphold the country in its hours of necessity; and those are the men who will bring down upon the country a blessing from on High.

LIBRARY.

The following books have been added to the Library since the last published statement:

"Nicholas Minturn," by J. G. Holland.
"A Knight of the Nineteenth Century," by Rev. E. P. Roe.
"The Randolphs," by Pansy.
"Conybeare and Howson's Life and Epistles of Saint Paul."
"Our Gold Mine," by Mrs. Ada C. Chaplin, donated by Mr. W. G. Corthell.
"The Eustace Diamonds," by Anthony Trollope, donated by Richard Mueller.
"A Romance of Perfume Lands."
Number of volumes taken out this month, 328.

GYMNASTIC EXHIBITION.

The first exhibition of the season by the members of our gymnasium was given Wednesday evening, December 12, there being present over six hundred persons. The number of the exercises was sixteen; and there took part in them thirty-five young men who were under the direction of Mr. F. S. Clifford. Mr. J. R. Roberts put up twice a dumb bell weighing 105 pounds, Charles Leith lifted 750 pounds on Mann's reacting lift, and George H. Adams lifted with Winship's yoke 1600 pounds of iron. In the hitch and kick feat Philip Morrill touched the "tin" at 8 feet 2 inches in the standing high jump. L. E. Brown made 4 feet 8 inches, and in the running high jump Messrs. Carver, Brown and Simmons made 5 feet 2 inches. Messrs. Sprague and Porter were very active and graceful in a double trapeze act, and F. E. Lynch turned a double summersault, after a jump from a spring-board, that was a marvel of close turning. There were classical groupings, exercises on the horizontal bar and on the parallel bars, tumbling and pyramids, all of which were well done. Mr. Edward F. Raymond, by his curious yet graceful movements, did much to add to the pleasure of a very enjoyable evening. Mr. Roberts "pulled up" three times in succession with his left hand, a feat said to be very difficult; and a very graceful performer on the horizontal bar was a young man who has but one leg, yet who is very muscular, and who entered into the exercises with spirit. The gymnasium has a membership of 267, there having been added within a week 57 names. The Boston Base Ball Club has already commenced the practice here for the coming season.

A man applies to a lady who is summing at Etretat, for employment. "But, my good man," replies the lady, "I have brought my servants with me. I have nothing for you to do." "Ah, madam, if you only knew how little work it would take to occupy me!"

BOSTON YOUNG MEN'S CHRISTIAN ASSOCIATION.

TREMONT STREET, COR. ELIOT.
Rooms open from 8 A. M. to 10 P. M. week-days, 12 M. to 10 P. M. Sundays.



BOARD OF MANAGERS:

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B. Y. M. C. A.
Free Employment Bureau,
68 ELIOT STREET.

SITUATIONS Wanted for young men in stores, counting-rooms, offices, on gentlemen's places, farms, &c. Men for temporary work furnished at short notice.
Any young man of good moral character who can furnish certificates of recommendation from reliable sources, can apply for employment from 9.30 to 10.30 a. m., daily.
Address all communications to J. E. GRAY, Supt.

Number of situations filled, permanent and temporary, in November, eighteen.
We have prepared for circulation among business men, the following card:

[FACE.]

FREE EMPLOYMENT BUREAU
B. Y. M. C. A.
TREMONT STREET, COR. ELIOT.

SITUATIONS

Wanted for young men in stores, counting-rooms, offices, on gentlemen's places, farms, &c. Men for temporary work furnished at short notice.
Applications for young men for all kinds of business will be received at any hour during the day or evening, at the Association Rooms, 68 Eliot Street, either in person or by letter.
Any young man of good moral character, who can furnish certificates of recommendation from reliable sources, can apply for employment from 9 to 10 A. M., daily.
Address all communications to J. E. GRAY, Supt.

[BACK.]

RULES GOVERNING THE EMPLOYMENT BUREAU OF THE BOSTON YOUNG MEN'S CHRISTIAN ASSOCIATION.

1. All applicants for situations are required to furnish good certificates of recommendation before registering their names.
2. The Superintendent is required to enter into correspondence with the previous employers of applicants.

A devotional meeting is held each morning in Room 3, by unemployed men, from 8½ to 9 A. M.

(From The Sunday School Times.)
"Now there stands before the Young Men's Christian Associations of America,

at this moment, the golden opportunity of their career—a difficult, perplexing task, which the churches cannot deal with, and which the Young Men's Christian Association, by its organization, its equipment, its non-sectarian constitution, can claim as its own proper work.

The task is that of dealing with men out of work. We suggest that at your very next meeting this question should be made the order of the day, and that when you have talked it well over, you turn it into the hands of a committee of your very sharpest, shrewdest, wisest men, to report a plan of practical operations, that shall apply the work of the Christian young men to the help of society in its present dire necessity.

Let them correspond with other Young Men's Christian Associations, and ask about their methods and their success; let them ask what has been done in foreign countries by the "Laborers' Union" and "Church of England Workingmen's Society" in England, and in France by the *Cercles Catholiques*, and how far their methods can be utilized in America; above all, let them inquire into the constitution and methods of the London Charity Organization Society.

You want to advertise your register where it may be heard of by every forlorn and shipwrecked brother. Make your room the labor exchange of the town; charge yourselves with the business of verifying the references offered; and by and by, when the demand for labor begins again, people will remember who it was that did their best when there was very little to be done. If you should do nothing more than to keep this labor bureau, you will have done much. If there is no work, that one book, well kept, indexed, summed up monthly in statistical results, to be published in the secular papers, will lead to the creation of work—work for honest men.

SUNDAY SCHOOL LESSONS, 1877.

LESSON L. DECEMBER 16, 1877.
PAUL AT ROME.

Scripture—Acts xxviii: 16-31. Memorize 28-31. Primary verse, 27.

16. And when we came to Rome, the centurion delivered the prisoners to the captain of the guard; but Paul was suffered to dwell by himself with a soldier that kept him.

17. And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans:

18. Who, when they had examined me, would have let me go, because there was no cause of death in me.

19. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had aught to accuse my nation of.

20. For this cause, therefore, have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

21. And they said unto him, we neither received letters out of Judea concerning thee, neither any of the brethren that came showed or spake any harm of thee.

22. But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23. And when they had appointed him a day, there came many to him in his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

24. And some believed the things which were spoken, and some believed not.

25. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26. Saying, Go unto this people and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive.

27. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they

should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28. Be it known, therefore, unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

29. And when he had said these words, the Jews departed, and had great reasoning among themselves.

30. And Paul dwelt two whole years in his own hired house, and received all that came in unto him.

31. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

GOLDEN TEXT.—I am ready to preach the Gospel to you that are in Rome also; for I am not ashamed of the Gospel of Christ.—Rom. i: 15, 16.

TOPIC.—The Gospel in Rome.

HOME READINGS.

Mond.—Rom. i: 1-16, the letter to Rome. **Tues.**—Acts xxviii: 16-31, the city of Rome. **Wed.**—Gen. xi: 1-9, the first city. **Thurs.**—Gen. xviii: 17-32, the wicked city. **Frid.**—Rev. xviii: 1-24, the great city. **Sat.**—Psa. cxxii-cxxvii, the King's city. **Sund.**—Rev. xxi: 9-27, the heavenly city.

TOPICAL ANALYSIS.—The journey to Rome, verses 11-16; meeting the Israelites, verses 17-22; expounding the Word, verses 23-29; preaching at home, verses 30-31.

(a) How much unity there is in Scripture. The Jewish system looks to Jesus. The old Testament prepares for the New.

(b) How much unity there is in the early Christian history. Christ has said in Acts i: 8, that which is fulfilled in Acts xxviii: 31. From Jerusalem to Rome the gospel has travelled.

(c) How much unity in Paul's Christian life. From his conversion to this point, to the end (next lesson), his one theme is Jesus Christ.

(d) How little human nature has changed. That congregation in Paul's "lodging" is the type of each Sabbath-school class assembly (verse 24) to this day.

(e) How uniform is God's method. He sends the gospel; takes it away when it is despised. Candlesticks removed when light is disregarded.

(f) How truly is Jesus the same yesterday, to-day and forever. The gospel in Rome in Nero's day is the gospel for us to-day,—that and no other.

LESSON LI. DECEMBER 23.

PAUL'S LAST WORDS.

[Fourth Quarter, Lesson XII.]

2 Tim. iv: 1-8. Commit 5-8. Primary 7.

1. I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.

2. Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

3. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.

4. And they shall turn away their ears from the truth, and shall be turned unto fables.

5. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

6. For I am now ready to be offered, and the time of my departure is at hand.

7. I have fought a good fight. I have finished my course. I have kept the faith.

8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto them also that love his appearing.

GOLDEN TEXT.—I have fought a good fight. I have finished my course. I have kept the faith.—2 Tim. iv: 7.

TOPIC.—Paul ready to die.

HOME READINGS.

Mond.—1 Tim. i: 1-20, the Gospel of the glory. **Tues.**—1 Tim. iv: 1-16, take heed and continue. **Wed.**—1 Tim. vi: 1-21, the good confession. **Thurs.**—2 Tim. i: 1-18, Christ is able to keep. **Frid.**—2 Tim. ii: 1-26, the good soldier. **Sat.**—2 Tim. iii: 1-17, the man of God. **Sund.**—2 Tim. iv: 1-22, waiting for Christ.

TOPICAL ANALYSIS.—Charged to preach, verses 1, 2; turning away, verses 3, 4; watching and working, verses 5, 6; the crown of victory, verses 7, 8.

LESSONS TO BE ENFORCED.

1. The place of the minister, God's officer, for the preaching of the word. The Sabbath-school does not take his place. It leads to the right attendance on this means of grace.

2. The value of a "stated ministry." Too much changing is a temptation. They learn most and grow best that have a faithful minister, and who cleave to him. For them he studies, prepares and prays.

3. For he is not to be an idler, but a worker, doing all his work as under God's eye, and remembering the appearing and the Judge. The same is true of the Sabbath-school teacher in his place.

4. It is well-rewarded work, a "crown," &c., in the most public manner, by an unerring Judge.

5. This life is the time for working for the Lord. All eternity will remain for the joy of knowing, and for fullness of enjoying. Now let us teach and learn the saving, revealed truth.

WANTED.—A member of the Standing Committee of this Association, who is an experienced Book-keeper, desires a situation. Anyone wishing a good Book-keeper, or knowing of an opportunity for such a person to get a situation, will confer a great favor by informing the Gen'l Secretary.

EBEN SHUTE

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A. N. HARDY,

PHOTOGRAPHER,

Takes pleasure in announcing to former friends and the public generally, that on

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He occupied a new and commodious Studio built expressly for his business, at

No. 493 WASHINGTON STREET,

(Between Temple Place and West St.)

Grateful to customers for past patronage, we expect, with largely increased facilities, to be prepared to give better satisfaction than ever, and at the lowest prices consistent with good work.

HAMILL'S GIANT ORGANS.

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MONTH OF DECEMBER.

WEDNESDAY EVENING, DECEMBER 12, Gymnastic Exhibition.

THURSDAY EVENING, DECEMBER 20, Lecture by Gen. John L. Swift.
Subject: CHRISTENDOM OR THE COMMUNE.TUESDAY EVENING, DECEMBER 25—Christmas Night, Christmas Entertainment.
READINGS BY MISS LAURA E. DAINTY, AND A CHOICE MUSICAL PROGRAMME.

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BOOK-KEEPING AND PENMANSHIP,	Wednesday and Saturday,	at 7.30, in Room 9.
GERMAN,	Tuesday and Friday,	at 7.30, in Room 3.
BIBLE CLASS,	Saturday,	at 7.30, in the Parlor.
NEW TESTAMENT GREEK,	Monday,	at 7.30, in Room 3.

Competent instruction is guaranteed. Persons desiring to join the classes should do so at once, as they are just commencing their work. All are free to members, except Vocal Music, which is one dollar per twenty lessons. Ladies' tickets, entitling the owner to twenty lessons, in all these studies, only one dollar.

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Any young man of good moral character, WHETHER A CHURCH MEMBER OR NOT, may join the Association by signing the Constitution and By-Laws, and paying one dollar.

Any young man of previous bad moral character, who shows a sincere desire to do right, will be kindly received, and allowed to join as soon as evidence of real improvement is seen.

Annual Ticket, entitling members to these and all other privileges of the Association (Gymnasium excepted), **ONLY ONE DOLLAR**. Five hundred and eighty-two new members have joined the Association since September 1st. Present membership, 2224. Present membership of the Gymnasium, 267.

Young men are cordially invited to visit the Association and its Gymnasium.

M. R. DEMING, General Secretary.

GEORGE A. MINER, President.

STRANGERS' SABBATH GUIDE,

And Directory of Churches represented in the Management of the Boston Young Men's Christian Association.

"I was glad when they said unto me, Let us go into the House of the Lord."—1's. cxxii: 1.

BAPTIST.

NAME OF CHURCH.	LOCATION.	PASTOR.	Preaching Services.	Sunday School.
Brighton Ave. Church,	Allston,	F. E. Tower.	A. M. P. M.	
Bethel,	Hanover St., near N. Bennet,	H. A. Cooke.	10.30 3.00	1.45 P. M.
Bowdoin Square,	Bowdoin Square,	E. W. Andrews.	10.30 7.00	12.00 M.
Bunker Hill,	Cor. Bunker Hill and Mystic Sts.,	W. O. Holman.	10.30 3.00	1.45 P. M.
Clarendon Street,	Cor. Montgomery St.,	A. J. Gordon.	10.30 3.00	2.15 "
Day Star,	Nassau Hall,	A. Ellis.	10.30 7.30	
Dearborn Street,	Dearborn St.,	E. W. Fride.	10.30 3.00	2.30 "
Dudley Street,	Boston Highlands,	H. M. King.	10.30 3.00	1.45 "
Fourth Street,	South Boston,	L. L. Wood.	10.30 3.00	1.30 "
First Free-Will,	Freeman Place,	C. H. Smith,	10.30 3.00	1.30 "
Free-Will,	Charlestown,	J. Rand,	10.30 3.00	1.30 "
Harvard Street,	Harrison Ave., cor. Harvard St.,	O. T. Walker.	10.30 3.00	1.45 P. M.
Jamaica Plain,	Cor. Centre and Myrtle Sts.,	D. H. Taylor,	10.30 3.00	1.30 "
Joy Street (African),	Smith Court,		3.00	10.30 A. M.
Ruggles Street,	Near Tremont,	R. G. Seymour.	10.30 7.00	2.00 P. M.
First,	Shawmut Ave., Cor. Rutland St.,		10.30 7.30	2.30 "
Stoughton Street,	Cor. Sumner,		10.30 7.30	2.30 "
Twelfth (African),	Phillips St.,		10.30 7.30	2.30 "
Christian Baptist,	Tyler St., cor. Kneeland,	E. Edmunds.	10.30 3.00	1.45 "
Union Temple,	Tremont St.,	Geo. C. Lorimer, D.D.	10.30 3.00	1.30 "
Warren Avenue,	Cor. W. Canton St.,	G. F. Pentecost.	10.30 7.30	2.30 "
First Free Baptist Ch.,	Freeman Place Chapel,	C. H. Smith.	3.00	1.30 "

CONGREGATIONALIST.

Berkeley Street,	Cor. Warren Ave.,	Wm. B. Wright.	10.30 7.30	12.15 P. M.
Brighton Church,	Washington St.,	H. A. Stevens.	10.30 7.00	2.00 M.
Central Church,	Berkeley St., cor. Newbury,		10.30 7.30	2.00 P. M.
Central Church,	Jamaica Plain,	J. B. Clarke.	10.30 7.30	3.00 "
Chambers Street,	Chambers St.,	F. B. Allen.	10.30 3.00	1.30 "
Cottage Street,	Near Pleasant St.,		10.30 7.30	12.15 "
Dorchester Church,	Cor. Centre and Washington Sts.,	J. H. Means, D.D.	10.30 3.00	9.00 A. M.
Eliot Church,	Boston Highlands,	A. C. Thompson, D.D.	10.30 7.30	1.30 P. M.
E Street,	South Boston,	and B. F. Hamilton.	10.30 3.00	1.45 "
Highland Church,	Parker, near Tremont,	F. H. Allen.	10.30 7.30	2.30 "
Holland,	Cor. Parker and Ruggles Sts.,	A. E. Dunning.	10.30 7.30	2.30 "
Maverick,	East Boston,	G. Van Der Kreeke.	10.15	1.30 "
Mount Vernon,	Ashburton Place,	J. V. Hilton.	10.30 3.00	1.30 "
New England,	Music Hall,	S. E. Herriek.	10.30 3.00	1.30 "
Old South,	Boylston St.,	W. H. H. Murray.	10.30	12.00 M.
Olivet,	Springfield Street, near Tremont,	J. M. Manning, D.D.	10.30 3.30	2.00 P. M.
Park Street,	Tremont, cor. Park St.,		10.30 7.30	3.00 "
Phillips,	South Boston,	J. L. Withrow, D.D.	10.30 3.00	1.45 P. M.
Salem and Mariners',	Cor. Salem and N. Bennet Sts.,	S. H. Hayes.	10.30 3.00	1.30 "
Shawmut,	Tremont, cor. Brookline St.,	E. B. Webb, D.D.	10.30 7.30	9.00 "
Trinity,	Neponset,		10.30 7.30	3.00 "
Union,	Columbus Ave., cor. Rutland St.,	F. A. Warfield.	10.30 3.00	1.30 "
Vine Street,	Boston Highlands,		10.30 3.00	1.30 "
Walnut Avenue,	Boston Highlands,	A. H. Plumb.	10.30 7.30	3.00 "
West Roxbury,	Centre, cor. Mt. Vernon,	Edward Strong, D.D.	10.00 7.30	12.00 M.
Winthrop,	Charlestown,	A. S. Twombly.	7.30 7.30	1.30 P. M.

EPISCOPALIAN.

Chapel of Good Sheph'd,	Cortes Street,	G. J. Prescott.	10.30 7.30	2.30 P. M.
Christ,	Salem Street,	H. Burroughs, D.D.	10.30 3.00	1.30 "
Church of the Advent,	Bowdoin Street,	A. C. A. Hall.	10.30 7.30	2.30 "
Emmanuel,	Newbury Street,	A. H. Vinton, D.D.	10.30 3.30	2.00 "
St. James',	St. James Street,	Percy Browne.	10.30 4.30	3.00 "
St. Matthew's,	South Boston,	John Wright.	10.30 7.30	2.00 "
St. Mark's,	West Newton Street,	Chas. A. Babcock.	10.30 7.30	2.00 "
St. Paul's,	Tremont Street, near Winter,	W. Newton.	10.30 7.30	2.45 P. M.
Trinity,	Boylston Street,	Phillips Brooks.	10.30 3.30	9.00 A. M.
St. John's Church,	Cor. Paris & Decatur Sts., E. Bost.	Rev. J. H. Waterbury	10.30 6.30	2.00 P. M.

METHODIST.

Allston,	Allston,	W. Richardson,	10.30 7.00	12.00 P. M.
Broadway,	South Boston,	L. B. Bates.	10.30 3.00	1.30 "
Bromfield Street,	Near Tremont,	W. F. Mallalien.	10.30 3.00	1.45 "
Church Street,	Near Tremont,	J. W. Hamilton.	10.30 3.00	1.45 "
Dorchester Street,	South Boston,	J. Wagner.	10.30 3.00	1.45 "
Egleston Square,	Cor. Washington and Beethoven,	J. L. Hanaford.	3.00	10.30 A. M.
First,	Temple Street,	R. R. Meredith.	10.30 7.30	2.30 P. M.
German,	Boston Highlands,	Kolb.	10.30 7.30	2.00 "
Hanover street,	Near Richmond,	T. C. Watkins.	10.30 3.00	10.30 A. M.
Harrison Square M. E.	Harrison Square, Dorchester,	J. W. Washford.	3.00	2.00 P. M.
Highland,	160 Warren Street,	J. W. Johnston.	10.30 3.00	1.45 "
Jamaica Plain,	Elm Street,	E. W. Virgin.	10.30 7.00	1.30 "
Meridian Street,	East Boston,	John H. Mansfield.	10.30 3.00	1.45 "
Revere Street (African),	Revere Street,	J. F. Jeffrey.	10.30	1.45 "
Saratoga Street,	East Boston,	W. R. Clark, D. D.	10.30 3.00	1.45 "
Tremont Street,	Cor. Concord,	W. S. Studley.	10.30 7.30	2.30 "
Washington Village,	Dorchester Street,	J. Wagner.	10.30 3.00	10.30 A. M.
Zion (African),	North Russell Street,	M. H. Ross.	10.30 3.00	1.45 P. M.
Appleton Church,	Dorchester,	S. L. Beiler,	3.00	1.45 "

PRESBYTERIAN.

Columbus Avenue,	Cor. Berkely,	J. B. Dunn.	10.30 7.30	3.00 P. M.
First Reformed,	Cor. Ferdinand and Isabella,	Wm. Graham.	10.30 3.00	2.00 "
Fourth,	South Boston,		10.30 7.30	3.00 "
Meridian Street,	East Boston,	E. Annand.	10.30 7.00	3.00 "

EVANGELICAL ADVENT, Hudson Street, cor. Kneeland, C. Cunningham, 3.00, 10.30 A. M.

Young Men's Christian Association, Tremont St., cor. of Eliot, Sunday Services, 12.15, 4.30 and 8.45

Seamen's Bethel, North Square, Preaching at 10.30 A. M. and 3 P. M., by Rev. C. L. Eastman. Sabbath School, 1.30 P. M.

Will Pastors please send any needed correction in the Guide above?

Contributions in aid of the BOSTON Y. M. C. A. should be sent to W. G. CORTELL, Y. M. C. A. 68 Eliot Street.

Many of these services are suspended during July and August.

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